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EPIGRAPHIA INDICA

AND

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VOL. XV. 1919-20.

EDITED BY

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The names of contributors are arranged alphabetically.

LIST OF PLATES.

ADDITIONS AND CORRECTIONS.

Page 10, l. 7,—*for* bright *read* dark.

" 35, text l. 15,—*for* vibhu Pēyiya-Sāhaṇiy= *read* vibhu-Pēyiya-Sāhaṇiy=—H. K. S.

" 37, v. 11,—Delete the beginning of the translation up to the first quotation marks and *read* 'The terrible prowess of Lord Pēyiya-Ṣāhaṇi is like the heat &c. &c.' Cancel at the end what follows the word 'world', changing the comma after 'world' into a full stop.—H. K. S.

" 70, text l. 4,—*for* 'and *antara*' *read* 'in permanence,' and delete note 1.

" 72, n. 2,—for a preferable interpretation of *Śeṇṇīr-veṭṭi* see *South-Indian Inscriptions*, Vol. III, p. 392, and f. n. 1.—H. K. S.

" 76, l. 10 from the top,—*add* before the sentence 'Then comes etc.'. 'The attribute *anavarata...bhāgini*, here given to Akkā-dēvi, is elsewhere applied only to queens, *e.g.*, below, p. 102, l. 12 f.'.—H. K. S.

" 80, ll. 12-13,—*for* The shops . . . immunity *read* The shops, houses, and ponds of the land of Karagaṁbāḍu included in their four boundaries, are allowed immunity.. ...—H. K. S.

" 85, trans. l. 7,—*for* adorned .... Sarasvatī *read* who is the earring-ornament of Sarasvatī.—H. K. S.

" 89, text l. 37,—*for* Taddevāḍi-dēvaṁg= *read* Tad-dēva-dēvaṁg=.—H. K. S.

" 93, trans. of v. 14,—*for* 'if they ...... enjoyment' *read* 'if the company of fair women(*i.e.* temple servants) should be neglectful and not attend the three occasions of service (bhōga ?)'.—H. K. S.

" 134, l. 10,—*for* 'by destroying' *read* 'while retaining.'—H. K. S.

" 249, l. 16 from the top,—*for* Darsi *read* Darśi.

" 256, l. 38 " } *for* bright *read* dark.
" 258, l. 20 of trans. }

" 261, l. 14 from top and following,—*for* Sātakarṇi *and* Sātavāhana *read* Śātakarṇi *and* Śātavāhana.

" 282, text l. 13,—*for* °hūva *read* °bhūva.

" 285, v. 6,—*for* 'fire and heat' *read* 'hot prowess'. [The translation as it is, is not intelligible. The poet means to say that King Vijayasēna being both famous and powerful was made up, as it were of the cool rays of the Moon and the hot rays of the Sun—H. K. S.]

" 288, l. 28,—*for* p. 3, n. 3 *read* p. 289, n. 2.

" 315, col. 5, l. 8,—*for* Usa *read* Uśaḥ (Ushaḥ).

Rao Bahadur R. Narasimhachar, M.A., has very kindly favoured me with the following corrections to my papers on the inscriptions of Māḍagihāḷ and Kuḷēnūr :—

Page 319, text l. 2,—*divide* bhōgi-vibhūṣhaṇan=ādaṁ, *without alteration. Ādaṁ is the adverb, meaning "to a great degree."*

" " " l. 4,—*divide* Sōmanāthan=iḷeyaṁ, "*may Sōmanātha be protecting the earth.*"

" 320 " ll. 15f.,—*divide* chāḷ-ādan=al-āḷ-enisi ; "*the Pānchāla became feeble, the Chōḷa escaped death by becoming his servants' servant.*"

" " " ll. 19f.,—*divide* Naḷan=itaṁ Bali-rājan=itan... Māṁdhātan=ītaṁ ; '*people said that he was Naḷa etc.*

" " " l. 22,—*correct* māleyam to mūḷeyam, "bone."

" 325, v. 14,—*translate* bemna bīvan=iṅad-etti "*lifting the skin (or tendons) of the back*"; *cf.* benna bāran etti.

" 331, text l. 1,—The symbol at the beginning appears to stand for *śrī*.

" " " l. 9,—*read* kaḷaldud-, "*became emaciated.*"

" " " l. 10,—*divide* bigurtt=ari-varggam, "*the terrified host of foes.*"

" " " l. 11,—*Correct* chammaḍike *to* chammaṭike.

EPIGRAPHIA INDICA

VOLUME XV

No. 1.—NEULPUR GRANT OF SUBHAKARA : THE 8TH YEAR.

BY R. D. BANERJI, M.A.

This copper-plate was brought to me for decipherment in March 1914 by Munshi Muhammad Husain, Zamindar of Darppan in the Cuttack District of Orissa, and the late Babu Byōmakēśa Mustaphi, Assistant Secretary, Baṅgīya Sāhitya Parishad. I was informed by Munshi Muhammad Husain, the present owner of the plate, that it had been found among some old records of his family. The Muhammadan Zamindars of Darppan in the Cuttack District are, I am informed, descended from a very old royal family of Orissa; they were formerly Hindus, but were converted after the Muhammadan conquest of the country. Though at present Muhammadans, they are still known as the Rajas of Darppan.

The inscription on the copper-plate brings to light a new dynasty of kings of Orissa, who professed Buddhism. With the exception of the Pālas of Bengal, I do not think that we know of any other dynasty of which all the kings professed the Buddhist faith. Northern Indian dynasties, so far as we know, were mostly Hindu, and in no case do we find that all kings were of the Buddhist faith. The kings of the dynasty to which Harshavardhana of Kanauj belonged were partly Hindus and partly Buddhists. The kings of the new dynasty are all Buddhists. Buddhist kings of hitherto known dynasties are found to have called themselves *Parama-saugata*, "devout (worshipper) of the Sugata"; but those of the new dynasty coined fresh titles for themselves, e.g. "*Parama-tāthāgata*," the meaning of which is the same as that of the preceding one. Another interesting point of the new inscription is the mention of the name Uttara-Tōsalī. The name Tōsalī is met with for the first time in the Orissa edicts of Aśōka. It is also to be found in a later inscription, the Patiakella grant of Śivarāja,[1] where Southern Tōsalī is mentioned. Here the place where the kings of the new dynasty reigned is mentioned as Uttara-Tōsalī, "the northern part of Tōsalī."

The record is incised on a single plate of copper, oblong in shape, measuring 1′ 5$\frac{1}{4}$″ in length and 7$\frac{1}{4}$″ to 7$\frac{3}{4}$″ in breadth. There is a projection on one side, to which the seal is attached. The seal is thick, circular in shape, and its diameter is 2″. The impression is also circular and has a border of two concentric circular lines. The area is divided into two unequal parts. The upper part, which is the larger of the two, bears the figure of a bull couchant on a short pedestal. The lower part evidently bore the name of the king

Śrī-Śubhā[kara]-dēvasya

but the letters are almost illegible. The plate has thirty-four lines in writing, of which the first side has nineteen lines and the second side fifteen. The last five lines have been very

[1] See *ante*, Vol. IX, pp. 286-87.

carelessly incised and are full of mistakes. The plate was prepared by welding several thin sheets of copper together. In the course of time two of them have become separated, and this has destroyed the first few letters and syllables of lines 15-17 on the first side. I was informed that the plate was put into fire by the local goldsmith, in order to clean it, and the corrosive action has destroyed several letters on the first side and has made the last half of the lines on the first side less intelligible. With the exception of these damaged parts, the writing on the plate is in a fairly good state of preservation.

The **letters** vary from $\frac{3}{16}''$ to $\frac{5}{16}''$ in size, and on the whole the work has been neatly done by the mason. The characters belong to the **8th century A.D.**, and we find many forms which are later than those used in the Ganjam grant of Śaśāṅka. *Ya* is bipartite throughout. The difference between *ha* and *bha* is very slight. *Śa* still retains the old Kushana form. On these grounds it appears that the inscription can be assigned to the latter half of the **8th century A.D.** This remark will apply only to the first twenty-nine lines of the record, which are carefully and neatly incised. The remaining fifteen lines are very carelessly written and full of mistakes. This is an example of Kāyastha-nāgarī. Many later forms found in this portion indicate that this is current hand of the period, showing the forms used by scribes, while the script used in the first twenty-nine lines is the epigraphical script. We find the later form of *śa* in *śata*, l. 30, from which the central cross-bar has disappeared. Another intermediate form of the palatal sibilant is to be found in *śaṅkā* (l. 31) and again in *āyuḥś=chalā* (l. 33). The later Nāgarī or Bengali form of *U* is to be found in *uktañ=cha* (l. 31). The form of *a* in *abhūd* in l. 1 is much later than that of *ā* in *ākshēptā* (l. 32). Some peculiar forms are to be found in the epigraphic script used in this plate, e.g. *Nṛi* (?) and *pha* of *Nṛigatāpha* (l. 2), the form of *u* in *guna* (l. 4). The doubling of consonants with the superscript and subscript *r* is optional, and the sign of *avagraha* is nowhere used. The **language** of the grant is Sanskrit, for the most part correct. The majority of grammatical mistakes are to be found in ll. 30-34.

The record refers to the reign of a prince named **Śubhākara-dēva,** who is entitled *Mahārāja*, indicating that he did not claim Imperial dignity, who meditated on the feet of his father and mother, who was a devout worshipper of the Sugata, i.e. Buddha (*parama-saugata*). He had obtained birth from the king (*nara-pati*) **Śivakara-dēva,** who was a devout worshipper of the Tathāgata (*parama-tāthāgatō*), who was the son of **Kshēmaṅkara-dēva,** also called **Nṛi(?)gatāpha,** a devout worshipper (*paramōpāsaka*). The grant was issued from the royal residence or camp at **Śubhadēva-pāṭaka,** on the **23rd day of Mārgaśīrsha, in the 8th year** of the king's reign, and it records the grant of two villages named *Parvata-drōṇī*-**Kōmparāka** and **Daṇḍāṅkiyōka,** in the *vishayas* of Pāñchāla and **Vubhyudaya** in **Northern Tōsalī,** which is evidently the *Bhukti*, to the hundred Brāhmans named in detail by the same grant. The officers mentioned in the grant are: *mahāsāmanta, mahārāja, rājaputra, antaraṅga, kumār-(āmātya), uparika, vishaya-pati, tādāyuktaka, dāṇḍapāśika* and *sthānāntarika.* The two villages were combined under a new designation **Salōṇa-purādhivāsa.**

In the first line the kings mentioned in the grant are said to have been descended from the family of the Earth (*bhaum-ānvayād*). Most probably they also claimed descent from **Naraka,** like the early kings of Kāmarūpa. This is supported by the fact that the first king has a surname which has a distinctly non-Aryan sound, e.g. *Nṛi(?)gatāpha*. Three kings of this dynasty are mentioned :—

Kshēmaṁkara-dēva
or
Nṛigatāpha
|
Śivakara-dēva
|
Śubhākara-dēva

I have found two inscriptions of a king named Śāntikara-dēva in Orissa. One is in the Gaṇeśa-gumphā in Khaṇḍagiri in the Purī District, and the other in a small cave near Aśōka's rock inscription at Dhaulī in the same district. The Khaṇḍagiri inscription has already been published above.[1] Most probably this Śāntikara-dēva belonged to the same family as Śubhākara-dēva.

I edit the record from the original plate.

TEXT.

1 Ōm[2] Svasti | Jaya-skandhāvārāt Śubhadēvapāṭakāt | Abhūd=bhūpati[r*] Bhaum-ānvayād=anvad[3]-avāpta-janmā śarad-amala-śaśadhara-kara-nikara-yaśō-rāśi-dhavalita-dig-ā-

2 -nanaḥ pratāpa-dahana-dagdh-ārāt-īndhanaḥ sva-dharmm-ārōpita-varṇṇ-āśramaḥ param-ōpāsakō Nṛi(?)gatāpha(?)-nāmā śrī-Kshēmaṅkara-dēvaḥ [|*] Śrī-bhara-saha-śavda[4]-gīta-mahimā kāra-

3 -ṇ-ānurūpa[5]-kāya-janmatō-pi tathāvidha ēva tad-ātmajaḥ parama-tāthāgatō narapatiḥ Śrī-Śivakara-dēva-nāmā [|*] Tatō-pi lav(b)dha-prasavaḥ praśamit-ānuchit-ādhipaty-ābhi-

4 -lāshi-durvṛitta-dāyāda-jan-ādhīyamāna-jagad-upaplavaḥ guna[6]-vinaya-nidhiḥ prajā-pālana-tatpa[raḥ] parama-saugatō mātā-pitṛi-pād-ānudhyātā

5 Mahārāja-Śrī-Śubhākara-dēvaḥ kuśalī | Uttara-tōsalyāṁ | varttamāna-bhavishyan-mahāsāmanta-mahārāja-rājaputtr-ānta[ra]ṅga-kumāryōparika-vishayapati-

6 -tādāyuktaka-dāṇḍapāśika-sthānāntarikān=anyān=api rāja-pād-ōpajīvinaś=chāṭa-bhaṭa-vallabha-jātīyām(n)=Pāñchāla-Vubhyudaya-vishayayōḥ | Mahāma-

7 -hattara-vṛihadbhōgi(ka)-pustapāl-ādy-adhikaraṇaṁ yath-ārham=mānayati samājñā-payati vōdhayati cha Viditam=astu bhavatām=etad-vishaya-dvaya-saṁvaddha-pa-

8 -rvvata-drōṇī-Kōmparāka-grāma-Daṇḍāṅkiyōka-grāmau s-ōparikarō[au] s-ōddēśo[au] sarvva-pīḍā-varjitāv=aikīkṛitya Salōṇa-purādhivāsa iti nāma-dhēyaṅ=kṛi-

9 -tvā mātā-pittrōr=ātmanaḥ sarva-satvānāñ=ch=ā-chandr-ārka-kshiti-sama-kālam=puṇy-ābhivṛiddhayē nānā-gōttra-charaṇ[ē]bhyaś=chāturvidya-vahmaṇēbhyō[7] yath-ānukramēṇa

10 Vahvṛicha-bhaṭṭa-Kēśava-dēva | bhaṭṭa-Purushōttama | Vāṅmana-svāmi | Sampūrṇ-ṇa-svāmi | Gōshṭhadēva-svāmi | bhaṭṭa-Ravikara-dēva | bhaṭṭa-chaturthada-Sāyakara-dēva | bhaṭṭa-chaturtha-

11 -d=Ōdyōtakara-dēva | bhaṭṭa-Prabhākara | bhaṭṭa-Bhāskara | bhaṭṭa-Haridēva | bhaṭṭa-Vāsudēva | bhaṭṭa-Śatadamana | Purushōttama-svāmi | Pradyōta-svāmi | Mahāva(ba)la-svā-

12 -mi | Narasiṁha-svāmi | Ttrivikramachandra-svāmi | Paśupāla-svāmi | Padma-nābha-svāmi | Gōvarddhana-svāmi | Śrīdhara-svāmi | Madhu-dīkshita | Risabha-[8] svāmi | Agnihō-

13 -triś=Chand[ra]dēva[9] | Agnihōtri-Śrīdhara | bhaṭṭa-Paritōsha | Bhavadēva-svāmi | Vāsudēva-svāmi | Utpala-svāmi | bhaṭṭa-Jīvātmana | bhaṭṭa-Varadēva | bhaṭṭa-Kāmadēva | Kē-

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[1] See *ante*, Vol. XIII, pp. 160 ff., No. 13.

[2] Expressed by a symbol.

[3] This is superfluous.

[4] Read *śabda*.

[5] Read *°rūpaḥ*.

[6] Read *guṇa*.

[7] Read *Brāhmaṇēbhyō*.

[8] Read *Rishabha°*.

[9] Read *Agnihōtri-Chandradēva*.

14 -śava-svāmi | Mahādēva-svāmi | Gōshṭhabhūti-svāmi | Prabhākara-svāmi | Gōvar-ddhana-svāmi | Śa(?)śichandra-svāmi | bhaṭṭa-Śrīdharabhūti | bhaṭṭa-Lōkabhūti | chhāttra-Vishṇu-svāmi |

15 — — midēva-svāmi[1] | Sāṅga-svāmi | Śambhu-svāmi | Ttrivikrama-svāmi | bhaṭṭa-Narakadēva | Dūrvva-svāmi | Mādhava-svāmi | Vāmana-svāmi | Ū(?)rṇṇā-svāmi | Ēvaṁ Vājasanēyi-Śrī-bhaṭṭa-

16 [Sarvaṇā]ga[2] | bhaṭṭa-Vishṇuvarddhana | Śāntivarddhana | Sthiravarddhana | Vṛishabhavarddhana | Śubhalakshaṇa | Harighōsha | bhaṭṭa-Śakradatta | Pramōda-svā[mi*] | Purandara-svā[mi*] | Dāmōdara-svā[mi*] | Narada-

17 -tta-svā[mi*] | [Harshada]tta-svā[mi*] | Vatsadatta-svā[mi*] | bhaṭṭa-Divākara | bhaṭṭa-Dinakara | bhaṭṭa-Dēvakuṇḍa | Harikuṇḍa | Dēūkkā-svā[mi*] | Gōmichandra-svā[mi*] | Vasubhadra-svā[mi*] | Rishikēśva[3] | Janārddana-svā[mi*] | Vēda-

18 -śarma-svā[mi*] | Śrīdhara-svā[mi*] | Purushōttama-svā[mi*] | bhaṭṭa-Yajña-svā[mi] | Daḍi-svā[mi*] | bhaṭṭ=Ōdayakuṇḍa | vaṭu-Dāmōdara | Śubhākara-svā[mi*] | bhaṭṭa-Purushōttama | Ēḍu-svā[mi*] | Pṛithivī-svā[mi*] | Thirō-svā[mi*][4]

19 Dhruvadēva-svā[mi*] | chhātra Nārāyaṇa-svā[mi*] | Kumārabhūti-svā[mi*] | bhaṭṭa-Gōvinda | Gōshṭhadēva-svā[mi*] | Dūrvvākūṭa-svā[mi*] | Rishiṇāga-svā[mi*][5] | bhaṭṭa-Manōratha | Gāḍa-svā[mi*] | Sthāvara-svā[mi*] | bhaṭṭa-Sudarśana |

Second side.

20 bhaṭṭa-Gāḍadēva | Sthiradēva-svā[mi*] | Vra(Bra)hma-svā[mi*] | Ēvaṁ Chhāndīśa[6] bhaṭṭ=Āparadēva | Rudradēva-svā[mi*] | Mahādēva-svā[mi*] | Agnihōttri-Mādhava-svā[mi*] | Daddā-svā[mi*] | Bhaṇḍa-svā[mi*] | Śitikaṇṭha-svā[mi*] | Vana-

21 -māla-svā[mi*] | Kēśava-svā[mi*] | Saṅka-svā[mi*] | Kshirōda[7]-svā[mi*] | Rishi-svāgni[8] | Mandaradēva-svā[mi*] | Madhusūdana-svā[mi*] | Haradēva-svā[mi*] | Śrīdhara-svā[mi*] | bhaṭṭa-Mahādēva | bhaṭṭa-Ttribhuvana | bhaṭṭa-Janā-

22 -rddana | bhaṭṭa-Bhavadēva | Naṇṇākōṇā-svā[mi*] | bhaṭṭa-Kāhṇadēva | bhaṭṭa-Gōvindadēva | Śōbhanadēva | Vōvā-svā[mi] | dvitīya Vōvā-svā[mi*] | Vēllu-svā[mi*] | Chachchā(?)-svā[mi*] | Utpaladēva-svā[mi*] |

23 Kūrmma-svā[mi] | Vṛishabha-svā[mi] | Pruvadēva-svā[mi][9] | Guhadēva-svā[mi*] | Ēḍu-svā[mi*] | Mādhavadēva-svā[mi*] | Gōvindadēva-svā[mi*] | Kā[hṇa]-svā[mi*] Valabhadra-svā[mi*][10] | Ṛishibha-svā[mi*][11] | Ṛishikēśa-svā[mi*] |

24 Dhulāvṛita-svā[mi*][12] | Ēḍudhara-svā[mi*] | Bhāskara-svā[mi*] | Gōrakshita-svā[mi*] | Paduma-svā[mi*] | Dāmu-svā[mi*] | Ṛishi-svā[mi*] | [Dūrvva]-svā[mi*] | Śaṅkarabhūti-svā[mi*] | chhātra-Vāsudēva-svā[mi*] | Agni-

25 -hōttri-Bhayyā-svā[mi*] | Ēvaṁ Atharvva[13]-bhaṭṭa-purōhita-Bhavadēva | bhaṭṭa-Daddō | Arggundā-svā[mi*] | bhaṭṭa-Daddā-svā[mi*] | Dāmōdara-svā[mi*] | Nārāyaṇa-svā[mi*] | Val[l*]abha-svā[mi*][14] | Va(Ba)labhadra-svā[mi*] |

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[1] The first two syllables of the name have been destroyed.

[2] Read *Sarvvanāga*.

[3] Read *Ṛishikēśa-svāmi*.

[4] Read *Sthira-svāmi*.

[5] Read *Ṛishināga*.

[6] Read *Chhāndasa*.

[7] Read *Kshīrōda°*.

[8] Read *Ṛishi-svāmi*.

[9] Read *Dhruvadēva-svāmi*.

[10] Read *Balabhadra-svāmi*.

[11] Read *Ṛishabha-svāmi*.

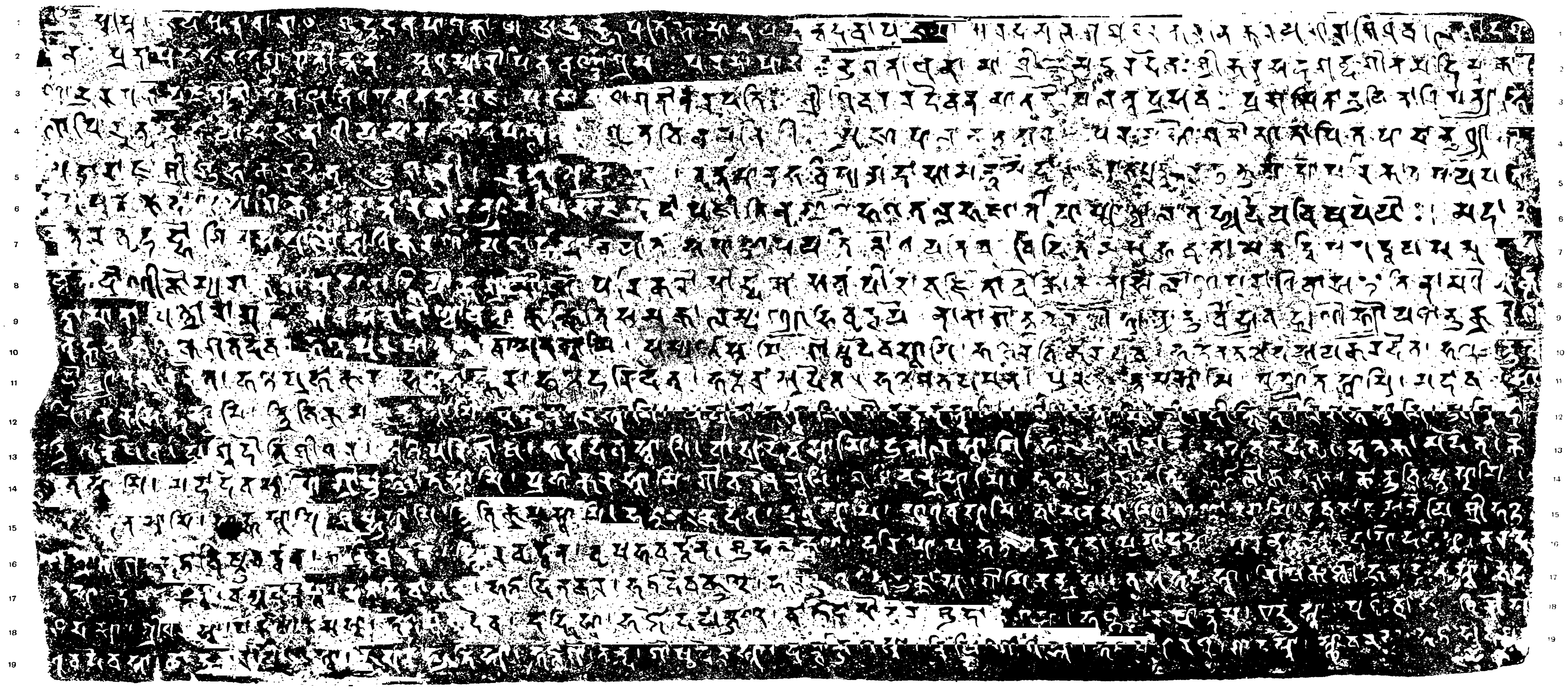
[12] Read *Dhūlāvṛita-svāmi*.

[13] Read *Atharvva*.

[14] This may also be read *Vṛishabha-svāmi*.

Neulpur Grant of Subhakara.

Obverse

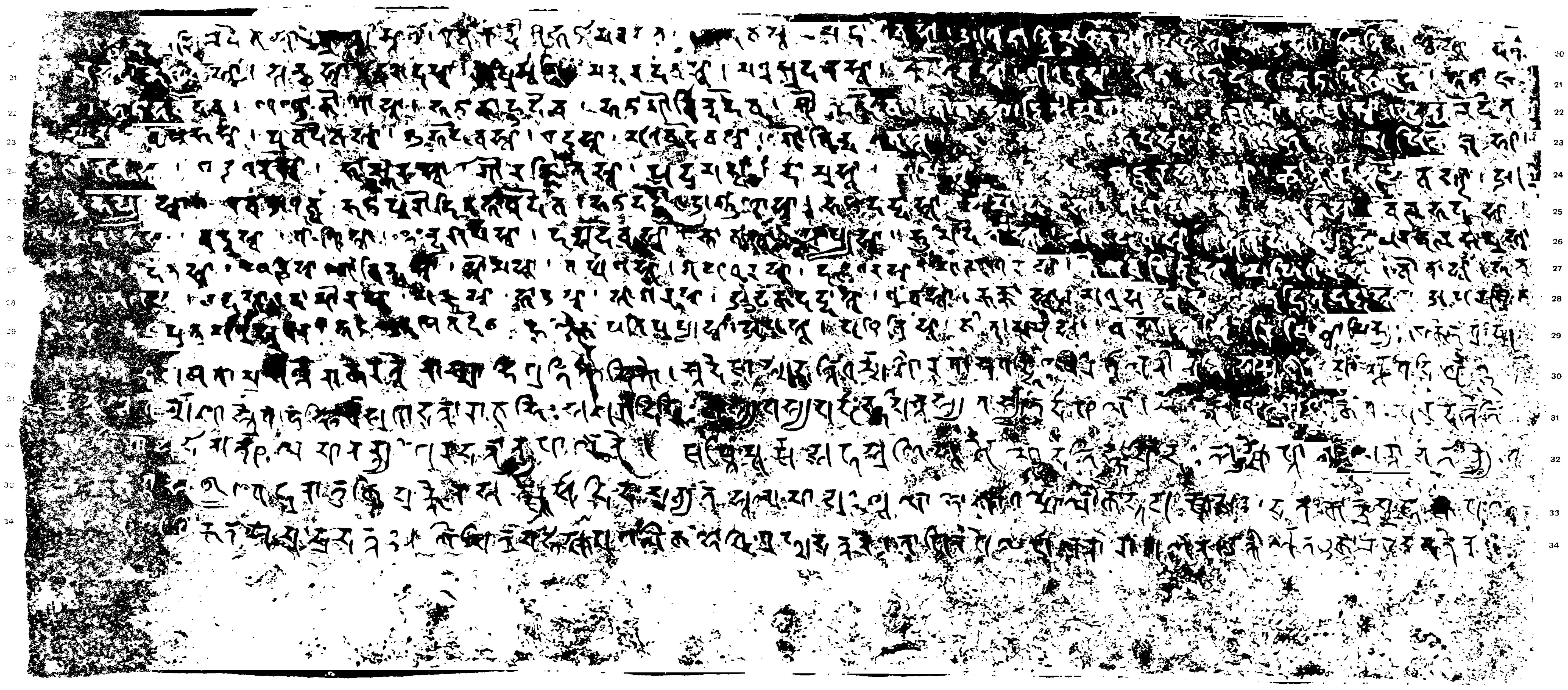


F. W THOMAS

SCALE FULL SIZE

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Reverse.



26 Padmanābha-svā[mi*] | Vuddhu-svā[mi*] | Dhāñi-svā[mi*] | Indraśarma-svā[mi*] | Hansadēva-svā[mi*] | Bhāva-svā[mi*] | Pushya-svā[mi*] | Bhūmidēva-svā[mi*] | Mērudēva-svā[mi*] | Bhavadēva-svā[mi*] | apara-Va(Ba)labhadra-svā[mi*] [|]

27 apara-Bhavadēva-svā[mi*] | Ghaḍi(?)-svā[mi*] | Gōvinda-svā[mi*] | Sōma-svā[mi*] | Varppaṭa-svā[mi*] | Gayādhara-svā[mi*] | Haladhara-svā[mi*] | Māladhara-svā-[mi*] | Kēśavavivma-svā[mi*][1] | Mahidhara-svā[mi*][2] | Vōvā-svā[mi*] | Bhava-

28 -[sv]ā[mi*] | Śi(Śī)tala-svā[mi*] | Chandra-svā[mi*] | Dāmō[da*]ra-svā[mi*] | Mēru-svā[mi*] | Bhāḍa-svā[mi*] | Sāgara-svā[mi*] | Āḍhakadaddā-svā[mi*] | Dhruva-svā[mi*] | Kakkā-svā[mi*] | Madhusūdana-svā[mi*] | Avadita-Daddā-svā[mi*] | apara-Śi(Śī)ta-

29 -la-svā[mi*][3] | bhaṭṭaputtra-Madhusūdana | bhaṭṭaputtra-Śivadēva | haṇḍikāpati-Pushya-svā[mi*] Āpa-svā[mi*] | Pṛithivi-svā[mi*][4] | Jīvāmanda(?)-svā[mi*][5] | Varuṇa-svā[mi*] | Ṛishi-svāmibhyaḥ ēkattra[6] Vra(Brā)hma-

30 -ṇa-śata-dvayāya tāmrapaṭṭēn=ākaratvēn=āsmābhi[ḥ*] pratipāditō | Stad=ēshās=padatti[7] dharmma-gauravā[t*] bhavadbhiḥ paripālanīy=ēti | **Saṁvat 8 Mārgga vadi 20, 3** |

31 Uktañ=cha dharmma-śāstrē Vahibhiḥr=vasudhā[8] dattā rājabhiḥ Sagar-ādibhiḥ [|*] yasya yasya yadā bhūmis=tasya tasya tadā phalaṁ | (||) Mā bhūd=aphala-śaṅkā vaḥ para-datt=ēti

32 pā[r]thivā[9] [|*] svadānāt=phalam=ānantyaṁ paradatt-ānupālanē | (||) Shashṭimm=varsha[10]-sahasrāṇi svargē mōdati bhūmidaḥ [|*] ākshēptā tānumautā[11] cha tāny=ēva

33 narakaṁ vasēt | (||) Va(Ba)hun=ātra kim=uktēna saṁkshēpād=idam=uchyatē [|*] svalpam=āyuḥś=chalā[12] bhōgā dharmmō lōka-dvaya(yē)=kshayaḥ | (||) **Dūtakō=ttra** Mahāksha-paṭalā-

34 -dhikaraṇ-ādhikṛita-**Samudradattaḥ** | Likhita[ṁ] Mahākshapaṭalika-**Bhōgi[ka]-Vrahmadatt[ē]na** | Tāpita[ṁ] Pēṭṭapāla-**Nārāyaṇēna** | Utkīrṇ[ṇ*]a[ṁ*] Taṭṭhakāra-**Ēḍadat[t]ēna** [||*]

TRANSLATION.

(Ll. 1-30.) Om! Hail, from the victorious camp at **Śubhadēva-pāṭaka.** There was a King, the illustrious **Kshēmaṅkara-dēva,** also named **Nṛi(?)gatāpha,** the devout worshipper, who established the four castes (*varṇṇ-āśrama*) in their proper duties, whose enemies were fuel burnt by the fire of his prowess, who caused the cardinal points to become white with his fame, which was as a mass of the pure autumn moon-rays, and who had obtained birth in the race of Naraka (*Bhauma*).[13] His son was the king named the illustrious **Śivakara-dēva,** a devout worshipper of Buddha (*parama-tāthāgata*), whose greatness was celebrated by the title **Śrī-bhara-saha,** "Capable of bearing the weight of Śrī (Lakshmī) and who was verily such on account of his birth with a body suitable as a cause thereof." From him was born the Mahārāja, the illustrious **Śubhākara-dēva,** the devout worshipper of Buddha (*parama-saugata*), who meditated on the feet of his father and mother, who had the

[1] Read *Kēśavabimba-svāmi.*

[2] Read *Mahīdhara-svāmi.*

[3] Read *Śītala-svāmi.*

[4] Read *Pṛithivī-svāmi.*

[5] Read *Jīvānanda-svāmi.*

[6] Kāyastha-nāgarī begins from this word.

[7] Read *Tad=ēshā pradattir=.*

[8] Read *Bahubhir=vvasudhā.*

[9] Read *pārthivāḥ.*

[10] Read *varsha-.*

[11] Read *tv=anumantā.*

[12] Read *āyuś=chalā.*

[13] The word *anvad* [for *anvag* ?] in the text is most probably superfluous. If not, it would mean that the king had obtained birth after the race of Naraka, an expression which is not very clear. In that case *da* is superfluous.

protection of the subjects as his highest aim, who was a mine of good conduct and (good) qualities, who had pacified the affliction of the world caused by the doings of his kinsmen, who were desirous of undue influence or power. He, being in good health, honours, informs and orders the present and future *Mahasāmantas*, *Mahārājas*, etc. in **Northern Tōsali**, and the *Mahāmahattaras*, *Bṛihadbhōgikas*, *Pustapālas* and other officers in the *vishayas* of **Pāñchāla** and **Vubhyudaya**, "Let it be known to you that the villages of *parvvata-drōṇī*-**Kōmparāka** and **Daṇḍāṅkiyōka**, situated in these two *vishayas*, with *uparikara*, *uddēśa*, minus all oppressions, having been combined and named **Salōṇapurā-dhivāsa**, have been granted by us by this copper-plate free from taxes (*akaratvēna*), for the increase of the merits of our own self, as well as that of our father, mother and all created beings, as long as the sun, moon and earth will last, to Brāhmaṇas of various *gōtras* and *charaṇas*, well versed in the four Vēdas—in the following order :—of the **Ṛigvēda**; bhaṭṭa Kēśavadēva, . . . (l. 10); and of the Yajurveda (*Vājasanēyi*, l. 15) . . .; and of the Sāmavēda (*Chhāndasa*, l. 20) . . .; and of the Atharvavēda (l. 25) . . . in all two hundred Brāhmaṇs.

(Ll. 30-3.) **The year 8, the 23rd day of the dark half of Mārgga (Agrahāyana).**

This donation is out of respect for religion to be preserved by you, and it is said in the *Dharmaśāstras* :—

[*Here follow four of the customary admonitory verses.*]

(Ll. 33-34.) The **dūtaka** in this was the *Mahākshapaṭalādhikaraṇādhikṛita* **Samudradatta**. It was written by the *Mahākshapaṭalika Bhōgi(ka)* **Vrahmadatta** ; heated by the *Pēṭṭapāla* **Nārāyaṇa** ; and incised by the *Taṭṭhakāra* **Ēḍadatta**.

LIST OF DONEES.

A

Āḍhakadaddā-svāmin.
Āpa-svāmin.
Aparadēva, Bhaṭṭa.
Arggaṇḍā-svāmin.

B

Bhāḍa-svāmin.
Bhaṇḍa-svāmin.
Bhāskara, Bhaṭṭa.
Bhāskara-svāmin.
Bhava-svāmin.
Bhāva-svāmin.
Bhavadēva, Bhaṭṭa.
Bhavadēva Purōhita, Bhaṭṭa.
Bhavadēva-svāmin (2).
Bhayyā-svāmin, Agnihōtri.
Bhūmidēva-svāmin.

C

Chachchā-svāmin.
Chandra-svāmin.
Chandradēva, Agnihōtri.

D

Daddā-svāmin.
Daddā-svāmin, Avadita.
Daddā-svāmin, Bhaṭṭa.
Daddō, Bhaṭṭa.
Daḍi-svāmin.
Dāmōdara-svāmin (3).
Dāmōdara, Vaṭu.
Dāmu-svāmin.
Dēükkā-svāmin.
Dēvakuṇḍa, Bhaṭṭa.
Dhāñi-svāmin.
Dhruva-svāmin.
Dhruvadēva-svāmin.
Dhūlāvṛita-svāmin.
Dinakara, Bhaṭṭa.
Divākara, Bhaṭṭa.
Dūrvva-svāmin (2).
Dūrvvākūṭa-svāmin.

E

Ēḍu-svāmin (2).
Ēḍudhara-svāmin.

G

Gāḍa-svāmin.
Gāḍadēva, Bhaṭṭa.

Gayādhara-svāmin.
Ghāḍī-svāmin.
Gōmichandra-svāmin.
Gōrakshita-svāmin.
Gōshṭhabhūti-svāmin.
Gōshṭhadēva-svāmin (2).
Gōvarddhana-svāmin.
Gōvinda, Bhaṭṭa.
Gōvinda-svāmin.
Gōvindadēva, Bhaṭṭa.
Gōvindadēva-svāmin.
Guhadēva-svāmin.

H

Haladhara-svāmin.
Hansadēva-svāmin.
Haradēva-svāmin.
Haridēva, Bhaṭṭa.
Harighōsha.
Harikuṇḍa.
Harshadatta-svāmin.

I

Indraśarma-svāmin.

J

Janārddana, Bhaṭṭa.
Janārddana-svāmin.
Jīvamanda-svāmin.
Jīvātmana, Bhaṭṭa.

K

Kāhṇa-svāmin.
Kāhṇadēva, Bhaṭṭa.
Kakkā-svāmin.
Kāmadēva, Bhaṭṭa.
Kēśava-svāmin (2).
Kēśavadēva, Bhaṭṭa.
Kēśavavimva-svāmin.
Kshīrōda-svāmin.
Kumārabhūti-svāmin.
Kūrmma-svāmin.

L

Lōkabhūti, Bhaṭṭa.

M

Mādhava-svāmin.
Mādhava-svāmin, Agnihōtri.
Mādhavadēva-svāmin.
Madhu-dīkshita.
Madhusūdana-svāmin (2).
Madhusūdana, Bhaṭṭa-puttra.
Mahādēva, Bhaṭṭa.
Mahādēva-svāmin (2).
Mahāva(ba)la-svāmin.
Mahīdhara-svāmin.
Mālādhara-svāmin.
Mandaradēva-svāmin.
Manōratha, Bhaṭṭa.
Mēru-svāmin.
Mērudēva-svāmin.

N

Naṇṇākōṇā-svāmin.
Naradatta-svāmin.
Narakadēva, Bhaṭṭa.
Narasiṁha-svāmin.
Nārāyaṇa-svāmin.
Nārāyaṇa-svāmin, Chhāttra.

P

Padmanābha-svāmin (2).
Paduma-svāmin.
Paritōsha, Bhaṭṭa.
Paśupāla-svāmin.
Prabhākara, Bhaṭṭa.
Prabhākara-svāmin.
Pradyōta-svāmin.
Pramōda-svāmin.
Pṛithivī-svāmin (2).
Purandara-svāmin.
Purushōttama, Bhaṭṭa (2).
Purushōttama-svāmin (2).
Pūrvvadēva-svāmin.
Pushya-svāmin.
Pushya-svāmin, Haṇḍikāpati.

R

Ravikaradēva, Bhaṭṭa.
Ṛishabha-svāmin (2).

Ṛishi-svāmin (3).
Ṛishikēśa-svāmin (2).
Ṛishiṇāga-svāmin.
Rudradēva-svāmin.

S

Sāgara-svāmin.
Śakradatta, Bhaṭṭa.
Śambhu-svāmin.
Sampūrṇṇa-svāmin.
Sāṅga-svāmin.
Saṅka-svāmin.
Śaṅkara-svāmin.
Śaṅkarabhūti-svāmin.
Śāntivarddhana.
Sa(?)śichandra-svāmin.
Śarvaṇāga, Śrībhaṭṭa.
Śatadamana, Bhaṭṭa.
Sāyakaradēva, Bhaṭṭa.
Śītala-svāmin (2).
Śitikaṇṭha-svāmin.
Śivadēva, Bhaṭṭa-putra.
Śōbhanadēva.
Sōma-svāmin.
Śrīdhara, Agnihōtri.
Śrīdhara-svāmin (3).
Śrīdharabhūti. Bhaṭṭa.
Sthāvara-svāmin.
Sthira-svāmin.
Sthiradēva-svāmin.
Sthiravarddhana.
Śubhākara-svāmin.
Śubhalakshaṇa.
Sudarśana, Bhaṭṭa.

T

Tribhuvana, Bhaṭṭa.
Trivikrama-svāmin.
Trivikramachandra-svāmin.

U

Udayakuṇḍa, Bhaṭṭa.
Udyōtakara-dēva.
Ū(?)rṇṇā-svāmin.
Utpala-svāmin.
Utpaladēva-svāmin.

V

Va(Ba)labhadra-svāmin (2).
Vallabha-svāmin.
Vāmana-svāmin.
Vanamāla-svāmin.
Vāṅmana-svāmin.
Varadēva, Bhaṭṭa.
Varppaṭa-svāmin.
Varuṇa-svāmin.
Vasubhadra-svāmin.
Vāsudēva, Bhaṭṭa.
Vāsudēva-svāmin.
Vāsudēva-svāmin, Chhāttra.
Vatsadatta-svāmin.
Vēdaśarma-svāmin.
Vēllu-svāmin.
Vishṇu-svāmin, Chhāttra.
Vishṇuvarddhana, Bhaṭṭa.
Vōvā-svāmin (3).
Vra(Bra)hma-svāmin.
Vṛishabha-svāmin.
Vṛishabhavarddhana.
Vuddhu-svāmin.

Y

Yajña-svāmin, Bhaṭṭa.

No. 2.—SRISAILAM PLATES OF VIRUPAKSHA: SAKA-SAMVAT 1388.

BY T. A. GOPINATHA RAO, M.A., TRIVANDRAM.

The inscription edited below is engraved upon a set of three copper-plates, which was kindly lent to me by my old class-mate, Mr. Kōkā Raṅgasāmi Naiḍu of Kurnool. He informs me that this grant was secured by him from a *dharma-kartā* of the famous temple of Mallikārjuna on the Śrīśailam hill. The set is bound by a ring made of a heavy rod of copper about three-quarters of an inch in thickness; the diameter of the ring itself is about four inches. The ring is sealed with a pretty cast of a seated Nandi, Śiva's bull. Below the bull of the seal and in front of the pedestal on which it is seated are representations

of the sun and the moon, and on its proper right a short dagger, one of the emblems of the Vijayanagara dynasty. It is not quite certain whether there existed on the proper left of the bull a figure of a boar, another of the emblems of the same dynasty; for just where we should look for this figure the ring is slit from the seal. Whether the ring was purposely cut by any one, or whether the split was due to defective soldering, is not patent; therefore, if we take it that the ring was unskilfully cut, it is not possible to say whether the figure of the boar was dislodged from its position. The edges of the plates are made thicker to protect the writing from the damage which it would otherwise have suffered by the plates rubbing against each other. The preservation of the inscription is very good, but the engraver has not done his duty properly: numerous errors, corrections and a few interlineations are noticeable in the document. The first side of the first plate and the second side of the third plate, the two outermost sides of the set, were originally left unengraved; but the present owner has had the word *Śirumalātukūr* and the letter *a* engraved for his reference in modern Telugu characters. The numerals *one, two* and *three* are engraved on the right of the ring-holes of the second side of the first plate, the second side of the second plate and the first side of the third plate respectively. The size and shape of the plates are exactly similar to those of other plates of the Vijayanagara dynasty.

The **alphabet** of the inscription is Nandi-nāgarī, and that of the sign-manual of the king at the end is Telugu-Kannaḍa. The **language** of the record is Sanskrit, with the exception of the portion giving the details of the boundary, which is in Kannaḍa. The Nandi-nāgarī of the present document offers no peculiarities worth noticing. The uniform use of the *anusvāra* in places where the corresponding *nasals* of the consonants *ka*, *cha*, etc., should occur is a feature which this record has in common with others of this dynasty.

The grant, after invoking Śiva, Gaṇapati and Vishṇu, opens out with the **genealogy** of the first Vijayanagara dynasty, which is traced from the moon. In the Lunar race was born Yadu; from his lineage was descended Saṅgama, and the regular historical genealogy is given as follows :—

Saṅgama.
|
Bukka I.
|
Harihara II, *md*. Mēlāmbikā.
|
Pratāpa-dēva-Rāya; *md*. Dēmāmbikā.
|
Vijaya-Bhūpati, *md*. Nārāyaṇāmbikā.
|
Pratāpa-Rāya, *md*. Siddhala-dēvī.
|
Virūpāksha.

Concerning the various royal personages mentioned above the record supplies a certain amount of eulogy. For instance, Saṅgama is said to have conquered his enemies, who were a scourge to the world, to have been learned in all arts and charitable in disposition. Harihara appeared as though he combined the aspects of Hari and Hara in protecting the world; he had performed all the sixteen *mahādānas*. His son Pratāpa-dēva-Rāya was so powerful, indeed, that the Turushkas were dried up in the fire of his prowess, while the other hostile kings fled to the forests and hid themselves therein. Concerning Pratāpa-Rāya, the son of Vijaya-Bhūpati, the record states that he obtained the Ghanādri *rājya* from his elder brother. Virūpāksha is said to have secured the throne by his own prowess. He conquered his foes with his sword and possessed all sources of happiness. He defeated the Suratrāṇa and drove

out the Āndhras. He bore the *birudas* '**Hindūrāya-suratrāṇa**' and '**lion to the elephants, the hostile kings.**'

The king Virūpāksha granted the village of **Śirumaṇātukūru,** situated in Kaṁ *nāḍu*, a sub-division of the Pratāpagiri *rājya*, under the name of Virūpāksha-pura to the god **Mallikārjuna,** who is pleased to be seated with his consort Pārvatī on the hill Śrīparvata, for his daily offerings, for the monthly and other periodic festivals and for feeding ascetics. **The grant was made on the Pañchamī** *tithi* **of the bright fortnight of the month Kārttika, in the year Pārthiva,** which corresponded to the **Śaka year 1388,** which is expressed by *bhū* (1), *guṇa* (3), *ashṭa* (8) and *vasus* (8), in the presence of the god Virūpāksha, on the bank of the river Tuṅgabhadrā, on the occasion of his own coronation. Dewan Bahadur L. D. Swamikkannu Pillai, M.A., LL.B., is pleased to supply me with the following note regarding the **date**: "A.D. 1465-66 was Pārthiva: and Kārttika Śukla Pañchamī in that year fell on Thursday, 24th October, A.D. 1465; the *tithi* ended at $42\frac{1}{2}$ *ghaṭikās* after sunrise, Laṅkā time. But there is no internal check (such as *vāra* and *nakshatra* for verifying the date)."

Of the kings of the first dynasty of Vijayanagara every one knows that Harihara was the founder of the kingdom. There are no less than three hypotheses regarding the inauguration of the new kingdom. The first, or the current, hypothesis is propounded in two inscriptions;[1] they state that Harihara I was a chieftain reigning over Navakhaṇḍa with Kuñjarakōṇa (Ānegundi) as his capital, and that he subsequently founded the city of Vidyānagara on the advice of Vidyāraṇya and was crowned in Ś. 1258 in the presence of the god Virūpāksha. The second hypothesis is that given by Ferishta; according to him Ballāla Dēva, the *rājā* of the Carnatic, having heard from Krishna Naig [Kṛishṇa Nāyaka], the son of the king of Warangal, that the Musalmans had formed a design to extirpate all the Hindus, determined to strengthen his position and fortify his frontiers by entering into a combination with Krishna Naig and other princes. Accordingly he built the strong city of Beejanagar, so named after his son Beeja. Thus, according to Ferishta, Beejanagar had already existed; it did not come into being at the bidding of the sage Vidyāraṇya. The third hypothesis is found in a manuscript work named *Rājakālanirṇaya*. Though this work is not of any historical value, it is nevertheless noteworthy, as it puts forth a new view concerning the formation of the kingdom of Vijayanagara. It states that, when the 'Suratrāṇa' conquered the country of Vīra-Rudra and killed him, Harihara and Bukka, two brothers who were the keepers of the treasury of the vanquished Hindu king, fled away from the country and took service under another king, named Rāmanātha. When Rāmanātha also was killed by the army of the 'Suratrāṇa,' these brothers were taken prisoners. But the 'Suratrāṇa,' finding them good and capable fellows, deputed them for the conquest of the king Ballāla. After one unsuccessful attempt they gained a complete victory over Ballāḷa and took possession of the Karṇāṭa country. Then the incident of a hare chasing the dogs of Harihara and the founding of the city of Vidyānagara with the assistance of the sage Vidyāraṇya are mentioned. From this account it is quite patent that, when Alā-ud-dīn Khiljī took the Kākatīya king of Warangal, Harihara and Bukka took service under the Dēvagiri prince Rāmanātha (Rāmachandra) and were eventually instrumental in Alā-ud-dīn Khiljī's conquest of the Hoysaḷa kingdom. Whatever may be the value of the narrative, we see from inscriptions that Harihara came into possession of the Hoysaḷa country even during the lifetime of Ballāḷa III. It might be argued that he ruled over it as a responsible officer of the Hoysaḷa king, while Ballāla himself retreated to the mountain fastnesses of Tiruvaṇṇāmalai for safety. Such a supposition looks rather improbable; for, if from his position at Vijayanagara, the frontier of the kingdom, he

[1] *Nellore Inscriptions* by Butterworth and Venugopal Chetti, pp. 109-124; and No. 70, Bg., Kolar, *Ep. Carn.*

was able to maintain his position against the Musalmans, he could have induced his master Ballāḷa to reside in his capital Dvārasamudra, which is situated at a distance of some days' march from Vijayanagara. There appears to be a greater likelihood of the brothers Harihara and Bukka having helped the Musalmans in order first to gain the Karṇāṭa kingdom for them and then to usurp it for themselves, as the *Rājakālanirṇaya* has it. Ferishta is certainly wrong, when he says that Beejanagar existed long before Harihara is said to have constructed it; for, inscriptions uniformly mention the fact that the early kings of Vijayanagara were ruling at *Hosapaṭṭaṇa*, the new city, which could be no other than Vijayanagara, their *haḷepaṭṭaṇa* (old city and residence) being Ânegundi.

Again Vidyāraṇya, who rose to prominence only in the reigns of Bukka I and his son Harihara II, cannot be the person who advised Harihara I to construct the city of Vijayanagara. It was more likely at the advice of Vidyāraṇya's *guru* Vidyātīrtha that Harihara I built the city of Vidyānagara.[1]

A futile attempt was made by Mr. Venkayya to trace the origin of the Vijayanagara dynasty.[2] Harihara II had a son named Virūpāksha. In certain inscriptions and in the Sanskrit drama called the *Nārāyaṇīvilāsa* the latter is said to be the son of Harihara II by his queen Mallā-dēvī, who is said to be the daughter of a Rāma-dēva, whom Mr. Venkayya identifies with the Dēvagiri Yādava king Rāma-dēva, inferring that, having strengthened his friendship with the Dēvagiri king by this marriage, Harihara I then established the Vijayanagara kingdom. Rāmachandra of Dēvagiri lived between Ś. 1193 and 1231; Harihara II, one of the younger sons of Bukka I, reigned between Ś. 1298 and 1326, just about a hundred years after Rāmachandra. Consequently, the surmise is quite unjustifiable.

If we can believe the two documents referred to at the beginning, and there does not appear anything substantial against their genuineness, Harihara I was crowned in Ś. 1258. So far as we know, the latest date of his reign is Ś. 1268, which is also the date of the earliest inscriptions of Bukka I. So he must have reigned for ten years. His first younger brother, Kampa I, had predeceased him some time before Ś. 1268.[3] He was governing the eastern portion of the kingdom and held the title "the lord of the eastern and the western oceans." His son, Saṅgama II, succeeded him in the capacity of governor of the eastern quarters under Bukka I, who by virtue of his seniority ascended the throne of Vijayanagara after the demise of Harihara I.

The reign of Bukka I is the most eventful one in the history of the first dynasty of Vijayanagara. During Harihara's reign the kingdom was of comparatively small extent. Owing to the splendid campaigns of prince Kampaṇa, the elder (or II) son of Bukka I, the Muḷbāgal province was first conquered in Ś. 1282; immediately, in the year Ś. 1283, followed the reduction and subjugation of the kingdom of the Drāviḍa king, of the Śambuva-Rāyar dynasty which ruled over practically the whole of Toṇḍai-maṇḍalam with either Paḍaivīḍu or Viriñchipuram as its capital. In the year Ś. 1293 the Musalman settlements near Śrīraṅgam (more precisely at Samayavaram, otherwise known as Kaṇṇanūr) and at Madura were destroyed and the kingdom extended as far south as Madura; that is, the kingdom assumed now an imperial size. "No. 18 of 1899 (of the Madras Epigraphist's Collection), which is dated in Śaka-Samvat 1287 (= A.D. 1365-66), reports that Kampaṇa Uḍaiyar, son of Bukkaṇa Uḍaiyar, became 'permanent on his throne after taking possession of the Rājagambhīra *rājya*.'" Mr. Venkayya attempts, in his *Annual Report on Epigraphy* for the year 1899, to identify the Rājagambhīra *rājya* with the Pāṇḍya country, one of whose prominent kings was Jaṭāvarman Kulaśēkhara Pāṇḍya, surnamed

[1] See R. Narasimhāchārya's paper entitled *Mādhavāchārya and his younger brothers, Ind. Ant.*, Vol. XLV, pp. 17 ff.

[2] *Ep. An. Rep.* for 1899, p. 22, para. 55.

[3] See the introduction to *Madhurāvijaya*, p. 32.

Rājagambhīra. It has been shown by me elsewhere that Rājagambhīra *rājya* is the Paḍaiviḍu *rājya*[1] of the Śambuva-Rāyars, and Venkayya's identification therefore should be abandoned.

Messrs. Venkayya and Sewell give different initial and final dates for the reign of Bukka I.[2] The former has Ś. 1274-1298, while the latter has Ś. 1265-1301.[3] From a list of all the known inscriptions of the Vijayanagara dynasty, made in strict chronological order for this purpose, I find that the reign of Bukka I extended from Ś. 1268 to 1298. His death took place on a Sunday, the Uttara-Phalguna nakshatra, in the dark fortnight of the month Phālguna of the year Naḷa, corresponding to Ś. 1298; the inscription mentions the event in these words,

" . . . *Śiva-sāyujyam prāptasya mahārājādhirājasya*
rāja-paramēśvarasya sva-pituḥ Śrī-Vīra-Bukka-Rājasya . . . ."

On this occasion 10 villages were clubbed together and granted under the name of Bukkarājapuram by his son Harihara II.[4]

Bukka I had at least eight sons, namely Saṅgama (III), Hirē Kampaṇa (II), Chikka Kampaṇa (III), Virūpāksha or Udayagiri Virūpāksha, born of Mallā-dēvī; Rājēndra Oḍeya; Bhāskara or Bhavadūra, Harihara II, by his queen Gaurāmbikā (*alias* Honnāyi ?), and Mallinātha Uḍaiyar. Virupā-dēvī, a daughter of Bukka I, was married to a Brāhmaṇa named Brahma or Bommaṇṇa Oḍeya, who held the position of governor of the Āraga and other *rājyas*. The members of his family became in a way the hereditary governors of the Āraga *rājya*. The illustrious Hirē Kampaṇa (II) died even before his father, in the year Ś. 1296.[5] So he did not succeed to the throne of Vijayanagara. Harihara II succeeded his father in the year Ś. 1298.

It is not out of place to mention here a few hitherto unnoticed political events of the reign of Harihara II. The first is the rising of the Koṅkaṇikas in Ś. 1301. They seem to have rebelled perhaps to gain their freedom. Bāchappa Oḍeya, son of Vīra-Vasanta Mādhava-Rāya, appears to have played the chief part in the quelling of this rebellion, as evidenced by his *biruda* 'Sapta-koṅkaṇa-dhūḷī-paṭṭa' and 'Koṅkaṇa-pratishṭh-āchārya.' His other *birudas*, 'Kadamba-sūre-kāra' and 'Kadambapura-jana-pratipālaka,' suggest that, in connection perhaps with the expedition to quell the Koṅkaṇika rebellion, Bāchappa plundered the town of Kadambapura and afforded the people of that place protection when they submitted to him.[6]

The second important event is the taking of the fort at Ādhavani (Adoni), which was captured and possessed by the Musalmans. Harihara's nephew, Channappa Oḍeya, the son of Mallappa Oḍeyaru (brother of Harihara II), was in charge of the Ādhavani *durga*. The Turushkas captured it and took firm possession of it. Channappa conquered the Musalmans, and regained the fort and presented it to his king Harihara once again. The king immediately granted to him the governorship of the place. The fact is mentioned thus:—" *Yavana-karād apakṛishya Channapōpi kshitivalayam* . . . . . . " and " *Harihara-Rāyaru sthira-rājyavannu māḍuttiddalli tamma voḍa-huṭṭida śrī-vīra-Mallappa Vaḍeyara kumāranu Ādavaniya-durgavannu rājyavannu sādhisi Harihara-Rāyarige koṭṭu* . . . . ."[7]

In the year Ś. 1313, Pramōdūta-Prajōtpatti (Pramōda-Prajāpati), there occurred one of the most severe famines that have devastated any extensive portion of India. The whole of the Bāhmanī and the Vijayanagara kingdoms were so badly affected that "innumerable human skulls were rolling on the ground and paddy could not be had even at the rate of ten *nāḷis* a

[1] See Introduction to the *kāvya* called *Madhurāvijaya*, pp. 23-24.
[2] *Ep. An. Rep.* for 1907, p. 86, para. 61.
[3] *A Forgotten Empire*, p. 27.
[4] No. 46, Yd., My., *Ep. Carn.*
[5] *South-Indian Inscriptions*, Vol. I, p. 103, No. 72.
[6] No. 152, Sb., Sh., *Ep. Carn.*, and No. 71, Hl., Sh., *Ep. Carn.*
[7] No. 43, Kg., Tm., *Ep. Carn.*

paṇam."[1] The famine was due to the want of the seasonal rains. It is stated that, to mitigate the horrors of the famine, Sultan Mahmood of the Bāhmanī kingdom on his own account kept 10,000 bullocks constantly going to and from Malwa and Guzerat for grain, which was sold out to people at a cheap rate.[2] What arrangements were made by the Vijayanagara king to alleviate the sufferings of their subjects is not known.

The fourth important event of the reign of Harihara II is the battle of Raṅgiṇi between the Hindu and the Musalman states of Vijayanagara and Bījāpur. In an inscription dated Ś. 1317[3] we are told that Chennaya Nāyaka, the son of Mahāsāmantādhipati Gōpaya Nāyaka, died of wounds received in the battle with the Turushkas, while taking Raṅgiṇi from them. If the death took place immediately after the battle, this must have been fought in Ś. 1317. Another record[4] states that one of the *birudas* of Bāchappa Nāyaka, mentioned above, is *Raṅgiṇi-pratāpa*, from which we have to infer that he displayed great valour in the battle of Raṅgiṇi. This latter inscription is also dated Ś. 1317. Perhaps during the last years of the peaceful Sultan Mahmood the Hindus tried to regain a few of their possessions lost in the previous reigns, and succeeded in wresting Raṅgiṇi from the Musalmans.

Harihara II died in Ś. 1326, corresponding to the cylic year Tāraṇa; on a Monday, the *daśamī tithi* of the bright fortnight of the month Bhādrapada, Harihara II breathed his last, after a reign of 28 years. It is recorded thus[5] :—

Tāraṇa-varshē varshē
Māsi Nabhasyē tithau daśamyāṁ cha
Vārē Saurē Pitṛibhē
Nirvāṇam prāpa Harihāradhīśaḥ.

The dates assigned by Messrs. Venkayya and Sewell to this event, namely Ś. 1324 and 1321, are both untenable.[6]

On the death of Harihara II there was evidently a dispute in the succession. I have shown in *Epigraphia Indica*, Vol. VIII,[7] that Bukka II ascended the throne first, but seems to have been deposed by his brother Virūpāksha; eventually however he succeeded in getting back the kingdom. In the above inscriptions, if the facts are arranged in chronological order, we see—

(1) Bukka II on the throne on the Kārttika Śu. 1 of the year Tāraṇa, Ś. 1326 (No. 11, Tirthahalli Tk., Shimoga Dt., *Epigraphia Carnatica*) as the sovereign of the whole kingdom reigning at the capital city of Vijayanagara and granting lands to temples.

(2) Again, a fortnight after, in Kārttika Śu. 15, he is seen granting a village to Brāhmaṇas (No. 25, Koppa Tk., Kadur Dt., *Ep. Carn.*).

(3) A little after the latter date, on Mārgaśirsha bahuḷa 13th, Virūpāksha, with imperial titles, is seen ruling the kingdom at Vijayanagara and making a grant of an *agrahāra*; meanwhile the Śaka year had passed on from 1326 to 1327 (No. 196, Tirthahalli Tk., Shimoga Dt., *Ep. Carn.*).

(4) Lastly, Bukka II is restored to sovereignty some days before Śrāvaṇa Śu. 1. Pārthiva Ś. 1327, that is, not more than 8 months after the last mentioned date (No. 19, Malavalli Tk., Mysore Dt., *Ep. Carn.*).

[1] No. 239 of 1906 of the Madras Epigraphist's Collection; see *Ep. An. Rep.* for 1907, p. 82, para. 53.
[2] See Scott's translation of Ferishta, p. 56.
[3] No. 44, Tp., Tm., *Ep. Carn.*
[4] No. 71, Hl., Sb., *Ep. Carn.*
[5] No. 129, Tl. Sh., *Ep. Carn.*
[6] *Ep. An. Rep.* for 1907, p. 86, para. 61.
[7] *Śoraikkāvūr Plates of Virūpāksha*, pp. 298-306.

The bloody deeds of Virūpāksha, as narrated in the *Prapannāmṛita*, are stated by me in my paper on *the Dalavāy Agrahāram Plates of Veṅkaṭapati-dēva-Rāya*.[1] Bukka's reign did not last long; he must have died a little before, or on, the Friday, which was also the 10th *tithi* of the dark fortnight of the month Kārttika in the year Vyaya, Ś. 1328. Thus the reign of Bukka II extended hardly to two years.

The coronation of Dēvarāya I took place on the date given above for the death of Bukka II. The event is described thus :—"*sōyaṁ rājādhirāja-śrī-Dēvarāja-mahā-nṛipaḥ | paṭṭābhishēka-samayē (datta=vān puram uttamaṁ)* ||" (No. 133, Hassan Tk., Hassan Dt., *Ep. Carn.*). The reign of Dēvarāya I extended from Ś. 1328-1343.

One hitherto unnoticed incident in the reign of Dēvarāya is the revolt of a Bēḍar chief named Bōḷeya Mummeya Nāyaka. It is thus described in No. 29, Nagar *Taluka*, Shimoga District, *Ep. Carn.* :—"A leading man there, Bōḷeya Mummeya Nāyaka, having slaughtered all over the country, carried off prisoners, and was causing many and great disturbances and famine in the kingdom,—the king being anxious about the disturbances thus created, gave an order to Vīraṇṇa, son of Bommaṇṇa, who was governing the Araga *rājya*, saying 'the Bēḍa must be brought to proper order.' Vīraṇṇa Oḍeyar, raising the army and coming against the Bēḍa, gave order to the chief men at Ānevari-nāḍu to join him with as many horses and foot soldiers. A large number presented themselves with sufficient forces before Vīraṇṇa. Addressing these, Vīraṇṇa said, 'We are not breakers of our word : Guṇḍappa Daṇḍanāyaka, the great minister of Vīra-pratāpa Harihara-rāya-Mahārāja, has conferred upon us the title *Mūvara-rāyara-gaṇḍa*. We desire that this name should be sung in songs after the victory we gain over this Bēḍa.' An attack was made against the Bēḍar chief, in which one of the chiefs on the side of Vīraṇṇa died. The immediate purpose of the inscription is to record this date and the immolation of his wife on the death of her husband. We are not informed as to the result of the battle. Perhaps we have to presume that success attended the arms of Vīraṇṇa."[2]

In one inscription Dēvarāya is said to have possessed a striking resemblance to his father Harihara, just like an image in a mirror to the original.[3]

The latest known date of the reign of Dēvarāya I is S. 1342, Sārvari.[4] The earliest inscription of Vijaya-Bhūpati, the son and successor of Dēvarāya I, is dated Ś. 1343, Śārvari.[5] Hence it should be presumed that Dēvarāya I died some time between Ś. 1342 and 1343. Harihara-Rāya III, another son of Dēvarāya I, makes a grant of a village as an *agrahāra* to Brāhmaṇas for the spiritual advantage of his deceased father in the year Ś. 1344, Śubhakṛit, on the full moon *tithi* of the month Śrāvaṇa, when there occurred a lunar eclipse. The passage runs thus : *tamma tande Dēvarāya-mahārāyarige śāśvata-puṇyalōka-prāpty-arthavāgi*.[6] This also clearly bears out the truth of the statement that the death of Dēvarāya I took place within or about one year before Ś. 1344.

Vijaya-Bhūpati was known by the names Vijaya-Rāya and Vijaya- or Vīra-Bukka-Rāya (III). The earliest date for the king Dēvarāya II, the son and successor of Vijaya-Bhūpati-Rāya, is Śubhakṛit, Ś. 1345; that is, the reign of Vijaya-Bhūpati-Rāya did not extend over even a year; very likely he ruled for six months. Nuniz, who wrote from information which he got at a very late period of the history of Vijayanagara, states that Vijaya-Bhūpati reigned for six years. Evidently he must have entered *years* in the place of *months*; for we saw above that the reign of Vijaya-Bhūpati could not have exceeded 6 or 7 months. Mr. Venkayya, placing reliance on the statement of Nuniz, writes: "Thus the interval between the latest known date of Dēvarāya I (A.D. 1417-18) and the accession of Dēvarāya II is about 2 years. It is therefore difficult to explain how Vīra-Vijaya (Vijaya-Bukka or Vīra-Bukka)

[1] *Ep. Ind.*, Vol. XII, p. 162.
[2] *Ep. Carn.*, No. 29, Nr., Sh.
[3] *Ep. Carn.*, No. 70, Sh., Sh.
[4] *Ep. Carn.*, No. 80, Ml., My.
[5] *Ep. Carn.*, No. 79, An., Bn.
[6] *Ep. Carn.*, No. 24, Gu., My.

could have reigned six years, as stated by Nuniz. Still more inexplicable is Mr. Rice's inscription, according to which Vīra-Vijaya was the sovereign in Śaka-Samvat 1344, *i.e.* one year after the accession of his son Dēvarāya II. It may, of course, be supposed that Vīra-Vijaya was consecrated king while his father was still alive and reigning, and the same might have been the case with Dēvarāya II . . . . . . It may, therefore, be questioned if, during all the period of six years mentioned by Nuniz, Vijaya was actually reigning at the capital Vijayanagara."[1] Against this surmise, we may remark that there is no precedent in the history of the first Vijayanagara dynasty for anointing a person before the death of his predecessor and that the guess is made on the supposition that Nuniz's statement is correct. As Nuniz remarks, Vijaya did during his reign nothing which is worth mentioning.

Dēvarāya II is known by the various names, Prauḍha-Dēvarāya, Abhinava-vīra-Dēvarāya, Vīra-pratāpa-Dēvarāya, Kumāra-Dēvarāya and 'Dēvarāya who was pleased to witness the elephant hunt.' His reign commenced, as already stated, in Ś. 1345, Śōbhakṛit, and it was a comparatively peaceful one; hence he was able to perform a large number of *mahādānas*, as laid down in the *Dāna-khaṇḍa*. The *Kalpalatā-mahādāna* was performed in Ś. 1348;[2] the *Gōsahasra-mahādāna* in Ś. 1349[3] and the *Ratnadhēnu-* and *Hēmāśvaratha-mahādānas* in Ś. 1356.[4]

The chief governors of the provinces during his reign were as follows :— Srīgirinātha-dēva Oḍeyar of the Saṅkappa-Rāyappānvaya and his son Rāyappa Oḍeya were the governors of the Āraga *rājya*; Gōparāja, who was the king's confidant and nephew by his sister Harimā, governed the Tēkal *nāḍu* (near Muḷvāyil) ; Pradhāni Irugappa and Pradhāni Mallarasa Oḍeya were successively governors of the Gutti-Gōve *rājya*; while the Tamil country, with Marakatanagara as capital, was administered by Śrīgiri-bhūpāla, the king's brother.

The important advisers of the king were the brothers Lakkaṇṇa and Mādaṇṇa Daṇḍanāyakas.

In one record it is stated that Dēvarāya II [in the inscription Pratāpa-Rāya.—H. K. S.] "received the throne from his elder sister," and the words employed in it are :—

nij-āgrajā-prāptam anādi-rājyaṁ sādhīkṛid-arthi-vraja-pārijātaḥ
tasya Siṁhala-dēv=īti bhāryā sarva-guṇ-āśrayā ;[5]

whereas the wording of this passage in the document under consideration runs as follows :—

nij-āgrajāt prāpta-Ghanādri-rājyaḥ sārthīkṛitārthī jana-pārijātaḥ
tasya Siddhala=dēv-īti bhāryā lakshaṇa-samyutā.

In the first inscription the name of the queen of Dēvarāya II is given, or has been read by Mr. L. Rice, as Siṁhaḷa-dēvī, whereas the second inscription reads distinctly Siddhala-dēvī. Under what circumstances Dēvarāya II got the Ghanādri kingdom from his elder brother, and who this elder brother was, is not known ; nor is it plain why this fact is not mentioned in records belonging to the reign of Dēvarāya II himself, but is found in those of his successors only ; again, the reason for mentioning, long after he ruled over the whole empire and died, his obtaining the Ghanādri *rājya*, a portion only of his vast empire, is also not patent. Further researches alone could throw light on these points.

It is believed by Drs. Kielhorn and Hultzsch and Mr. Venkayya[6] that Dēvarāya II had a younger brother named Pratāpa-Dēvarāya, that he governed the Marakatanagara *prānta*, that in Ś. 1346 (expressed by the chronogram *tatvālōka*) he made a certain grant and that he

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[1] *Ep. An. Rep.* for 1907, pp. 82-83, para. 54. [2] *Ep. Carn.*, No. 11, Tm., Tm.

[3] C. P. No. 20 of 1905, Madras Epigraphist's Collection ; see *Ep. An. Rep.* for 1906, p. 9.

[4] C. P. No. 19 of 1905, *ibid* ; see *Ep. An. Rep.* for the same year, p. 9. [5] *Ep. Carn.*, No. 121, Ml., My.

[6] See *Ep. Ind.*, Vol. III, p. 36; *List of S. Indian Inscriptions*, No. 487 ; and *Ep. An. Rep.* for 1904, p. 13, para. 22 ; *ibid* for 1906, p. 82, para. 45.

died in Ś. 1368, Kshaya-saṁvatsara. There is no ground for believing these conclusions, which are based exclusively upon only one document, the Satyamaṅgalam plates. Excepting this solitary record, there is none which bears out the conclusions; there are a large number of inscriptions which give the genealogy of Dēvarāya II, in none of which is he said to have had a younger brother named Pratāpa-Dēvarāya. The following are the reasons against the tenability of those conclusions:—

1. No other inscription beside the Satyamaṅgalam plates mentions a younger brother of Dēvarāya II, named Pratāpa-Dēvarāya II. Evidently the engraver of this grant has mis-written the expression *pratāpa-Dēvarāyēṇa* instead of *pratāpa-Dēvarāyasya* (in *l.* 36).

2. In many inscriptions belonging to Dēvarāya II he is referred to as Vīra-pratāpa-Dēvarāya, and it is unlikely that his younger brother also bore the same name.

3. In the same Śaka year 1346 (which is also expressed by the same chronogram *tatvālōka*), and during the same cyclic year Krōdhi-saṁvatsara, there lived and governed the province of Marakatanagara *prānta* another younger brother of Dēvarāya II, named Śrīgiri-Bhūpāla.[1] This overlapping of the governorship of the same province by the two younger brothers of Dēvarāya seems to have driven Mr. Venkayya to identify Pratāpa-dēva-Rāya, the imaginary younger brother, with Śrīgiri-Bhūpāla, the real brother of Dēvarāya II.[2]

4. Both Dēvarāya II and his so-called younger brother Pratāpa-Dēvarāya died in the year Ś. 1368, Kshaya-saṁvatsara (*vide* No. 495 of Kielhorn's Inscriptions of S. India).

If, as has been surmised by Mr. Venkayya, Pratāpa-dēva-Rāya be the same as Śrīgiri-Bhūpāla and this younger brother was the assassin of Dēvarāya II (as recorded by Abdur Rassak), Pratāpa-dēva-Rāya *alias* Śrīgiri-Bhūpāla should have been slain on the day he attempted the life of Dēvarāya II, that is, in A.D. 1442; for we are told by Abdur Rassak that this event took place some time between November 1442 A.D. and April 1443 A.D. Dēvarāya died in Ś. 1368 (1446 A.D.), that is, he survived this event by three years. So it is impossible for both Dēvarāya II and his brother Pratāpa-dēva-Rāya to have died in the same year. Nuniz has it that the king Dēvarāya II died in six months from the effects of the wounds inflicted by the villain. Nuniz is certainly incorrect in his statement; for Abdur Rassak had audience with the king in December A.D. 1443, more than six months after this dastardly attempt on the life of the king. From a number of inscriptions we learn that Vijaya-Rāya II *alias* Immaḍi Dēvarāya or Mallikārjuna had already succeeded to the throne and was ruling as emperor at Vijayanagara in Ś. 1368, Kshaya-saṁvatsara[3]—a fact which corroborates my conclusion that Dēvarāya II died in the year Ś. 1368, Kshaya.

An aggressive war against Vijayanagara was waged by Alā-ud-dīn in A.D. 1435, according to Ferishta. And Abdur Rassak states that Dannaik (that is, Lakkaṇṇa Daṇḍanāyaka) "departed on an expedition to the kingdom of Kulburga, of which the cause was that the king of Kulburga, Sultān Alā-ud-dīn Ahmad Shāh, upon learning the attempted assassination of Deo Rai, and the murder of the principal officers of State, was exceedingly rejoiced, and sent an eloquent deputy to deliver this message: 'Pay me 700,000 *varāhas*, or I will send a world-subduing army into your country and will extirpate idolatry from its lowest foundations.'"[4] The expedition of the Dannaik might perhaps be in retaliation for the previous incursions of Alā-ud-dīn into the Vijayanagara territory.

Dēvarāya II was succeeded by his son Mallikārjuna, otherwise known also as Vijaya-Rāya II, Immaḍi Dēvarāya and Prauḍha Dēvarāya, in the year Ś. 1368, Kshaya. He was born to Dēvarāya II by the grace of the god Mallikārjuna of Śrīparvata (that is, Śrīśailam) and was therefore named after that god.[5] His mother was Ponnala-dēvī. The chief minister and

[1] *Ep. Ind.*, Vol. VIII, pp. 306 ff.
[2] *Ep. Carn.*, No. 107, Sr., My.
[3] *Ep. Carn.*, No. 65, Nr., Sh.
[4] *Ep. An. Rep.* for 1906, p. 82, para. 45.
[5] *A Forgotten Empire*, p. 75.

councillor of the king was Timmaṇṇa Daṇḍanāyaka. Early in his reign, Ś. 1371, Mallikārjuna made a *mahādāna*.[1] About this time the Sāḷuvas were getting to be powerful. We hear of Sāḷuva Śirumallaya-dēva Mahārāya, son of Mallagaṅgaya-dēva Mahārāya, making grants to the god Vēṅkaṭēśa at Tirumala (Tirupati) in Ś. 1371.[2] Again, in the south Sāḷuva Tirumalayya-dēva Mahārāya is found remitting a number of taxes on a group of villages in favour of temples.[3] He is son of Sāḷuva Guṇḍurāja Uḍaiyar and brother of Sāḷuva Narasiṁha, the usurper. There was already in Ś. 1381 trouble in connection with Sāḷuva Narasiṁha-dēva, which necessitated the stay of the king with his trusted minister Timmaṇṇa Daṇḍanāyaka, in Penugoṇḍa, the head-quarters of the province administered by Narasiṁha.[4]

In the beginning of the reign of Mallikārjuna, according to the Sanskrit drama *Gaṅgādāsa-pratāpa-vilāsa*, the city of Vijayanagara was besieged by the allied forces of the Gajapati and the Sultan of the South, who had been defeated on a previous occasion. It is stated that Mallikārjuna routed the enemy so thoroughly that the two allied kings just escaped with their lives. Mr. Venkayya surmises that the Gajapati must be king Kapilēśvara of Orissa, who reigned from A.D. 1434-1470.[5]

In the year Ś. 1386 a son was born to Mallikārjuna; the inscription in which this fact is mentioned states that a grant was made on the day of giving a name to the child (*nāma-karaṇam*)[6]; however, it does not mention what name was given to the child.

Mallikārjuna appears to have died in the year Ś. 1387, Vyaya-saṁvatsara, leaving behind an infant son not more than twelve months old. Virūpāksha, according to the document under consideration, ascended the throne by the prowess of his arms, in the year Ś. 1388. He was the son of Dēvarāya II by his queen Siddhala-dēvī. Evidently there must have been, regarding the accession to the throne, some dissension in the kingdom between the party representing the infant son of Mallikārjuna and Virūpāksha, and in it Virūpāksha may have slain a number of persons, including perhaps the child of Mallikārjuna; this sanguinary act is perhaps glorified by him as "the prowess of his arms" in acquiring the throne.

In the reign of Virūpāksha Sāḷuva Narasiṁha was practically independent, and his subordinates offered donations to temples for his merit. It is mentioned in the *Sāḷuvābhyudaya* that Sāḷuva Narasiṁha is said to have stationed his reserve army (*mūlabala*) at Chandragiri, and with a select few to have conquered Kaliṅga; then he turned towards the south and subjugated all the princes of the Chōḷa-dēśa; the Pāṇḍya king is said to have sued for peace, and the kings of Ceylon and other islands were anxious to secure his friendship. He also defeated two Śabara chiefs, the dependents of a Bhindurāya. He then proceeded to Benares; the kings of the several countries on his way became his tributaries. Accompanied by these kings, Narasiṁha visited Vētipura and Benares. At Benares all the kings assembled and anointed Narasiṁha as "Emperor of the World." This ceremony was conducted in the temple of the god Viśvanātha. Then he returned homewards, visiting Veṅkaṭādri and presenting the god Veṅkaṭēśa with very costly ornaments.

From the above it becomes clear that Narasiṁha was enlisting the sympathies of all the kings in and out of the Empire of Vijayanagara, which must have alarmed the adherents of the ruling sovereign of the Empire and made them protest against his insubordination to the king. Sāḷuva Narasiṁha may have gone on a pilgrimage to Benares as a diplomatic move, and his admirers may have crowned him there as "Emperor of the World." Virūpāksha may have enjoyed some amount of peace in his kingdom during the absence of Sāḷuva Narasiṁha. But in Ś. 1407 Sāḷuva Narasiṁha was in real possession of the throne of Vijayanagara; No. 54 of Tumkur *tāluk* distinctly states that *Rājādhirāja-rājaparamēśvara-prauḍha*-

[1] *Ep. Carn.*, No. 11, Sr., My.
[2] No. 252 of 1904 of the Madras Epigraphist's collection.
[3] No. 23, pp. 117-119 of *S. I. I.*, Vol. II.
[4] *Ep. Carn.*, No. 12 Md., My., and No. 59, Md., My.
[5] *Ep. An. Rep.* for 1906, p. 82, para. 47.
[6] *Ep. Carn.*, No. 206, Tl., Sh.

pratāpa-Naraśiṅga-rāyaru was reigning in Ś. 1408 at Vidyānagari, seated on the diamond throne.[1] Thus ended the first Vijayanagara dynasty.

A good deal of theorising regarding a number of so-called successors of Mallikārjuna and Virūpāksha is seen in the *Annual Reports* of the Madras Epigraphist.[2] It is said therein that Mallikārjuna may have had a son named Immaḍi Prauḍha-dēva-Rāya, another named Virūpāksha and so on. There is absolutely no place for any of these, since the whole period is properly covered by the reigns of the kings enumerated above. It is to be feared that there may be mislections in the inscriptions relied upon by the Epigraphist, which would appear to have misled him into untenable theorisings.

The immediate object of the grant is the gift of the village of Śirumaṇātakūru to the god Mallikārjuna of Śrīgiri, that is, Śrīśailam, with which it was intended that the various items of the expenses of the temple (such as the *aṅga*, *raṅga*, etc.), of the fortnightly and monthly festivals (*utsavas*) and the feeding of mendicants should be met. The year, month and other astronomical details given fix the moment of the coronation of Virūpāksha. The beneficiary in this grant appears to be one Śrīliṅga-chakrēśvara, an ascetic who is said in the document to have been then living in Benares with the divine *gaṇas* of Kailāsa and the *gaṇas* on earth beginning with Mahan (?) and who was feeding the mendicants who visited Śrīśailam. For a long time past the *Jaṅgamas*, or Liṅgāyat priests, would seem to have been connected with the temple of Śrīśailam. The earliest inscriptions in the Śrīśailam temple belong to the reign of the Kākatīya Pratāparudra Mahārāja, and are dated Ś. 1234 and 1235.[3] The earlier of the two mentions the country in which Śrīśailam is situated as the Kaṁ *nāḍu*, the same as the *Kaṁnnāḍu* of our inscription; the other states that "Īśvarāchārya of Arasa *maṭha* and Ārādhya Preggaḍa gave a deed of declaration in the presence of all the great Māhēśvaras of Śrīkailāsa (*i.e.* Śrīśailam), who had met together in the *mukha-maṇḍapa* of the Vīrabhadra temple attached to the Gaṇa *maṭha* for the purpose of managing the affairs of the temple of Mallikārjuna-dēva"; and feeding of lay devotees and ascetics was even in those days very much cared for. In Ś. 1379 a certain Dēmarasavve, a servant of the palace of Vīra-pratāpa Prauḍha-dēva-Rāya, made arrangement for the feeding of five *Jaṅgamas* daily.[4] There are some other inscriptions which also mention donations made by people for feeding *Jaṅgamas*.[5] No. 44 of 1915 of the Madras Epigraphist's collection refers to five *Jaṅgama maṭhas* in Śrīśailam, the names of which are gathered to be Sāraṅga *maṭha*, Gaṇa *maṭha*, Arasa *maṭha*, Kalu *maṭha* and Basava *maṭha*. Another inscription of the Śrīśailam temple, dated Ś. 1440, 'registers that a certain Parvatayya' (he belongs to the Sāḷuva lineage) and his wife, were 'adherents of Siddhabhikshāvṛitti Ayyaṅgāru.'[6] From the predominance of the *Jaṅgama* element in the inscriptions we may assert, as has already been done above, that *Jaṅgamas* played a very important part in the temple of Śrīśailam. The Siddhabhikshāvṛitti Ayyaṅgāru mentioned above would in all likelihood be the Śrīliṅga-chakrēśvara *alias* Siddhabhikshāvṛitti Ayya referred to in our record. Perhaps he was granted the privilege of supervising the objects of the gift and also utilizing a portion of the income for feeding, under his auspices, a number of ascetics. The Kurnool District *Manual* states that even to-day the *pūjās* are done to the god Mallikārjuna by the *Jaṅgamas*. The author of the *Manual* writes, "In 1840, when the Government ceased their connection with the temples, the pagoda was handed over to Śrī Śaṅkarāchārya as its warder. This priest now leases the revenues and does not keep the temple buildings in good order. The *pūjārīs* are *Jaṅgamas*."[7] He also states that there is at present a *Jaṅgama* high priest of Śrīśailam, who is said to keep some inscriptions (copper-plates ?).[8]

[1] *Ep. Carn.*, No. 54, Tm., Tm.

[2] See *Ep. Ind.*, Vol. III, p. 36, and footnote 8 thereon; *Ep. An. Rep.* for 1910, p. 113, para. 53; *Ep. An. Rep.* for 1891-92, p. 9; *Ep. An. Rep.* for 1911, p. 84, para. 52.

[3] Nos. 27 and 36 of 1915 of the Madras Epigraphist's collection.

[4] No. 22 of 1915, *ibid.*

[5] Nos. 33, 36, etc. of 1915, *ibid.*

[6] No. 12 of 1915, *ibid.*

[7] *Kurnool District Manual* by Narahari Gopalakristnamah Chetty, pp. 144-145.

[8] *Ibid*, p. 183.

The boundaries of Śirumaṇātukūr, which in the Kannaḍa portion is called simply Ātukūru, granted to the god Mallikārjuna are given as follows :—

On the east—Gollala Pinnāpuram (due east of Ātmakūr)
Anantapura (south-east of A.)
Brāhmala Pinnāpura (east of A.)
Do. Anantapura (south-east of A.)
Karivena *sīmē* (south-west of A.)
Duddyāla *sīmē* (is west of A.)
Nandikuṇṭa *hola* (is north-west of A.)
Nētipala *hola*
Rāmāpurada *hola* (north-east of A.)
Indrēśvarada *hola*
Nakūḍi Pōturājupaḷḷi *hola*
and on the north-east—Peñjara-maḍugu.

The following table gives the situation and identification of all the places mentioned in this inscription :—

Name as found in the Inscription.	Modern name.	District.	Taluka.
Karh *nāḍu*	Portion of the Kurnool District surrounding Srīparvatam.		
Pratāpagiri *rājyam*	Ditto	ditto	ditto.
Śrīparvatam, Śrīgiri	Śrīśailam	Kurnool	Nandikoṭkūr.
Anantapura and Brāhmala Anantapura	Brahma Anantapura	Ditto	Ditto.
Pinnāpura and Brāhmala Pinnāpura	Pinnāpura	Ditto	Ditto.
Karivena	Karivēna	Ditto	Ditto.
Duddyāla	Dudyāla	Ditto	Ditto.
Nandikuṇṭa	Nandikuṇṭa	Ditto	Ditto.
Rāmāpura	Rāmāpura	Ditto	Ditto.
Indrēśvara	Indrēśvara	Ditto	Ditto.
Ātukūru	Ātmakūru	Ditto	Ditto.
Tuṅgabhadrā	The river which marks the northern boundary of the Madras Presidency.		
Virūpāksha's temple	A famous temple, the presiding deity of which is Śrī Virūpāksha, the family god of the Vijayanagara kings, situated in Hampī on the banks of the Tuṅgabhadrā.		

I am not able to identify Nētipala *hola*, Pōturājupaḷḷi and Peñjara-maḍugu.

The engraver of the grant was the smith Vīraṇāchārya, son of Muddaṇāchārya, who was also entitled to two shares in the grant. The record ends, as usual, with imprecatory verses and the sign-manual of the king, Śrī Virūpāksha, in Telugu-Kannaḍa characters.

TEXT.

[Metres: vv. 1 to 3, *Anushṭubh*; v. 4, *Śārdūlavikrīḍita*; vv. 5 and 6, *Anushṭubh*; v. 7, *Upajāti*; v. 8, *Anushṭubh*; v. 9, *Upajāti*; v. 10, *Śārdūlavikrīḍita*; vv. 11 and 12, *Anushṭubh*; v. 13, *Upajāti*; vv. 14 and 15, *Anushṭubh*; v. 16, *Upajāti*; v. 17, *Anushṭubh*; vv. 18 and 19, *Upajāti*; vv. 20 to 27, *Anushṭubh*; vv. 28 and 29, *Śārdūlavikrīḍita*; vv. 30 to 37, *Anushṭubh*; vv. 33 to 44, *Anushṭubh*; v. 45, *Śālinī*.]

First Plate; Second Side.[1]

1 श्रीगणाधिपतये नमः [॥*] नमस्तुं[2]गशिरश्चुंबिचंद्रचामरचार-
2 वे । त्रैलोक्यनगरारंभमुलस्थंभाय[3] संभवे[4] ॥[१*] मदामोर्दभ्रम-
3 डृंगनिवारणकरोज्वलः[5] [।*] अव्याद्गणपतिर्विश्वं विश्वविघ्ननि-
4 वारणः ॥[२*] अत्युज्वलमुदारांगं घृष्टिकायं बिभर्त्ति यः । स(:) पा-
5 यादखिलं विश्वं विष्णुरेष(:) सनातनः ।[। ३*] अस्ति श्रीकमलाल-
6 यानुजतया दीव्यन् नभोमंडले नक्षत्राधिपतिः प्रभा-
7 भिरनिशं दिङ्मंडलोल्लासक । [6]दूराब्धिप्रभवः कला-
8 निधिरिति ख्यातः सुधांशुः स्वयं[7] मौलौ यस्य[8] विभूषणत्व-
9 मगमच्छंभोर्भवानीपतेः ।[। ४*] तस्यान्वये ह[9] संजातो यदु-
10 नाममहीपतिः । तद्वंशजेन भूरेषा वासुदेवेन पालि-
11 ता ॥[५*] [अ]भूदस्मिन्महावंशे प्रभूतभुजविक्रमः । संजातल-
12 क्ष्मीसंपन्नः संगमो नाम भूपतिः ॥[६*] विजित्य शत्रूनखिलान् ज-
13 गद्गुरुः (।) स मोदते[10] वीरविलाससंश्रयः । समस्तविद्यानि-
14 पुणः प्रतापो धर्मैकभू[:*] सर्वकलासु कोविदः ।[। ७*] अभूदस्मा-
15 न्महाभूपाद्बुक्करायमहीपतिः [।*] प्रचंडतरदोर्दंडखडिता[11]-
16 रातिविक्रमः [॥ ८*] कर्नाटलक्ष्मी[:*][12] सविलासमास यस्मिन् महीपे
17 महनीयकीर्त्तौ[13] [।*] भूमिस्तथैवाप वसुंधरात्वं स्थिरेति नाम
18 प्रथमं गुणौघैः ।[। ९*] क्षोणीपालनमेव कर्त्तुमनिशं जातौ त्रिलोका-
19 धिपावेकीभूय च बुक्करायनृपतौ[14] पीतांबरेशावुभौ[15] [।*] नाम्ना
20 चापि तयोः प्रसिद्धिमगमद्भूवल्लभः श्रीयुतः सर्वां सागरमे-
21 खलां भुवमिमां[16] संपालयन् दीव्यति ।[। १०*] राजा हरिहराख्योसौ महादा-

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[1] From the impressions and the originals.

[2] The *anusvāra* is used instead of the *varga-pañchama*, as in other inscriptions.

[3] Read °मूलस्तम्भाय.

[4] Read शम्भवे.

[5] Read मदामोद° °ज्ज्वलः ; also अत्युज्ज्व° at beginning of v. 3.

[6] Read ल्लासकृत् । क्षीराब्धि°.

[7] Read स्वयं.

[8] Read यश्च.

[9] Read हि.

[10] The present tense is here employed instead of the past.

[11] Read °खण्डिता°.

[12] Read कर्णाट°.

[13] Read °कीर्त्तौ.

[14] Read °नृपतौ

[15] Read पीताम्बरेशा.

[16] Read भुवमिमां.

22 नानि षोडश । विधाय लक्ष्मोसंपन्नो भाति सर्वगुणाश्रय: ।[११*]
23 तस्य मेलांबिकाजाने[:] प्रादुराशो[त्*] यसोधन:[1] । प्रतापदेव-

Second Plate ; First Side.

24 रायाख्य(:)स्तनयो विनयान्वित: ।[। १२*] प्रताप[व]न्ही[2] परिजृंभमाणै[3] शुष्का
25 स्तुरुष्का अपि यस्य राज्ञ: । रिपुक्षितींद्रा(:)द्राश्च निरस्तधैर्या: कांता-
26 रवल्लोककृतात्मरक्षा: ।[। १३*] तस्य देमांबिकाभर्त्तु: पुत्र शुत्तृनिषु-[4]
27 दन: । विद्याविन[य*]संपंनो[5] (f)वीरो विजयभूपति: ।[। १४*] तस्य नारा-
28 यणीदेव्यां[6] उत्पन्न: सुभलक्षण:[7] । प्रतापराय इत्याख्यां-[8]
29 मगमत्त[9] पार्थिवोत्तम: ।[। १५*] गुणैरणे[10]कैरवनीतकेस्मिन्[11]
30 विराजमान: सुकृतात्मकीर्थि:[12] । निजाग्रजात् प्राप्तघनाद्रि-
31 राज्य: सार्थीकृतार्थी जनपारिजात: ॥[१६*] तस्य सिद्दलदेवो-
32 ति भार्या लक्षणसंयुता [।*] लक्ष्मीनारायणस्येव[13] जाता हि ज-
33 गदंबिका ।[। १७*] तस्यां सिव:[14] प्रादुरभूद्गुणाढ्यो नाम्मां[15] विरूपा-
34 क्ष इति प्रसिद्ध: । राजाधिराज: क्षितिपालमौलि(:)वंदा-
35 न्यमूर्थि[16] करुणैकसिंध: ।[। १८*] निज(प्रत)प्रतापादधिगत्य
36 राज्यं समस्तभाग्यै[:*] परिसेव्यमान: । खड्गाग्रत: सर्वे-
37 रिपून्विजित्य स मोदते वोरविलासभूमि: ।[। १९*] खिलोकृतसुर-
38 त्राणो द्राविताध्रमहोपति: । हिंदुरायसुरत्राणिचिराज-[17]
39 भुजगोन्नत: ।[। २०*] वैरिराजगजेंद्राणां पंचास्य: परभितिकृत्[18] । [श्र]-
40 तु[19]पद्मसुधाभानु इ[20]त्यादिबिरुदोन्नत: ।[। २१*] तुंगभद्रासरितोरे[21] वि-
41 रूपाक्षस्य संनिधौ[22] । पित्रय[23] सिंहासनं प्राप्य पालयंन्नवनोमिमां[24] ।[। २२*]
पु-
42 ण्यश्लोकाग्रगंण्येसौ[25] विरूपाक्षक्षितोश्वर: [।*] धर्मस्थानगतै[:*] सद्भि: सं-
43 युतो धरणीसुरै: ॥[२३*] शालिवाहननिर्णीतशकवर्षक्रमागते । वश्व[26]-
44 ष्टगुणभूयुक्ते पार्थिवाख्ये च वत्सरे ।[। २४*] कार्त्तिकाख्ये च मासेस्मि-

[1] Read प्रादुरासीद्यशो°.
[2] Read °वह्नौ.
[3] Read °माणे.
[4] Read पुत्रश्शत्रुनिषूदन:.
[5] Read °संपन्नो.
[6] Read देव्यामु°.
[7] Read शुभ°.
[8] Read ख्या.
[9] Read °मगमत्.
[10] Read °रनेके°.
[11] Read स्मिन्°.
[12] Read °कीर्त्ति:.
[13] Read लक्ष्मीना°.
[14] Read शिव°.
[15] Read नाम्ना.
[16] Read °मूर्त्ति:.
[17] Read °त्राणश्चिराज.
[18] Read °भीति°.
[19] Read शत्रु.
[20] Read °भानुरि.
[21] Read °सरित्तीरे.
[22] Read सन्निधौ.
[23] Read पित्र्यं.
[24] Read पालयन्नवनीमिमाम्.
[25] Read °ग्रगण्यो°.
[26] Read वस्व°.

45 असिते पंचमीतिथौ । राजाधिराज[:*] सर्वज्ञो राज्ञां पर[म*] ईश्वरः [॥२५*]
46 विरूपाक्षक्षितीपालो विरूपाक्षस्य संनिधौ [।*] निजपट्टाभिषेक-
47 स्य पुण्यकालो[1] नृपोत्तमः [॥२६*] प्रतापाह्वयविख्यातगिरौ राज्ये त-

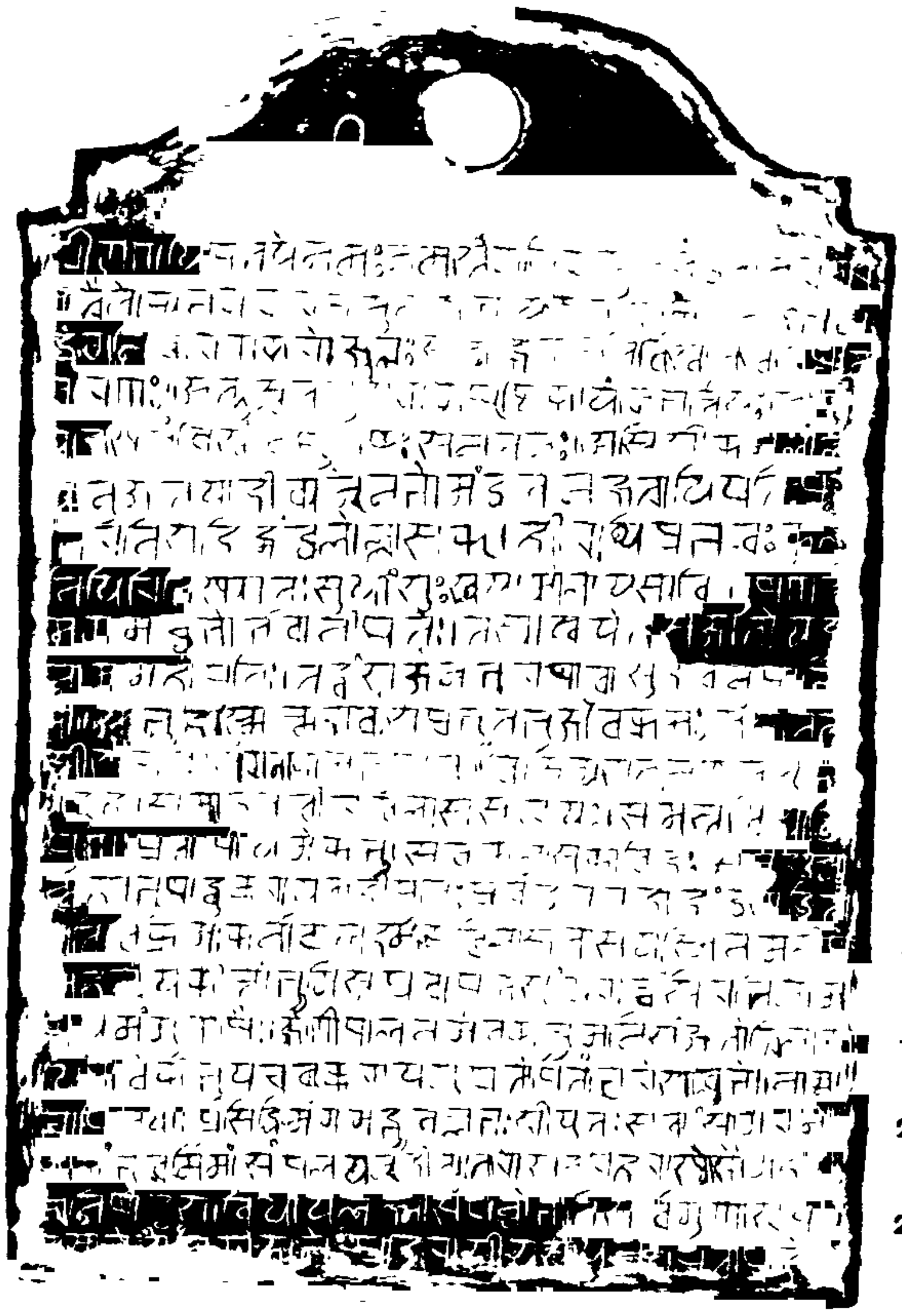
Second Plate; Second Side.

48 थैव च । कंबाडौ मिरुमणाख्यातमातुकूरिति विश्रुतं [॥२७*]
49 कैला[स*]स्थित एव [2]संभुरधुना श्रीपर्वते सर्वदा पार्वत्य[ा*] सह संव-
50 सनतिमुदा[3] लोकत्रयं पालयन् । यस्तिष्टत्यथ[4] तस्य सेवकवि-
51 धौ श्रीलिंगचक्रेश्वरः श्रीमन्[5] पर्वतमल्लिकार्जुनमहादेवस्य पा-
52 दार्चकः ॥[२८*] कैल[ा*]सोपरि ये स्थितामरगणा--ा ।[6] वा पृथिव्या च
या[7] सु-
53 ख्या[:*] सिद्धगणा (।) महन्प्रभृतयः तै[:*] सार्द्धमद्यापि यः [।*]
वार[ा*]णस्यधि-
54 वासतामधिगतः श्रीपर्वतेयं मुदा श्रीसिद्धप्रतिपंन्नवैभवत-[8]
55 या भिक्षाप्रवर्त्तिति[9] च ।[। २९*] अंगरंगादिभोगाय पर्वमासोत्सवाय च [।*]
56 तपस्विभ—न्न[10]दानाय विरूपाक्षक्षितीश्वरः [॥३०*] ददौ स्वाभिमता-
57 वाप्त्यै (ते) श्रीगिरौ सन्निवासिने । प्रतापाख्यगिरे राज्ये वराहाणां
58 चतुश्शतं[11] [॥३१*] अष्टरापरिविख्यात[12]मातुकूरेतिनिश्चितं । वि-
59 रूपाक्षपुरं चेति प्रतिनाम्ना[13] विधाय च ।[। ३२*] सहि[र*]ण्योदकदा-
60 नधारापूर्वं यथाविधि । निधिनिक्षेपवार्यश्म चाक्षि-[14]
61 ण्यागामिसंज्ञकं [॥३३*] सिद्धसाध्यमिति ख्यातमष्टभोगैश्च[15] सं-
62 युतं । कुल्यारामादिसंयुक्तं समस्तबलिसंयुतं ।[। ३४*] द-
63 दौ पर्वतसंस्थस्य मल्लिकाजुन[16]नामतः [।*] दीव्यमान-
64 स्य [दे*]वस्य विरूपाक्षक्षितीश्वरः ।[। ३५*] तपस्वी स च संतुष्ट[17]-
65 संयुतः परया मुदा । राजानमाशिषं चक्ते[18] चिरं-
66 जीवी भवत्विति ॥[३६*] तैस्थै[19][:*] समन्विताश्चिंनैर्दिक्षु[20] प्राच्यादि-

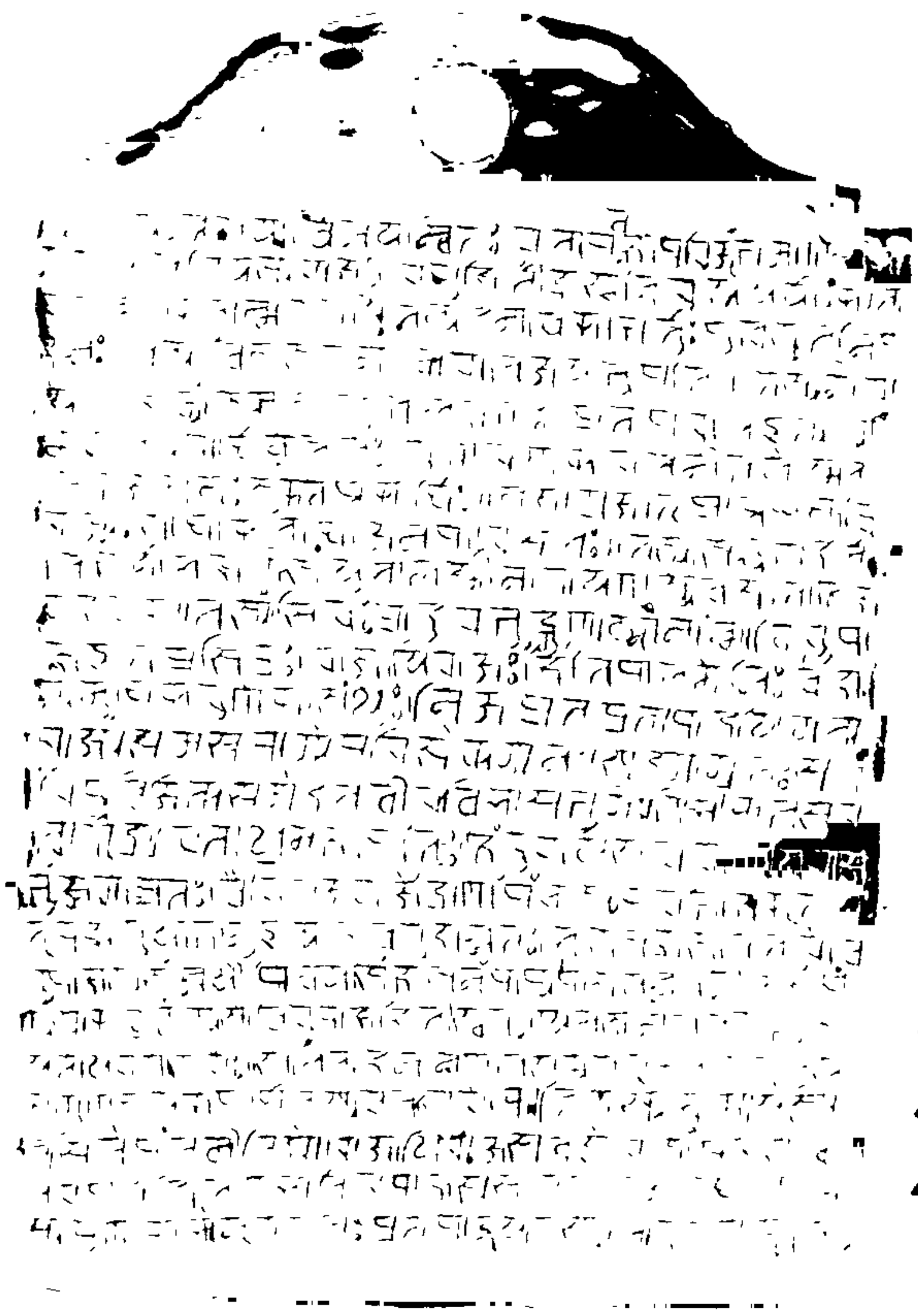
[1] Read °काले.
[2] Read शम्भु°.
[3] Read °वसन्नति°.
[4] Read °ष्ठत्यथ.
[5] Read श्रीमत्पर्वत°.
[6] There is here a blank which must be filled by ये. [Rather या; for in Telugu inscriptions the phrase *Kailāsamu mīndi dyāvā-prithvī-mahāmahattu-mukhyamaina-bhikshāvritti* often occurs in descriptions of Vira-Saiva teachers.—H. K. S.] Note the double Sandhi in स्थिता°.
[7] Read पृथिव्यालया.
[8] Read °प्रतिपन्न°.
[9] Read भिक्षाप्रवर्तीति.
[10] There is here a blank which has to be filled by तपस्विभ्यो ऽन्न.
[11] *Anusvāra* is used always instead of म्.
[12] Read °विख्यातमातु°.
[13] Read °नाम.
[14] Read °चाक्षि°.
[15] Read ख्यातैरष्ट°.
[16] Read कार्जुन.
[17] Read संतुष्टि°.
[18] Read चक्रे.
[19] Read तैस्तैः
[20] Read चिन्है°.

Srisailam Plates of Virupaksha: Saka 1388.

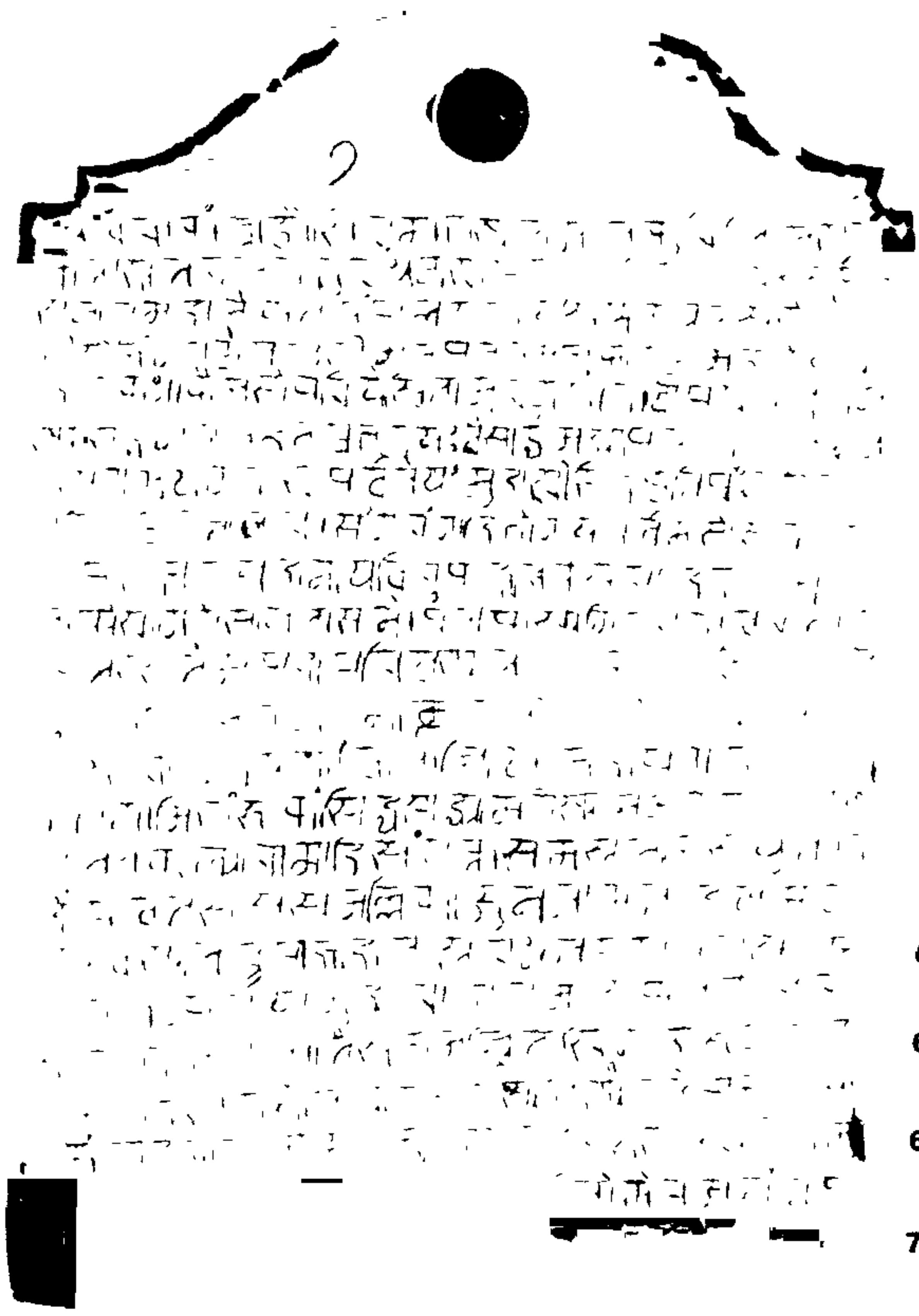
i



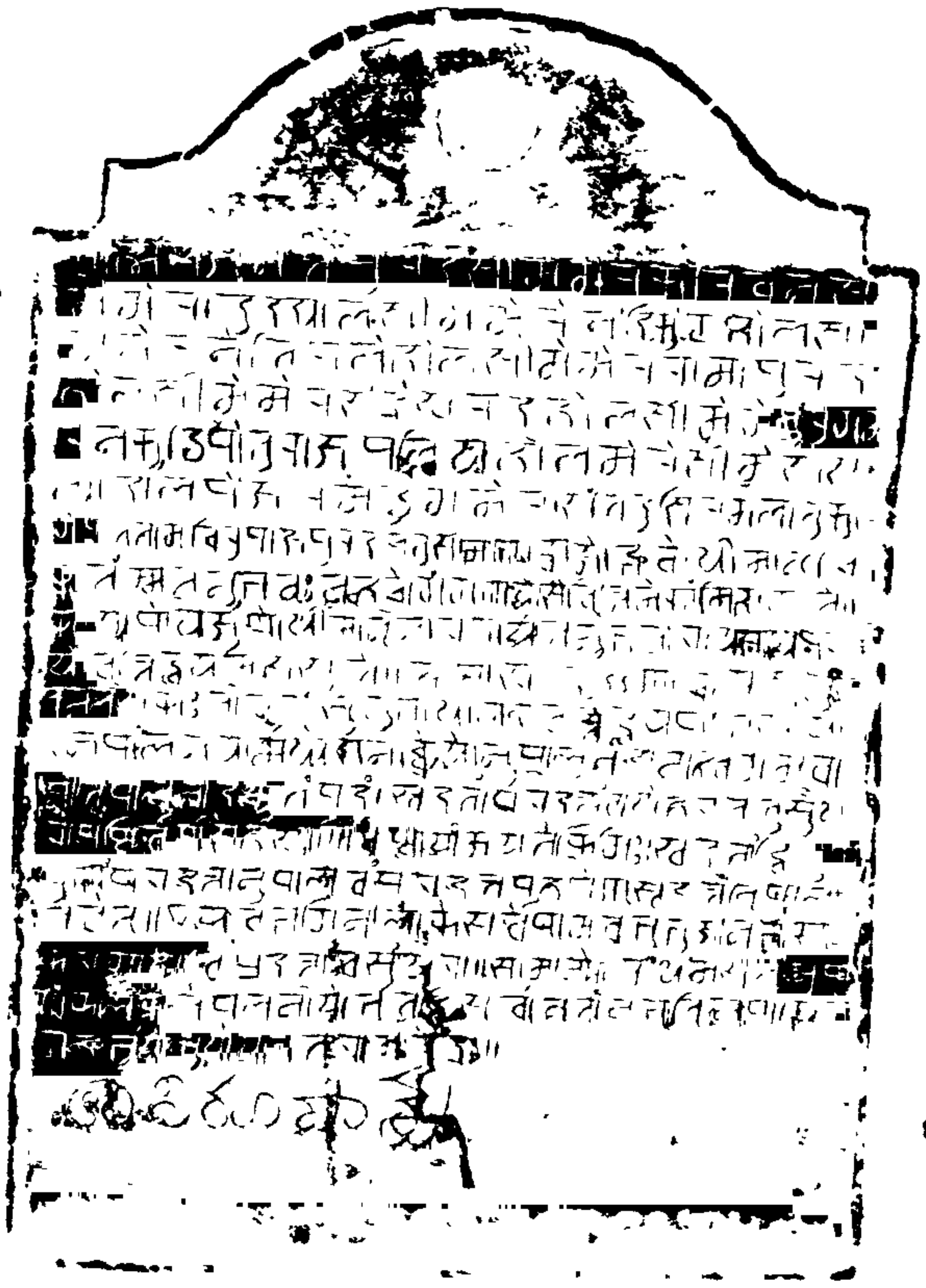
ii a.



ii b.



iii.



Seal



ENLARGED ONE HALF

67 षु क्रमात् [।*] सीमानो(य)स्याग्रहारस्य लिख्यंते देशभाषया॥[३७*]
68 [ई कं]नाडवोळगण[1] आतुकूरुग्रामद चतुसीमेय[2] वि [व*]र मू-
69 डलु गोल्ललपिंना(पुन्ना)पुरद सीमे मेर अनंतपु-
70 रद सीमे मेर ब्रांह्मलपिंनापुरद[3] सीमे मेर ।

Third Plate; First Side.

71 ब्राह्मल अनंतपुरद सीमे मेर करिवेन सो-
72 मे मेर । दुदयालसीमे मेरे नंदिकुंटहोलसी-
73 मे मेर नेतिपलिहोलसीमे मेर रामापुरद
74 होलसीमे मेर इंद्रेश्वरद होलसीमेगे बूरुगमे-
75 र नकूडिपोतुराजपल्लिय होल मेरे सोमे ईसा-[4]
76 न्यादलि पेंजरमडुगे मेर इंतिदु सिरुमलातुकूरि-
77 गे प्रतिनाम विरुपाक्षपुरद चतुसीमा[5] । भारद्वाजोद्भवो धीमान् चि-
78 क्कतम्मतनूभव: [।*] बह्वृचो गंगणार्योसौ वृत्तिमेकांमिहाश्नुते[6] ॥[३८*]
79 काश्यपो याजुषो धीमान् नारणार्यतनूभव: [।*] रायसाधिपरंगा-
80 र्यो वृत्तिद्वयमिहाश्नुते ॥[३९*] त्वष्टा श्रीमुद्दणाचार्यसूनु[:*] शा-
81 सनलेखक: [।*] वीरण: सुगुणो धीमान् वृत्तिद्वयपतिश्च य[:*] ॥[४०*]
82 द[ा*]नपालनयोर्मध्ये दानाच्छ्रेयोनुपालनं [।*] दानात्स्वर्गमवा-
83 प्नोति पालनादच्युतं पदं ।[। ४१*] स्वदतां[7] परदत्तां वा यो हरेत वसुंध-
84 रा[म् ।*] षष्टिर्वर्षसहस्राणि[8] विष्ठायां[9] ज[ा*]यते क्रिमि: ।[। ४२*] श्वदतां[10] द्विगुणं
85 पुण्यं परदत्तानुपालवं[11] परदत्त[ा*]पहारेण[12] स्वदत्तं निष्फलं
86 बवेत्[13] ॥[४३*] एकैव भगिनी लोके सर्वेषामेव भूभुजां [।*] न भोज्या न
87 करग्राह्य[14] विप्रदत्ता वसुंधरा ॥[४४*] सामान्योयं धर्म्मसेतु नृपा-[15]
88 णां काले काले पलनीयो[16] भव[द्भि]: [।*] सर्वानेतान् भाविन: पार्थिवे-
89 न्द्रा[न्] भूयो भूयो याचते रामचंद्र: ॥
90 श्रीविरूपाक्ष[17]

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[1] Read कंनाड°.
[2] Read चतुस्सीमेय.
[3] Read ब्राह्मलपिन्नापुर.
[4] Read ईशा°.
[5] Read चतुस्सीमा.
[6] Read °मेकामिहा°.
[7] Read स्वदत्तां.
[8] Read षष्टिं वर्ष°.
[9] Read विष्टायां.
[10] Read स्वदत्ताद्°.
[11] Read °पालनम् ।.
[12] Read ण.
[13] Read भवेत्.
[14] Read ह्या.
[15] Read °सेतुर्°.
[16] Read पालनीयो.
[17] Written in Telugu-Kannada characters.

ABSTRACT OF CONTENTS.

L. 1. Adoration to Gaṇādhipati.

Verse 1. Adoration to Śambhu.

V. 2. Adoration to Gaṇapati.

V. 3. Adoration to Varāhamūrti.

V. 4. The moon, which is an ornament on the crown of Śambhu, being born with Lakshmī from the ocean of milk, shines in the sky under the name of *kalānidhi*.

V. 5. In the lineage of this moon was born a king named Yadu. This earth was ruled by Vāsudēva, born in the family of Yadu.

Vv. 6-9. In this great race was born a powerful king, named **Saṅgama**; this king, who was well-versed in all sciences, who was famous and charitable, having defeated his enemies, who were a pest to the earth, lived in happiness. From him was born the king **Bukka-Rāya**, who conquered his enemies by the prowess of his arms. Under this king the goddess of Prosperity, namely the Karṇāṭa kingdom, was happy, and the earth justified her names *vasuṁdharā* and *sthirā*.[1]

Vv. 10-11. As if the lords of the three worlds, Hari and Hara, were born to rule this world in the form of a single person bearing their joint names, **Harihara** the king, who was full of good qualities and favoured by the goddess of Fortune, was born to this king (Bukka) and reigned over the world as far as the shores of the seas, making the sixteen great gifts (*mahādānas*).

Vv. 12-13. To this king, the husband of **Mēlāmbikā**, was born a son, named **Pratāpa-dēva-Rāya**. Even the powerful Turushkas were dried up in the fire of the prowess of this king Pratāpa-dēva-Rāya, and the enemy kings, having abandoned their courage, fled to forests, hid themselves in ant-hills and protected their lives.

V. 14. **Vijaya-Bhūpati**, who was learned and gentle, was born to Pratāpa-dēva-Rāya, the husband of Dēmāmbikā.

Vv. 15-16. To Vijaya-Bhūpati was born by his queen **Nārāyaṇāmbikā** the prince named **Pratāpa-Rāya**, possessing several good qualities; he obtained the **Ghanādri** *rājya* (Penugoṇḍa territory) from his elder brother.

Vv. 17-21. Just as (the goddess) Lakshmī was the consort of (the god) **Nārāyaṇa**, **Siddhala-dēvī** was the queen of this king. To her was born (the god) Śiva himself under the name of **Virūpāksha**. Having obtained the kingdom by his power and having conquered his enemies with his sword, this king reigned with happiness. He possessed the *birudas*, 'the conqueror of the Suratrāṇa'; 'he who drove the Āndhra king'; 'who was the Suratrāṇa among Hindu kings'; *Tri-rāja-bhujagōnnata*; 'who was a lion to the elephants, the enemy kings'; 'who produces fear in the minds of his enemies and is a moon to the lotuses, his enemies.'[2]

Vv. 22-37. Being seated upon the *siṁhāsana* of his ancestors and surrounded by many good Brāhmaṇas, the king Virūpāksha made on the occasion of his coronation a gift of the village of **Śiruman-Ātukūru** to the god Mallikārjuna of Śrīparvata (Śrīśailam), **on the fifth tithi of the dark fortnight of the month Kārttika in the year Pārthiva,** corresponding to **the Śaka year 1388,** expressed by *bhū*=1, *guṇa*=3, *ashṭa*=8 and *vasus*=8. This gift was made in the presence of the god **Virūpāksha** on the bank of the river Tuṅgabhadrā; and it was received on behalf of the god Mallikārjuna by Śrī **Liṅgachakrēśvara**, who was an adorer of the feet of this god of Śrīparvata, who is Śambhu himself come down with his consort Pārvatī from his abode, the Kailāsa, to dwell on the mountain Śrīparvata. Śrī Liṅgachakrēśvara

[1] That is, she became a real repository of all precious gems and was made to be permanently in the possession of the kings of the Vijayanagara kingdom and not to change hands frequently.

[2] Lotus flowers blossom through the influence of the sun, but close up in the presence of the moon.

was living, at the time when the grant was made, at **Kāśi** (Benares), surrounded by the divine *gaṇas* of Kailāsa and by such *siddha-gaṇas* on earth as Mahan. He was conducting the feeding of ascetics in (the temple at) Śrīparvata, the glory of which act is acknowledged by *Siddhas*. A gift of four hundred *varāhas*, produced from the **Pratāpagiri** *rājya*, was made to the Lord of Śrīgiri (Śrīśailam) for the *aṅga*, *raṅga* etc. *bhōgas*, for the celebration of the fortnightly and the monthly festivals and for feeding ascetics, thereby intending that his desires might be fulfilled (by the grace of this god). The village of **Ātukūru** or **Ashṭarāpuri** was granted under the name of **Virūpākshapura** by the pouring of water on gold, so as to be enjoyed with the eight different kinds of enjoyments such as *nidhi*, *nikshēpa*, etc., with the irrigation channels, gardens and all other sources of income (*bulis*). The gift was gladly received by the ascetic (Śrī Liṅga-chakrēśvara), blessing the king so that he might live for a long time. The boundaries of the village, beginning from the east, are given below in the language of the country thus :—

Lines 68-77. Beginning from the east, the boundaries of Śirumala-Ātukūru are **Gollala Pinnāpura, Anantapura, Brāhmala Pinnāpura, Brāhmala Anantapura, Karivēna** *sīmā*, **Dudadyāla** *sīmā*, **Nandikunṭa-hola, Nētipale-hola, Rāmāpurada hola, Indrēśvarada hola,** and **Nakūḍi Pōturājupalli-hola**; on the north-east, **Peñjara-maḍugu.** These are the boundaries of Śirumala-Ātukūru in the **Kaṁ** *nāḍu*, a subdivision, according to the Sanskrit portion, of the **Pratāpagiri** *rājya*.

Vv. 38-40. The following shares were allotted to the persons mentioned hereunder :—

No.	Name of the person.	Father's name.	Vēda.	Gōtra	Shares.
1	Gaṅgaṇārya	Chikka Tamma .	Ṛik . . .	Bhāradvāja .	1
2	Raṅgārya, Rāyasādhipa . .	Nāraṇārya . .	Yaju- . . .	Kāśyapa . .	2
3	Vīraṇa, the engraver of the *śāsana*.	Muddana . .	..	...	2
				Total .	5

Vv. 41-45. The usual admonitory and imprecative verses.

Line 90. The name "Śrī-Virūpāksha," the sign-manual of the king, is written in the Kannaḍa alphabet.

No. 3.—TWO INSCRIPTIONS FROM MUTGI.

By Lionel D. Barnett.

Mutgi is a village in the Bāgewāḍi *tāluka* of Bijāpur, and appears on the Indian Atlas (1854), sheet 57, as "Moogee," some 6½ miles to the south-west of Bāgewāḍi town, in lat. 16° 31¼′ and long. 75° 57′. Its ancient name, which is preserved in inscription A below, l. 10, etc., was **Murttage**; in inscription B it appears as **Muttage.** It was formerly a place of considerable importance, being the chief town of the group called after it the "Murttage Thirty," forming part of the **Tardavāḍi Thousand** (below, A, l. 10). It contains several inscriptions, two of which are now edited for the first time from ink-impressions bequeathed to the British Museum by the late Dr. Fleet.[1]

[1] A transcript of B is given in the Elliot Collection, Vol. II, fol. 1[illegible]a, of the Royal Asiatic Society's copy.

A.—OF VIKRAMADITYA VI: A.D. 1110.

This inscription is incised on a slab of stone, quadrangular in shape, surmounted by a top with curving sides. It stands, or stood, in the village; but I am unable to find any record of its location. On the top are some **sculptures**, viz. a cow with sucking calf on the proper right, and in the middle a *liṅga* on an *abhishēka*-stand, with the sun and moon above. The inscribed area is about 3 ft. 5 in. high and 2 ft. 8½ in. wide. Lines 1-2 are engraved on the cornice.—The **character** is good Kanarese of the period. The special cursive form of *y* appears in *upanayanadoḷ*, l. 8. The height of the letters is generally between ⅜ in. and ½ in.; line 3 seems to have been accidentally omitted and then filled in, as all the letters in it are very minute.—The **language** is Old Kanarese; the introductory verse and the two concluding metrical formulæ are Sanskrit. In respect of **orthography** we may note the use of the archaic *ḻ* in *negaḻdaṁ* (l. 2), *negaḻd=* (l. 3), *negaḻda* (ll. 4, 13, 16), *iḻda* (l. 37), *āḻd=* (l. 36), as against *āḷdaṁ* (l. 3), *pogaḷut=* (l. 20), *pogaḷe* (l. 33), *pogaḷva* (l. 42), *aḷida* (l. 46), *vēḷkum* (l. 47), *iḷigu* (l. 47), *nela-vāḷ* (l. 45); the appearance of *e* where ordinarily we should expect *i*, viz. in *āge* (ll. 11, 30), *irppenegam* (l. 20), *nilise* (l. 21, *bis*), *taṁge* (l. 32), and *aḍegum* (l. 47); the retention of initial *p*, except in *hattu* (l. 33, verse); and the use of the *upadhmānīya*, written exactly like *r*, in *bhāvinaḥ=p°* (l. 52). As regards **lexicography**, attention may be called to the following words: *rājavati* and *rājanvati* (ll. 2-3), where the poet indulges in a play upon the difference of meanings, based upon Pāṇini VIII. ii. 14 (cf. *Siddhānta-kaumudī*, 1902); *mahati* (l. 35), apparently meaning something like "the authorities"; *Vaḍḍavāra* (l. 40), on which see above, Vol. XII, p. 147, and Vol. XIII, p. 18.

From the point of view of **metre** the record is somewhat unusual: for, with the exception of the opening verse (an *Anushṭubh*), the two metrical formulæ at the end (respectively *Anushṭubh* and *Śālinī*), and the short prose passages in the body of the document, the whole of it is in the *Kanda* metre. The artistic effect of this experiment does not seem to be particularly happy.

The **subject** of the record is a grant for a Śaiva sanctuary. The poet opens (vv. 2-4) with praises of **Nūrmaḍi-Taila** (Taila II, the establisher of the Western Chāḷukya dynasty of Kalyāṇi), to whom he gives his titles of **Trailōkyamalla** and **Āhavamalla**.[1] He then mentions Taila's son **Satyāśraya** (v. 5), the latter's younger brother **Daśavarman**, and Daśavarman's son **Vikramāditya [V]** (v. 6). Vikramāditya had a chief preceptor, *parama-guru*, named **Vishṇu-bhaṭṭa**, who received in fief the town of **Murttage** (vv. 7-11, ll. 6-13). In vv. 9 and 10 the donor is said to have been *Vikramāṁka*-Satyāśraya: here we must take *vikramāṁka* as an ordinary adjective, rather than a personal name or official title, as there is no evidence that Satyāśraya bore the *biruda* Vikramāditya. Vishṇu-bhaṭṭa's son was the General **Gōvinda**, who received the title *ripu-sarpa-Garuḍa*, "a Garuḍa to the snakes his enemies" (ll. 13-16); he begot the General **Vishṇu** (v. 14), who begot the General **Gōvindarāja**, also entitled *ripu-sarpa-Garuḍa* (vv. 15-16). Gōvindarāja built a temple to the god **Rāmēśvara** at Murttage, and granted property for its endowment, the trustee being **Yōgēśvara-paṇḍita-dēva**, in the 4th year of the reign of **Tribhuvanamalla**, i.e. **Vikramāditya VI**; his younger sister **Ponnakabbe** contributed a field (ll. 19-33). Gōvindarāja's son **Viṭṭa** or **Vishṇudēva**, having received from the authorities of Murttage a field in the midst of the town, petitioned **Vikramāditya-dēva**, **lord of Vardhamāṇapura**, the Mahāmaṇḍalēśvara ruling over the Murttage Thirty, and the latter's wife, a daughter of the *Yuvarāja*[2] **Mallikārjuna-dēva**, "son of the Chāḷukya emperor," and these two

[1] See on the history of this family *Dynasties of the Kanarese Districts*, p. 428 ff.

[2] On the face of it this would seem to mean that Mallikārjuna was the son of the reigning sovereign, i.e. Vikramāditya VI.

accordingly obtained from King **Tribhuvanamalla (Vikramāditya VI)** a grant of the land for the endowment of the temple (ll. 33-39), in pursuance of which Vishṇudēva in the 35th year of the reign of Vikramāditya VI formally made over the estate to the trusteeship of **Achaḷēśvara-paṇḍita-dēva** (ll. 39-41) Vishṇudēva made the grant in concert with his wife **Kommala-dēvi** (v. 23); the estate consisted of 24 *mattar* in the midst of Murttage (v. 24).

As we have seen, the record contains two **dates**. The first of these is: **the 4th year of the Chāḷukya-Vikrama era, the cyclic year Siddhārtha;** the new-moon of Pushya, Monday; the *uttarāyaṇa-saṁkrānti* and an eclipse of the sun (ll. 26-27). This date is not quite regular. Excluding the week-day and *saṁkrānti*, the details correspond to **Thursday, 26th December, A.D. 1079,** when the given *tithi* ended about 2 h. 50 m. after mean sunrise, and an eclipse of the sun actually took place 2 h. 47 m. after mean sunrise. But the *uttarāyaṇa-saṁkrānti* or *Makara-saṁkrānti* of that year occurred 19 h. after mean sunrise on Tuesday, 24th December. However, Mr. Sewell, who with much kindness has revised my calculations of the dates in this paper, has pointed out to me that, if the calculation had been for the *mean* Makara-saṁkrānti, the latter would fall at 5 h. 28 m. after mean sunrise on Wednesday, 25th December; and, as *mean* new-moon occurred 23 h. 34 m. after mean sunrise on the same date, the *tithi* might hence have been connected with the Wednesday. But there was no eclipse actually visible, and it seems unlikely that there should be a mention of an eclipse in connection with mean *tithis*.

The second date is: **the 35th year of the Chāḷukya-Vikrama era, the cyclic year Vikṛita;** the full-moon of Kārttika; a Saturday; an eclipse of the moon (ll. 39-40). These details correspond regularly to **Saturday, 29th October, A.D. 1110,** when the given *tithi* ended 10 h. 59 m. after mean sunrise, and there was a total lunar eclipse, beginning 10 h. 6 m. after mean sunrise (Sewell, *Eclipses of the Moon*, p. xxvi).

Geographical references in this record are few. **Murttage**, i.e. Mutgi, is repeatedly mentioned; and in l. 10 we learn that it was the first town of thirty (called from it the Murttage Thirty) in the **Tardavāḍi** Thousand (see *Ind. Ant.*, Vol. XIX, p. 269). The mention of the local temple of Rāmēśvara moves the poet in v. 18 to compare it with the famous sanctuary of Rāmēśvara at **Sētu**, Adam's Bridge. The *Mahāmaṇḍalēśvara* Vikramāditya-dēva bears the title **Vardhamāna-puravar-ādhīśvara**, "lord of **Vardhamāna** best of cities," which is probably to be identified with Wadhwāṇ, in the Jhālāvāḍ division of Kāṭhiāwār (see above, Vol. VI, pp. 195, 196 n. 1).

TEXT.[1]

[Metres: vv. 1, 30, *Anushṭubh*; vv. 2-29, *Kanda*; v. 31, *Śālinī*.]

1 Ōm[2] [||*] Namas=tuṁga-śiraś-chuṁbi-chaṁdra-chāmara-chāravē trailōkya-nagar-āraṁbha-mūla-staṁbhāya Śaṁbhavē || [1*] Śrī-mahitaṁ vijita-ripu-stōmaṁ **Trailōkyamallan=Āhava-**

2 **mallaṁ** bhūma-baḷaṁ **Chāḷukya-**śikhāmaṇi negaḷdaṁ pratāpi **Nūrmmaḍi-Tailaṁ** || [2*] Rāj-ādhirājan=amaḷina-tējaṁ rājavatiy=enisid=ī vasumatiyaṁ bhrājishṇu **Taila-**rājaṁ

3 rājanvatiy=enisidaṁ parākramadindaṁ || [3*] Taṁn=āṇe taṁna gōsane taṁna jasaṁ taṁna pesare nogaḷd=esevinegaṁ muṁnire mērey=ene śauryy-ōṁnatan=āḷdaṁ dharitriyaṁ **Taila-**nṛipaṁ || [4*] Āśrita-budha-nidhi sakaḷa-

4 jan-āśrayan=ene negaḷda **Taila-**bhūpatige jagad-viśruta-yaśan=enisida **Satyāśrayan=**āditya-tējan=agra-tanūja || [5*] Tad-anu-

[1] From the ink-impressions.

[2] Denoted by a spiral symbol.

5 jan=avāryya-śauryyaṁ vidita-yaśaṁ dharmma-mūrtti **Daśavarmma-nṛipaṁ** tad-apatyaṁ vikrama-guṇa-sadanaṁ vijit-āri **Vikramāditya-**

6 nṛipa || [6*] A nṛipara parama-guruv=abhimāna-dhanan=adhīta-vēda-vēdāṁgaṁ vidyā-nidhi vipra-kuḷ-āṁbara-bhānuv=anushṭhātṛi **Vi-**

7 **shṇu-bhaṭṭaṁ** pesari[ṁ*] || [7*] Pravidita-shaṭ-karmma-rataṁ trivēdi Gautama-kuḷ-ābdhi-varddhana-śītāṁśu viśuddha-charitan=eradeneya Vasi-

8 shṭhaṁ **Vishṇu-bhaṭṭan**=eḷege varishṭha || [8*] Ā **Vishṇu-bhaṭṭa-vibhuge** mahā-vibhavaṁ vikram-āṁkan=upanayanadoḷ=urvvī-vinutaṁ **Satyāśraya-dē-**

9 vaṁ **Murttageyan**=osedu dakshiṇe-goṭṭa || [9*] Antu sakaḷa-dig-vivarttita-kīrtti **Chāḷukya**-chakravartti samasta-bhuvan-āśrayaṁ **Satyāśraya-**

10 dēvaṁ **Tarddavāḍi-sāsirada** baḷiya mūvattara modala bāḍaṁ **Murttageyaṁ** tāṁbra-śāsana-sit-ātapatra-chāmar-ādi-vividha-rājya-

11 chihna-sahitaṁ tribhōg-ābhyaṁtara-siddhiyiṁ sarvva-namasyam=āge kuḍe paḍedu | (||) Jñāna-mayaṁ vidyā-nidhi tān=enisida **Vishṇu-bhaṭṭa-vibhu**

12 māḍida dhātrī-nutam=enisida **Murttage** mūnūrbbara bharaṇam=agrahāraṁ sāra || [10*] Tāne chaturddaśa-vidyā-sthānaṁ **Chāḷukya-**

13 chakravarttige mānya-sthānam=enal*u* peṛar=iṁ baral=ēn=ārppare **Vishṇu-bhaṭṭan**= oregaṁ dorega || [11*] Ene negaḷda **Vishṇu-bhaṭṭana** tanūbhavaṁ

14 śastra-śāstra-pariṇatan=urvvī-jana-vinuta-guṇaṁ Gōviṁda-nibhaṁ **Gōviṁdan**=akhiḷa-vibudh-ānaṁda || [12*] **Gōviṁda-chamūpati** vidyā-vārddhi **Cha-**

15 **ḷukya-chakravarttiyōḷ**=eṇey=eṁb=ī vibhavaman=ārjjisidan=ad=ē vaṇṇipud=iṁ tadīya-mahim-ōṁnatiya || [13*] Antu mahā-pra-

16 chaṁḍa-daṁḍanāyaka-vibhūtiyan=appu-keydu **ripu-sarppa-Garuḍan**=enisi negaḷda || **Gōviṁdana** magan=akhila-kaḷā-vidan=apratima-

17 śauryyan=achaḷita-dhairyyaṁ kāvaṁ maṟe-vuge bēḍidoḍ=īvaṁ saṁgrāma-jishṇu **Vishṇu-chamūpa** || [14*] Ātana magan=amaḷa-yaśan=abhita-ma-

18 naṁ śauryya-śāli niśchaḷa-dhairyyaṁ nīti-vidaṁ sakaḷa-guṇ-ōpētaṁ **Gōviṁda-rājan**=ūrjjita-tēja || [15*] **Ripu-sarppa-Garuḍan**=ahita-dvipa-kēsa-

19 ri subhaṭa-jana-nutaṁ vīra-śrī-lapan-ābja-dyumaṇi paraṁ-tapan=asadṛiśan=asama-sāhasaṁ **Gōviṁda** || [16*] Ā vibhu Murttageyoḷ=sa-

20 kal-āvani kay-mugidu pogaḷut-irppe(rppi)negaṁ=atisthāvaram=ene **Rāmēśvara-dēvara** dēgulaman=artthiyiṁ māḍisida || [17*] Bhāvipoḍ=eṇe

21 **Sētuvinoḷ***u* Rāvaṇa-ripu nilise(si) niṁda Rāmēśvaramuṁ pāvanam=ene Murttageyoḷ= **Gōviṁdaṁ** nilise(si) niṁda Rāmē-

22 śvaramu || [18*] Antu tamu=idam[1]=atipravṛiddhamuṁ prasiddhamum=āda Rāmēśvara-dēvar=aṁga-bhōgakkaṁ tapōdhanara vidyārtthi-chchhātra-

23 r=aśan-āchchhādanakkaṁ dēgulada maṭhada khaṁḍa-sphuṭita-nava-karmmakkam= endu Svasti Samasta-bhuvan-āśraya

24 Śrī-Pṛithvī-vallabha mahārājādhirāja paramēśvara paramabhaṭṭārakaṁ **Satyāśraya-**kula-tiḷakaṁ **Chāḷuky-ābha-**

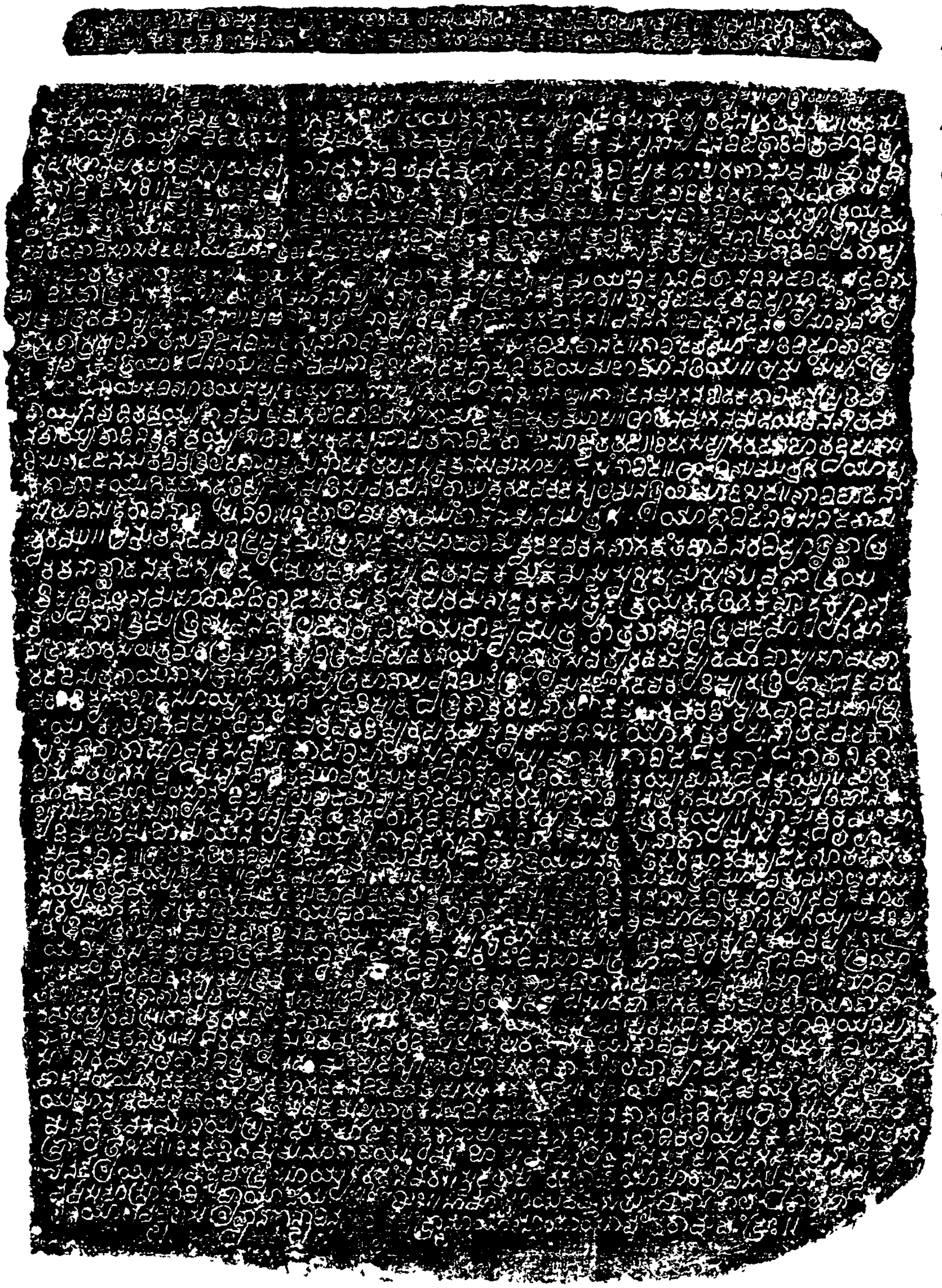
25 raṇaṁ śrīmat-**Tribhuvanamalla-dēvara** vijaya-rājyam=uttar-ōttar-ābhivṛiddhi-pravarddhamānam=ā-

26 chaṁdr-ārkka-tāraṁ saluttam-ire [|*] Śrīmach-**Chāḷukya-Vikrama-varshada 4neya Siddhārttha-saṁvatsarada** Pushyad=amāvāsye Sōmavā-

27 radaṁdin=uttarāyaṇa-saṁkrāṁti-sūryya-grahaṇa-parvva-nimittaṁ śrīmad-**Bhujaṁga-dēvara** śishyaru **Triḷōchana-dēvar**=a-

[1] [There seems to be an *anusvāra* after *ni*, which would give a better sense.—H. K. S.]

Mutgi Inscription of the reign of Vikramaditya VI: year 35.



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28 vara śishyaru **Bāḷasūryyāryyar**=avara śishyaru śrī-**Kāśmīra-paṁḍita-dēvar**=**avara** śishyaru vādi-mahā-pra-

29 ḷaya-kāla-**Bhairava-paṁḍita-dēvar**=avara śishyaru parama-naishṭhikar=enisida **Yōgēśvara-paṇḍita-dēva**-kā-

30 laṁ karchchi dhārā-pūrvvakaṁ sarvva-bādhā-parihāraṁ sarvva-namasyam=āge || **Gōviṁda**-daṇḍanāthan=iḷā-

31 vinutaṁ taṁna sarvva-mānyadoḷ=ittaṁ mūvattu mattaraṁ dhāny-āvaḷiyaṁ beḷadu rayyam=enisuva keyya || [19*] Matta-

32 m=ā dēvargge mūla-sthānadiṁ paḍuvalu biṭṭa mānyada tōṁṭaṁ mattar=eraḍu || Ā **Gōvindana** taṁge mahā-guṇavati **Poṁnaka**-

33 **bbe** sucharite taṁnō bhāgada mānyadoḷ=itṭalu rāgadin=eḷe pogaḷe hattu mattaru keyya || [20*] *Rāmēśvaramaṁ* mā-

34 ḍi mahā-mahimeyan=appu-keyda **Gōviṁdaṁg**=uddāma-balaṁge sutaṁ guṇa-dhāmaṁ sajjana-lalāṭa-

35 paṭṭaṁ **Viṭṭa** || [21*] Ātaṁ jagatī-taḷa-vikhyātaṁ Murttageya mahati kūrtt=īye manaḥ-prīti-paran=ūra madhyada bhūtaḷamaṁ taṁ-

36 **na** taḷada keṟy=ene paḍeda || [22*] Aṁtu mahājanakke pāda-pūjeyaṁ koṭṭu koṁḍ=ā bhūmiyaṁ Murttage-**mūvattuman**=āḷd=arasu-

37 geyyutt-iḷda maṁḍalika-Yama-daṁḍaṁ mahāmaṁḍaḷēśvaraṁ śrī-**Varddhamāna-puravar-ādhīśvaran**=enisida **Vikramāditya-dēvaṁgam**=āta-

38 n=arasi **Chāḷukya**-chakravarttiya magaṁ yuvarājam=**Mallikārjjuna-dēvana** magaḷu śrī-mahādēvigaṁ biṁnapaṁ-geyyal=avar=irbba-

39 ruṁ śrīmat-**Tribhuvanamalla-dēvargge** biṁnapaṁ-geydu sarvva-namasyaṁ māḍi kuḍe paḍedu śrīmach-**Chāḷukya-Vikrama-varshada 35ne**-

40 **ya Vikṛita-saṁvatsarada** Kārttikada puṇṇame Vaḍḍavāradaṁdina sōma-grahaṇa-parvva-nimittaṁ śrī-**Yō**-

41 **gēśvara-paṇḍita-dēvara** śishyar=appa śrīmad-**Achaḷēśvara-paṇḍita-dēvara** kālaṁ karchchi dhārā-pūrvvakaṁ sarvva-namasyam=māḍi || Bhū-vinu-

42 taṁ nija-sati śōbhāvati puṇyavati putravati guṇavatiy=eṁd=ī vasudhe pogaḷva **Koṁmala-dēviyoḷ**=oṁd=āgi

43 dharmma-tatpara-chitta || [23*] Rāmēśvara-dēvargg=abhirāma-guṇaṁ **Vishṇudēvan**=anvaya-dharmma-prēma-paran=ūra madhyada bhūmiyan=irppatta

44 nālku mattaran=itta || [24*] Paramā[r*]ttham=id=ī dharmmaman=eraḍ=illade parama-bhaktiyiṁ kāva mahā-purushaṁ kavilegaḷaṁ

45 sāsiramaṁ sale dānav=itta phaḷamaṁ paḍeguṁ || [25*] Tale pōpaḍav=ettānuṁ nela-vāḷ=pōpaḍavum=op[p*]uv=ī dharmma-

46 doḷ=oṁd=eleyan=oḍad=aḍakeyaṁ bēḍal=āgad=idan=aḷida pāpi pasugaḷan=aḷida || [26*] Teṟeyaṁ kiṟu-dereyaṁ pole-dere-

47 yaṁ mānyakke baṁda tereyaṁ dēvar=ttiravōlkum=eṁba pātakan=aru-diṁgaḷoḷ=aḍi(ḍe)gum=avan=adhōgatig=iligu || [27*] Irisuvudu para-

48 ma-naishṭhika-vara-muniyaṁ prabhu mahājanaṁgaḷu kāntā-paran=ādanau=ī sthānadoḷ=iral=īyade kaḷevud=initu nāṁ

49 prārtthiside || [28*] Kiḍad=ant=ī dharmmaman=ūr-odeyar=mmahipar=mmahājanaṁ nagara-perggaḍegaḷu karaṇaṁgaḷu sa-

50 le naḍeyisuvudu chaṁdra-sūryyar=uḷḷ=anne-vara || [29*] Sva-dattāṁ para-dattāṁ vā yō harētsa(ta) vasundharāṁ | shashṭi[ṁ*]=

51 varsha-sahasrāṇi vishṭhāyāṁ jāyatē kri(kṛi)miḥ || [30*] Sāmānyō=yaṁ dharmma-sētur=nṛipāṇāṁ kālē kālē pā-

52 lanīyō bhavadbhiḥ | sarvvān=ētān=bhāvinaḥ=pārtthivēṁdrān=bhūyō bhūyō yāchate Rāmachaṁdraḥ || [31*]

TRANSLATION.

(Verse 1) Homage to Śambhu, beauteous with the yak-tail fan which is the moon kissing his lofty head, the foundation-column for the construction of the cities of the threefold world!

(Verse 2) Splendid in fortune, conquering multitudes of foes, a **Trailōkyamalla** [" wrestler of the three worlds "], an **Āhavamalla** [" wrestler in battle "], a crest-jewel of the **Chāḷukyas**, illustrious was the august **Nūrmaḍi-Taila.**

(Verse 3) An emperor of kings, stainless in brilliance, the magnificent king **Taila** by his prowess caused this earth, which was known as *rājavati* [possessing kings], to be termed *rājanvati* [possessing a good king].

(Verse 4) His authority, his proclamations, his fame, his name being splendidly conspicuous, king **Taila,** exalted in valour, held in control the earth like the bound of the ocean (*setting limits to the latter*. [Rather 'held the earth, whose limit was (said to be) the ocean.'—H. K. S.]).

(Verse 5) Of king **Taila,** who was famous as being a treasure to sages seeking his protection, a refuge for all people, the eldest son was **Satyāśraya,** whose glory was famous throughout the world, who had the brilliance of the sun.

(Verse 6) His younger brother was king **Daśavarman,** irrepressible of valour, renowned in fame, the embodiment of righteousness. His offspring was king **Vikramāditya [V],** a seat of the virtue of valour, a conqueror of foes.

(Verse 7) This monarch's chief preceptor was by name **Vishṇu-Bhaṭṭa,** rich in esteem, versed in Vēdas and Vēdāṅgas, a treasure of learning, a sun in the sky of the Brāhmaṇ race, active in rites.

(Verse 8) Delighting in the famous six works,[1] student of the Three Vēdas, a moon raising the ocean of the Gautama family, pure of conduct, a second Vasishṭha, **Vishṇu-Bhaṭṭa** was most excellent on earth.

(Verse 9) To this lord **Vishṇu-Bhaṭṭa** the world-renowned king **Satyāśraya,**[2] distinguished for prowess, great in splendour, willingly granted as fee **Murttage** on his investiture (*with the sacred cord*).

(Lines 9-11) Thus having obtained as a gift from king **Satyāśraya,** the **Chāḷukya** emperor whose renown spread through all regions, the refuge of the whole world, **Murttage,** the chief town of the Thirty forming part of the **Tardavāḍi Thousand,** together with a copper-plate charter, a white parasol, yak-tail fans, and other various tokens of royalty, with internal establishment of the three forms of enjoyment,[3] as a universally reverenced estate :—

(Verse 10) The world-famed **Murttage** built by the lord **Vishṇu-Bhaṭṭa,** who is himself full of lore, a treasure of science—the constitution of the **Three Hundred** (*burgesses thereof*)—the Brāhmaṇic fief—are excellent.

(Verse 11) As he himself was a seat of the fourteen sciences,[4] an object of honour to the **Chāḷukya** emperor, can others now attain to likeness and equality with **Vishṇu-Bhaṭṭa** ?

[1] See Manu, i. 88.

[2] See above, introduction.

[3] See *Ind. Ant.*, Vol. XIX (1890), p. 271.

[4] These are the four Vēdas, the six Vēdāṅgas, Mīmāṁsā, logic, the Purāṇas, and the Dharma-śāstras.

(Verse 12) The son of the so illustrious **Vishṇu-Bhaṭṭa** was **Gōvinda**, like (*the god*) **Gōvinda**, skilled in arms and lore, having virtues renowned among the peoples of earth, a joy to all sages.

(Verse 13) The General **Gōvinda**, an ocean of learning, acquired this splendour which was equal to (*that of*) the **Chāḷukya** emperor : what now can describe the high degree of his greatness ?

(Lines 15-16) So, having attained the dignity of great august General, being renowned under the title of "**Garuḍa to the serpents his enemies**,"—

(Verse 14) **Gōvinda** had a son knowing all the arts, peerless in valour, unmoved in firmness, a guardian when his protection was sought, a giver (*of bounty*) when entreated, victorious in battle, the General **Vishṇu**.

(Verse 15) His son was **Gōvindarāja**, stainless of glory, fearless of spirit, valiant, immovable in firmness, knowing polity, possessing all virtues, abundant in splendour.

(Verse 16) **A Garuḍa to the serpents his enemies**, a lion to the elephants his adversaries, renowned among warriors, a sun to the lotus-face of heroes' Fortune, troubler of foes, peerless, unequalled in valour was **Gōvinda**.

(Verse 17) This lord, while the whole earth with clasped hands was uttering praise, constructed with pleasure at Murttage a temple of the god Rāmēśvara, which was exceedingly massive.

(Verse 18) When one reflects, the Rāmēśvara (*temple*) built by the foe of Rāvaṇa [Rāma] at the **Bridge**[1] and the Rāmēśvara (*temple*) built by **Gōvinda** at Murttage as a place of sanctification are equal.

(Lines 22-23) Thus (*as regards*) this his (*temple*) :—for the personal enjoyment of the exceedingly venerable and renowned god Rāmēśvara, for the feeding and clothing of ascetics, students, and novices, and for the restoration of broken and burst parts of the temple (*and*) monastery—

(Lines 23-26) Hail! while the victorious reign of the refuge of the whole world, favourite of Fortune and Earth, paramount Emperor, supreme lord, supreme master, decoration of **Satyāśraya's** race, ornament of the **Chāḷukyas**, king **Tribhuvanamalla**, was advancing in a course of increasing success (*to endure*) as long as the moon, sun, and stars,—

(Lines 26-27) in **the 4th year of the Chāḷukya-Vikrama era, the cyclic year Siddhārtha**, the new-moon day of **Pushya**, on **Monday**, on the occasion of a holiday on the sun's entrance into its northern course and a solar eclipse,—

(Lines 27-30) having laved the feet of the supremely devout **Yōgēśvara-paṇḍita-dēva**, the disciple of **Bhairava-paṇḍita-dēva**,[2] who was like the time of cosmic dissolution to controversialists, the disciple of **Kāśmira-paṇḍita-dēva**, the disciple of **Bāḷasūryārya**, the disciple of **Triḷōchana-dēva**, the disciple of **Bhujaṅga-dēva**, with pouring of water, so that it should be a universally reverenced estate, immune from all imposts,—

(Verse 19) The General **Gōvinda**, renowned over the earth, granted in his own entirely honorary estate[3] thirty *mattar*, a field of richness, raising a quantity of grain.

(Lines 31-32) Likewise to this god was granted a garden of honorary estate, (*in extent*) two *mattar*, on the west of the Mūla-sthāna.

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1 This refers to the temple of Rāmēśwaram, in Rāmnāḍ district, from which the Sētu, or "Adam's Bridge," runs to Ceylon.

2 Translating thus, we must recognise in the words °*kāla-Bhairava* a reference to the title "Kāla-bhairava," designating Śiva's form at the time of the cosmic dissolution.

3 *Sarva-mānya* : see above, Vol. XIII, p. 35, n. 1.

(Verse 20) This **Gōvinda's** younger **sister**, the very virtuous and well-conducted **Ponnakabbe**, with delight gave out of the honorary estate belonging to her own portion a field (*comprising*) ten *mattar*, amidst the praise of the world.

(Verse 21) **Gōvinda**, who attained to great dignity by building the (*temple of*) **Rāmēśvara**, and who was of immense power, had a son **Viṭṭa**, a seat of virtues, a fillet on the brows of good men.

(Verse 22) When the world-renowned authorities of Murttage with pleasure made the gift, he, full of delight of spirit, acquired as a field of his own estate land in the midst of the town.

(Lines 36-39) So, when after performing worship of the feet of the burgesses he had laid a petition before **Vikramāditya-dēva**, the Mahāmaṇḍalēśvara and **lord of Vardhamāna, best of cities**, a Yama's rod to feudatory princes, who was ruling in control of that land and the Murttage Thirty, and to the latter's queen, the daughter of the *Yuvarāja* **Mallikārjuna-dēva**, the son of the **Chāḷukya** emperor, these two laid a petition before king **Tribhuvanamalla**, and obtained a grant (*thereof*) as a universally reverenced estate,

(Lines 39-41) and in the **35th year of the Chāḷukya-Vikrama era, the cyclic year Vikrita**, the full-moon day of **Kārttika**, on **Saturday**, on the occasion of the holiday of a lunar eclipse, after laving the feet of **Achaḷēśvara-paṇḍita-dēva**, disciple of **Yōgēśvara-paṇḍita-dēva**, and making it a universally reverenced estate with pouring of water,

(Verse 23) renowned over the earth, having a mind devoted to religion, acting in concert with his good wife **Kommala-dēvi**, whom this earth praises as being beautiful, righteous, blest with sons, and virtuous,

(Verse 24) **Vishṇu-dēva**, possessing charming virtues, full of love for his ancestral religion, granted to the god Rāmēśvara land in the midst of the town, (*comprising*) **twenty-four** *mattar*.

(Verse 25) This is a supreme truth : the noble man who in perfect devotion shall protect this pious foundation with single purpose[1] shall verily obtain the same reward as if he bestowed a thousand kine.

(Verse 26) Though the head go anywhere or life on earth disappear,[2] none shall covet a single leaf or a cracked nut in this noble foundation ; the sinner who damages it is (*as though he were*) a slayer of kine.

(Verse 27) He who is guilty of demanding that the god should pay taxes, minor dues, pole dues, and imposts falling upon an honorary estate will fall in six months : he will sink into ruin.

(Verse 28) The lord (*of the domain*) and the burgesses shall allow a worthy ascetic of supreme sanctity to dwell (*in this foundation*) ; one that is addicted to women they shall not permit to stay in this establishment, but shall eject him : such is my prayer.

(Verse 29) The headmen of the town, kings, burgesses, sheriffs of the city, and clerks shall duly maintain in operation this pious foundation so that it decays not, for as long as the moon and sun exist.

(Verses 30-31 : two common formulæ.)

B.—OF THE KALACHURYA BHILLAMA : A.D. 1189.

The following inscription has not been hitherto properly edited, but a notice of its chief contents is given in *Dynasties of the Kanarese Districts*, pp. 518 and 520, and a transcript is included in the Elliot Collection, Vol. II, fol. 164a. of the Royal Asiatic Society's copy. It is

[1] *Eraḍ=illade* ; compare *eraḍaṁ-bage* (Kittel, s.v. *eraḍu*).

[2] This seems to be much the same idea as the Tamil *aḍiy=aṟṟāl nuṇi viḻāmal=irukkumā ?* "if the root is lacking, will not the top fall ?" The phrase *taleyuṁ neleyuṁ* sometimes occurs in the sense of "a perfect subject," *e.g.* of praise or glory.

engraved on a tablet about 30" wide and 28" high, which is built into the wall at the southern end of the open façade of the temple of Narasiṁha at Mutgi—evidently the temple to which the record itself refers—and is in perfect preservation. On the top of the tablet is a triangular entablature containing some **sculptures**, the central figure of which is a squatting deity, evidently some form of Vishṇu, possibly Narasiṁha, with a smaller figure at each side of it, one of which probably represents Lakshmī, while a third figure is squatting on the proper left, and in the corner at the proper right are a cow suckling a calf and a scimitar (?), and at the top are the sun and moon, with another symbol which may be intended for the Garuḍa-banner of the Yādava dynasty. The rough sketch at my disposal does not allow of more precise description.—The **character** is Kanarese of the period, exceptionally regular and well formed. In the first two lines the usual height of the letters is about $\frac{1}{2}$"; further down it comes to be something between $\frac{7}{16}$" and $\frac{3}{8}$". The special forms of *m* and *v* noted above, Vol. XII, p. 335, are used. The *m* occurs in *kshīra-samudradoḷu* (l. 27); the *v* is found 15 times (ll. 3, 4, 6, 8, 9, 15, 18, 19, 20, 26, 46).—The **language** is Old Kanarese, verging on the mediaeval dialect, and chiefly verse. In respect of **orthography** we may note the regular change of final *-m* before vowels to *-v*, and the spelling *purpa* for *pushpa* on l. 6 (see above, Vol. XII, p. 271). As regards **lexicography**, the words *prōchchuṁbi* (l. 5), *samutkrīḍā* (l. 13), *ghōḍe* (ll. 16, 39), *jagajhampa* (l. 36: see note *in loco*), and *harahattha* (l. 41) are of some slight interest.

The **record** refers itself to the reign of the Kaḷachurya **Bhillama**. After a prayer to the god Narasiṁha, the lion-avatar of Vishṇu (v. 1), and a description of the ocean (v. 2),[1] Jambū-dvīpa (v. 3), Mēru (v. 4), Bharata-kshētra (v. 5), and Kuntaḷa (v. 6), it proceeds to extol **Bhillama**, the king of Kuntaḷa (vv. 7-9), expatiating on the terror inspired by him in neighbouring nations, the **Māḷavas, Varāḷas, Kaliṅgas, Gūrjaras, Chōḷas, Gauḍas, Pāñchālas, Aṅgas, Vaṅgas**, and **Nēpāḷas** (v. 9). It then introduces **Pēyiya**, a high minister and general of Bhillama, who among other titles bore those of *sāhaṇi, paṭṭa-sāhaṇ-ādhipati,* and *ghōḍeya rāya*, something like "Master of the Horse," and *bāhattara-niyōg-ādhipati*, "lord of seventy-two offices," and his subordinate, a general named **Malla** (vv. 10-14). It then mentions **Muttage** as a "great *agrahāra*" of the **Taddavāḍi** *nāḍ* in Kuntaḷa, full of learned Brāhmaṇs (v. 15), and proceeds to give the following pedigree of a distinguished local family (vv. 16-21):—

Kaihi Seṭṭi, *m.* Kāmiyauve

Chauḍi Seṭṭi, *m.* Chauṇḍiyakka — Nāchaṇṇa — Mādhava Seṭṭi

Chauḍi Seṭṭi's sons: Kaihi Seṭṭi — Malli Seṭṭi — Lakhkhi Seṭṭi

Śaṅkara-svāmi, or Śaṅkarārya, son of **Upaśānta** and **Mā-dēvi**, was a man of great piety and culture (vv. 22-26). Then comes the business part of the record. We are informed that in the reign of **Bhillama**, whose full titles are given,[2] the above-mentioned **Pēyiya** and the other high minister and general **Malleya (Malla)** were so much impressed by a sermon delivered by Śaṅkara-svāmi that they presented a petition to Bhillama, who accordingly granted the town of **Bīvavura** for the maintenance of the temple of Lakshmī-Narasiṁha (Vishṇu in his lion-incarnation attended by Lakshmī) which had been originally established by **Śaṅkara-svāmi's** grandfather Chauḍi Seṭṭi (ll. 35-46).

[1] Compare the Kurgōd inscription B, v. 3 (above, Vol. XIV, pp. 279, 281 f.).

[2] See *Dyn. Kan. Distr.*, p. 517.

The details of the date are as follows: **the third year of Bhillama's reign, the cyclic year Saumya**; the first of the dark fortnight of Pushya; Monday; the *uttarāyaṇa-saṁkrānti*. This is quite regular, corresponding to **Monday, 25th December, A.D. 1189**, when the given *tithi* ended at about 15 h. 44 m. after mean sunrise, and the sun entered Makara (at 5 h. 55 m. after mean sunrise by the *Ārya-Siddhānta*, and at 6 h. 45 m. by the *Sūrya-Siddhānta*).

The **places** mentioned are not many. Apart from Kuntaḷa (ll. 9, 19) and the catalogue of nations alleged to be in fear of Bhillama (ll. 12-13, 36), we find **Taddavāḍi** (l. 19: cf. the older form *Tardavāḍi* in the preceding inscription, l. 10), **Muttage** (ll. 20, 28, 40: cf. the earlier form *Murttage* in the previous inscription), **Dvārāvatī** (l. 35), **Tenevalage** (l. 37), and **Bīvavura** (l. 46). On Dvārāvatī see *Dyn. Kan. Distr.*, p. 517. The "standing camp" (*nele-vīḍu*) of Tenevalage and the town of Bīvavura (corresponding to a Sanskrit *Bhīmapura*) cannot be identified with any certainty.

TEXT.[1]

[**Metres**:—vv. 1, 9, 14, 15, 22, *Utpalamālā*; vv. 2, 4, 8, *Mahāsragdharā*; vv. 3, 5-7, 10, 12, 13, 17-20, 23, 25, *Kanda*; vv. 11, 16, *Champakamālā*; vv. 21, 24, 26, *Mattēbhavikrīḍita*.]

1 Śrī-Narasiṁha-dēvan=asurēṁdra-viśāḷa-kaṭhōra-raudra-vakshō-naga - pāṭan - ōgra - nakha-vajran=aśēsha-sur-āḷi-mauḷi-mālā-nava-

2 ratna-raṁjita-pad-āṁburuha-dvayan=udgha-bhakta-saṁtānaman=oldu rakshisutav-ikke jaga[t*]-traya-rakshaṇa-kshamaṁ || [1*] Enasuṁ kaṇg=eyde chelvaṁ

3 paḍevudu vichaḷat-kūrmma-pāṭhīna-saṁghaṭṭana-pāthō-daṁti-daṁt-āhata-makara-kara-kshōbha-saṁjāta-kallōḷa-nikāya-kshipta-

4 muktā-nikarav=urutar-ōḍḍīna-phēna-braj-āsphāḷana-raudra-sphāra-dhīr-ārava-vijita-ghaua-dhvānav=aṁbhōnidhānaṁ || [2*] Ā jaḷadhi-parivṛitaṁ rārājita-vara-vastu-vistṛi-

5 taṁ sakaḷa-kaḷā-bhrājita-viśruta-vibudha-samājaṁ sogayipudu negaḷda Jaṁbū-dvīpaṁ || [3*] Ā Jaṁbū-dvīpada madhya-pradēśadoḷu || Gagana-prōch-chuṁbi-nā-

6 nā-maṇi-gaṇa-viḷasat-kūṭa-kōṭi-prabhā-bhāsi gaḷan-maṁdāra-puṟpa-prakara-surabhi-gaṁdhi-sthaḷī-saṁcharad-dēva-gaṇaṁ kaṁṇg=eyde chelvaṁ paḍevudu vara-vidyādharī-chāru-

7 vīṇā-pragata-prastuty-amaṁdra-dhvani-lalita-darī-ruṁdra-Hēmāchaḷēṁdraṁ || [4*] Ā giri-vara-dakshiṇa-dig-bhāgadoḷ=esed-irppud=atuḷa-Bharata-kshētraṁ Sri(śrī)ge ne-

8 ley=enisi sakaḷa-kaḷ-āgama-kōvida-viśishṭa-budha-jana-lalitaṁ || [5*] Ā Bharata-kshētrakk=aḷaṁkārav=āgi || Śrīmaj-jana-lalitaṁ sumanō-māḷā-raṁmyav=udgha-

9 vastu-braja-śōbhā-maṁḍanav=eṇey=enipudu bhū-mahiḷeya kuṁtaḷakke Kuṁtaḷa-dēśaṁ || [6*] Ā Kuṁtaḷa-dēśaman=urvvī kāṁtaṁ vipuḷa-bāhu-vikrama-

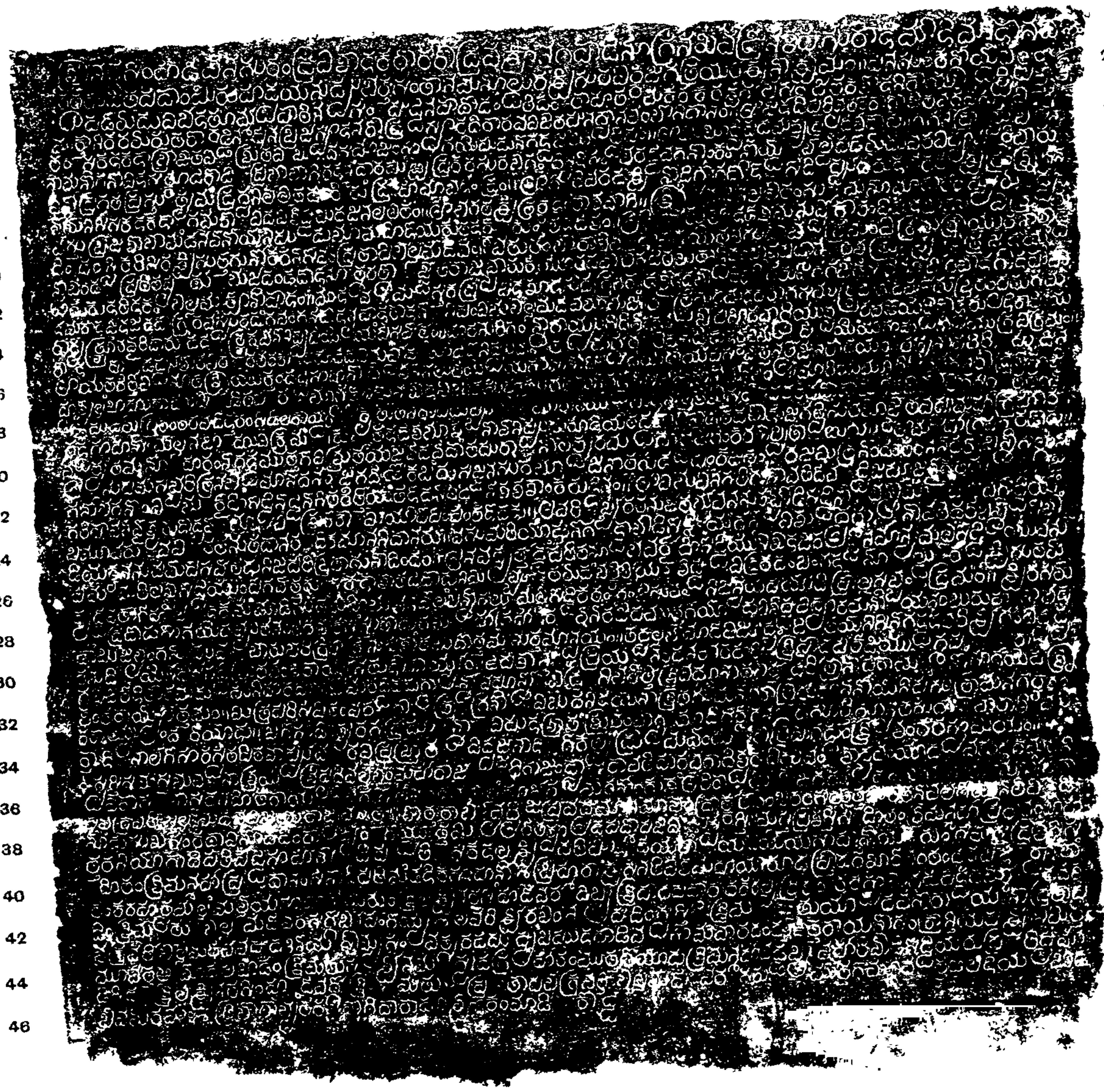
10 diṁdaṁ svīkarisi rakshisutte guṇ-ākaran=esevaṁ pratāpi Bhillama-dēvaṁ || [7*] Chatur-aṁbhōrāśi-vēḷā-vaḷayita-vasudhā-chakramaṁ vikrama-śri(śrī)-yutan=ātm-ōdda-

11 ṇḍa-chaṁḍa-prathita-pṛithu-bhujā-daṁḍadoḷ nūtna-ratn-ōrjjita-rājach-chāru-kēyūrada vol=esed-iralu tāḷdidaṁ pāda-padm-ānata-śatru-kshatra-jāḷaṁ Ya-

12 du-kula-tiḷakaṁ Bhillama-kshōṇipāḷaṁ || [8*] Māḷava-mastaka-prabaḷa-śūlan-udagra-Varāḷa-śaiḷa-dambhōḷi Kaḷiṁga-tuṁga-gaja-kēsari Gūrjjara-Chōḷa-Gauḷa-Pāṁchā-

[1] From the ink-impression.

Mutgi Inscription of Bhillama: year 3.



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13 ḷa-marāḷa-jāḷa-jaḷad-ōgra-ravaṁ sphurad-**Aṁga-Vaṁga-Nēpāḷa**-nripāḷa-kāḷan=enipaṁ vibhu **Bhillama-dēva**-bhūbhujaṁ || [9*] Tat-krama-kamaḷa-parāga-samutkri(tkrī)ḍā-mada-madhubrataṁ prithu-sama-

14 r-ōdhya(dya)t-krūra-vairi-dāru-daḷat-krakachan=enippa **Pēyiyaṁ** pesar-vettaṁ || [10*] Haran=uri-gaṁṇṇa kāypu siḍil=eḷtarav=arbbipa Bāḍav-āgniy=urvvarav=arey-aṭṭi koḷva Kuḷik-āhiya

15 kōḷa poḍarppu lōka-bhīkaratara-kālakūṭada vigurvvipa kūṭav=enippud=āṁta durdhdhara-ripu-saṁkuḷakke vibhu **Pēyiya-Sāhaṇiy**=ugra-vikramaṁ || [11*]

16 Āyata-kīrtti vinūta-śri(śrī)-yuktaṁ paṭṭa-sāhaṇ-ādhiśan=enaḷu **Pēyiya-Sāhaṇi** ghōḍeya rāyaṁ pesar-vve(ve)ttan=artthi-jana-Rādhēyaṁ || [12*] Tat-sēnāpati ripu-jana-

17 hrit-sellaṁ bāhu-Rāhu-pīḍita-para-bhūbhrit-sōman=akhiḷa-vī(vi)budha-suhrit-sura-taru negaḷdan=eseva **sāhaṇi-Mallaṁ** || [13*] Māriya mūri-rakkasana raudrate naṁji[na*]

18 puṁjav=ugra-kaṁṭhīravad=eḷtaraṁ siḍila kāypu Kritāṁtana kōpad=urbbu Mār-āriya bhāla-nētra-śikhi saṁgara-raṁgadoḷ=āṁtu niṁda vīr-ārige saṁtataṁ ne-

19 gaḷda **sāhaṇi-Mallana** bāhu-vikramaṁ || [14*] **Kuṁtaḷa**-dēśa-bhūśa(sha)ṇav=enippudu rūḍiya **Taddavāḍi-nāḍ**=aṁt=adaroḷu jagad-vinutav=ūrjjitav=appa mah-āgrahāra-

20 v=atyaṁta-manōharaṁ negaḷda **Muttage** viśruta-yajña-Vēda-Vēdāṁta-Purāṇa-tatpara-mahā-dvijarim karav=oppi tōrugu || [15*] Ā mah-āgrahāradoḷu ||

21 Anupama-sach-charitran=abhimāna-dhanaṁ jagad-ēka-baṁdhu saj-jana-sura-bhūjan=ātma-kuḷa-paṁkaja-paṁkajamitran=emdu taṁnane dhare baṇṇisal=guṇa-

22 gaṇ-ābharaṇaṁ vibhu **Kaihi-Seṭṭi** neṭṭane sita-kīrttiyaṁ taḷedan=Īśa-Dinēśa-Śaśāṁkar=ullinaṁ || [16*] Ā vibhuvina sati guṇavati dēva-dvija-pūjan-aika-tatpare ja-

23 gatī-pāvane Vaiśya-kuḷ-ōdbhave bhū-viśrute **Kāmiyauve** peṁpaṁ taḷedaḷu || [17*] Avar=irbbara tanujātar=bhbhuvana-nutar=**Chchauḍi-Seṭṭi Nāchaṇṇaṁ Mādhava-Seṭṭiy**=eṁ-

24 ba mūvaruv=avirata-nuta-dānar=adhika-māna-nidhānaru || [18*] Vasumatiyoḷu negaḷd=ā **Chauḍi-Seṭṭiy**=aṁgane viśuddha-guṇavati dhare baṇṇise **Chauṁ-**

25 **ḍiyakkan**=anupame pesar-vettaḷu nija-patibratā-guṇadiṁdaṁ || [19*] Anavadyar=ttad-daṁpati-tanūbhavar=**Kaihi-Seṭṭiyuṁ** nikhiḷa-jagaj-jana-mānya-**Malli-Seṭṭiyuv**=anu-

26 pama-mati-**Lakhkhi-Seṭṭiyuṁ** pesar-vettaru || [20*] Sakaḷ-āśā-taṭadoḷu nimir-chchutav=udaṁchat-kīrttiyaṁ śishṭa-vipra-kadaṁbaṁgaḷan=oldu rakshisutav=u-

27 dyad-dēvatā-gēha-jāḷakamaṁ māḍisutaṁ mahībhuvanav=ellaṁ baṇṇisaḷu **Malli-Seṭṭi** karaṁ raṁjisuvaṁ nij-ānvaya-payōdhi-prōllasach-chaṁdramaṁ || [21*] Kshīra-samu-

28 dradoḷu sogayip=Achyutan=aṁt-ire lōka-saṁstut-ōdāra-mah-āgrahārav=ene raṁjipa **Muttageyoḷu** viśishṭa-vidyā-ramaṇīyan=Aṁburuhanābha-pa-

29 d-āṁbuja-bhriṁgan=oppuvaṁ chāru-charitra-pātran=**Upaśāṁta**-budh-ōttaman=uttam-ānvayaṁ || [22*] Tad-vallabhe **Mā-dēvi** jagad-vaṁditey=enisi negaḷdaḷ=avar=irvvarggaṁ vidvad-va-

30 ran=udi(da)yisidaṁ sad-viśruta-**Śaṁkarāryyan**=atuḷ-audāryyaṁ || [23*] **Upaśān-taṁ(nta)**-priya-naṁdanaṁ Narahari-śri(śrī)-pāda-pāṁkēja-yugma-parā-

31 ga-braja-kēḷi-lōḷa-madhupaṁ nīhāra-hār-āmara-dvipa-dugdh-ārṇṇava-pūrṇṇa-chaṁdra-nibha-kīrtti Śri(śrī)-vadhū-nāthan=ārtta-paritrāṇa-parāyaṇaṁ sogayipaṁ śrī-

32 Śaṁkarāryy-ōttamaṁ || [24*] Mitra-parisēvitaṁ vara-gōtr-āgraṇi **vibudha-nilayan=āśrita-sumanō-dhātri(trī)nuhan=eney=enī(ni)**paṁ Sutrāma-nagakke(ke) **Śam-**

33 **karāryyaṁ** dhareyoḷ*u* || [25*] Bage sāhitya-rasa-prapūrṇṇa-vipuḷa-śrō(srō)taṁ śrutaṁ vāg-vadhūṭige kai-gaṁnaḍi sūkti sūnṛita-sudhā-vārāśi-mu-

34 kt-āḷi nālage sārasvata-pi(pī)ṭhav=ārppu vara-vipra-brāta-vidvaj-jan-ālige kalpa-drumav=endu dhātri pogaḷguṁ śri(śrī)-**Śaṁkara-svāmiyaṁ** || [26*] ✠

35 ✠ Svasti Samasta-bhuvan-āśrayaṁ Śrī-Pṛidhvi(thvī)-vallabhaṁ mahārājādhirājaṁ **Dvārāvatī**-puravar-**ādhīśvaraṁ Vishṇu**-vaṁś-ōdbhavaṁ **Yādava**-kuḷa-kamalinī-

36 vikāsa-bhāskaran=ahita-rāya-mah-sellaṁ **Māḷava**-mallaṁ **Gūrjjara-vāraṇ-āṁkuśaṁ** ari-rāya-jagajhampaṁ rāya-Nārāyaṇaṁ pratā-

37 pa-chakravarti **Bhillama-dēva**-vijaya-rājyam=uttarōttar-ābhivṛidhdhi-pravarddhamānam=ā-chaṁdr-ārkka-tāraṁ-baraṁ saluttam-ire **Tenevalageya** nele-vīḍi-

38 noḷ*u* sukha-saṁkathā-vinōdadiṁ rājyaṁ-geyyuttam-ire[|*] tat-pāda-padm-ōpajīvi ✠ Svasti Samasta-praśasti-sahitaṁ śri(śrī)man-mahā-pradhānaṁ bāha-

39 ttara-niyōg-ādhipati paṭṭa-sāhaṇ-ādhipati sakala-lakshmi(kshmī)-pati ghōḍeya rāyaṁ **Pēyiya-Sāhaṇiyaruṁ** samasta-praśasti-sa-

40 hitaṁ śri(śrī)man-mahā-pradhānaṁ sēnāpati maṁḍalika-sāhaṇi-brahma-rākshasan=ativiśa(sha)ma-hay-ārūḍha-prauḍha-rēkhā-Rēvaṁtaṁ para-bala-Kṛitāṁ-

41 taṁ karahattha-mallaṁ **Malleya-Sāhaṇiyaruṁ** śri(śrī)-Lakshmi(kshmī)-narasiṁha-dēvara dibya-śri(śrī)-pāda-padm-ārādhakar=appa śri(śrī)-**Śaṁkara-svāmigaḷu** pēlda dharmm-ōpadēśa-

42 diṁ śrīmat*u*-**Bhillama-dēvarasargge** binnapaṁ-geyyal=avar=irvvara binnapadiṁ svasti śri(śrī)mat*u*-Yādava-Nārāyaṇa pratāpa-

43 chakravarti **Bhillama-dēva-varshada 3neya Saumya-saṁvatsarada Pushya**-bahuḷa pāḍiva **Sōma**-vāradaṁdu uttarāyaṇa-saṁkrāntiya parvva-nimittaṁ

44 **mūvattara** modala bāḍaṁ śrīmat*u*-sarvva-namasyad=agrahāraṁ **Muttageyoḷu** śrīman-mahā-vaḍḍa-byavahāri **Chauḍi-Seṭṭiyaru** pratishṭhe mā-

45 ḍisida śrī-Lakshmī-narasiṁha-dēvargge śri(śrī)mat*u*-pratāpa-chakravartti **Bhillama-dēvarasaru Muttage-mūvattara** baḷiya bāḍaṁ

46 **Bivavuramaṁ** tribhōg-ābhyaṁtarav=āgi dhārā-pūrvvakaṁ māḍi koṭṭa

TRANSLATION.

(Verse 1) May the blest god Narasiṁha, whose awful claws are a thunderbolt cleaving the mountain that is the broad, hard, and grim breast of the Demon king, whose two lotus-feet are tinged by the nine classes of gems[1] on the rows of diadems of the congregation of all the celestials, and who has power to preserve the three worlds, graciously protect the lineage of noble votaries.

(Verse 2) The Ocean, which has masses of pearls tossed about in the crowds of waves arising from the stirring of the arms of sea-monsters which are struck by the tusks of water-elephants in contact with nimble turtles and *pāṭhīna* fishes, and which surpasses the thundering of the cloud by its awful, vast, deep roar (*caused*) by the beating of masses of far-flung flying foam, attains a beauty such as to please the eye to the utmost degree.

[1] See Kittel's Dictionary, s.v. *nava-ratna*.

(Verse 3) Surrounded by this ocean, richly stocked with most brilliant choice possessions, containing companies of renowned sages resplendent in all the arts, the glorious **Jambū-dvīpa** is a goodly sight.

(Line 5) In the central region of this Jambū-dvīpa,

(Verse 4) the great Golden Mountain, massive with caverns charming with the clear notes of the overture issuing from sweet lutes of excellent Vidyādharīs, which is brilliant with the radiance of peak-tips kissing the sky and resplendent with manifold kinds of gems, and on which companies of gods roam about over regions fragrant with the scent of masses of oozing *mandāra*-flowers, attains beauty so as to be pleasing to the eye.

(Verse 5) In the southern region of this noble mountain appears in splendour the peerless Bharata-kshētra, a very home of Fortune, pleasant with highly cultured sages skilled in the traditions of all arts.

(Line 8) As an ornament of this Bharata-kshētra,

(Verse 6) delightful with fortunate folk, charming with troops of sages, adorned with splendour of multitudes of noble objects, the land of **Kuntaḷa** is indeed equal to a tress (*on the brow*) of the Lady Earth.

(Verse 7) A beloved of Earth, a mine of virtues, resplendent is the majestic **Bhillama-dēva,** who has acquired and is protecting this land of **Kuntaḷa** by the abounding prowess of his arm.

(Verse 8) Attended by the fortune of valour, the sovereign **Bhillama,** ornament of the **Yadu** race, at the lotuses of whose feet bow down the troops of hostile chivalry, has borne the circle of the earth girded by the shores of the four oceans upon his own stately, terrible, famous, vast rod-like arm, so that it appears like a charming armlet richly radiant with new gems.

(Verse 9) A severe pain in the head of the **Māḷavas,** a thunderbolt to that mountain the fiery **Varāḷas,** a lion to those tall elephants the **Kaliṅgas,** the dread roar of a cloud to the flocks of those swans the **Gūrjjaras, Chōḷas, Gauḍas,** and **Pāñchāḷas,** a Kāla [spirit of destruction] to the brilliant kings of the **Aṅgas, Vaṅgas,** and **Nēpāḷas,** is indeed the lord, the monarch **Bhillama-dēva.**

(Verse 10) **Pēyiya,** who is indeed a bee thirsting to sport in the pollen of his lotus-feet, a saw splitting the timber of high and potent enemies in vast battles, has gained a name for himself.

(Verse 11) Against the multitude of dangerous foes to whom apply the terms: "the heat of Hara's fiery eye, the high place of the lightning, the swell of the roaring submarine fire, the lustre of the fangs of the pursuing serpent Kulika, the terrific mass of the *kālakūṭa* poison most alarming to the world," the lord Pēyiya Sāhaṇi is terrible of prowess.

(Verse 12) Having widespread fame, being renowned for his fortunes, a lord of the Royal Horse, **Pēyiya Sāhaṇi,** a king of cavalry, a Rādhēya [Karṇa] to the needy, has gained a name for himself.

(Verse 13) His general, an arrow to the hearts of foes, oppressing by his Rāhu-like arms the moons that are hostile kings, a celestial tree to all sages and friends, has become glorious, a distinguished Master of the Horse, **Malla.**

(Verse 14) Against the valiant enemy who shews on the stage of battle the ferocity of **Māri** [Durgē] or the deadly demon, a mass of poison, the height of a grim lion, the heat of lightning, the swelling of the wrath of the Destroyer, (*and*) the fire of the frontal eye of **Māra's** Foe [Śiva], is constantly (*applied*) the prowess of arm of the illustrious Master of the **Horse, Malla.**

(Verse 15) The renowned county of **Taddavāḍi** is indeed an ornament of the land of **Kuntaḷa**. Now in it the world-famed rich great Brāhmaṇ-settlement, exceedingly agreeable, the illustrious **Muttage**, is in sooth eminently conspicuous with great Brāhmaṇs devoted to famed sacrifices. to the Vēdas, to the Vēdānta [Upanishads], and to the Purāṇas.

(Line 20) In this great Brāhmaṇ-settlement,

(Verse 16) the lord **Kaihi Seṭṭi**, adorned by a number of virtues, whom the earth extolled as being of incomparable good conduct, wealthy in esteem, the peculiar kinsman of the world, a celestial tree to good men, a sun to the lotuses of his own tribe, won in due wise white fame for as long as Īśa, the sun, and the moon endure.

(Verse 17) This lord's good wife **Kāmiyauve**, virtuous, peculiarly devoted to the worship of gods and Brāhmaṇs, purifying the world, born of the Vaiśya race, renowned over the earth, held high rank.

(Verse 18) The sons of this couple, renowned through the world, were the three named **Chauḍi Seṭṭi, Nāchaṇṇa,** and **Mādhava Seṭṭi,** men of ceaseless and renowned bounty, treasures of exceeding dignity.

(Verse 19) The wife of this world-renowned **Chauḍi Seṭṭi, Chauṇḍiyakka** pure of virtue, incomparable, whom the earth extolled, won a name for herself by her excellence as a devoted wife.

(Verse 20) The blameless sons of this pair, **Kaihi Seṭṭi, Malli Seṭṭi,** who was honoured by the people of the whole world, and **Lakhkhi Seṭṭi,** incomparable of intelligence, won a name for themselves.

(Verse 21) Extending through the whole region of space (*his*) brilliant fame, willingly protecting crowds of cultured Brāhmaṇs, constructing a multitude of stately temples, while the whole world lauded (*him*), **Malli Seṭṭi** indeed is illustrious, a brilliant moon to the ocean of his own lineage.

(Verse 22) Being like Achyuta radiant in the Ocean of Milk,[1] charming with refined arts, a bee to the lotus-feet of [Vishṇu] from whose navel rises the lotus, the excellent **Upaśānta** is resplendent in brilliant **Muttage,** that world-praised, noble, great Brāhmaṇ settlement—a vessel of goodly virtue, most lofty of lineage.

(Verse 23) His beloved wife **Mā-dēvi**, indeed world-praised, won eminence. To this couple was born an excellent scholar, **Śaṅkarārya,** renowned among the good, a man of peerless generosity.

(Verse 24) **Upaśānta's** beloved son, a bee delighting to sport in the masses of pollen upon the lotuses of the blessed feet of Narahari [Vishṇu], possessing fame (*white*) like frost, pearl-strings. the celestial elephant. the Ocean of Milk, or the full moon, a lord of the lady Fortune, devoted to the help of the distressed, that excellent man the blest **Śaṅkarārya** is illustrious.

(Verse 25) Attended by friends, chief of his noble race, a home for sages, a celestial tree to those who seek his protection, **Śaṅkarārya** may be compared to the city of Sutrāman [Indra] on earth.[2]

(Verse 26) (*His*) mind is a vast stream full of the literary sentiments, (*his*) learning a hand-mirror for the Lady of Speech, (*his*) utterances a series of pearls from the ocean of nectar of goodly words, (*his*) tongue a seat of Sarasvatī, (*his*) power a tree of desire to

[1] As the dark blue body of Vishṇu appears in the midst of the white ocean, so the Seṭṭi appears in the midst of his white fame.

[2] The points of comparison lie in the double meanings of *mitra*, "friend" or "sun," *gōtra*, "race" or the fastnesses shattered by Indra, *vibudha*, "sage" or "god," and *āśrita-sumanō-dhātrīruha*, which besides the signification given above means also "containing the *kalpa-vṛiksha*."

congregations of worthy Brāhmaṇs and companies of learned men: in these terms does the world extol the blest **Śaṅkara-svāmi.**

(Lines 35-38) While the victorious reign of—hail!—the asylum of the whole world, beloved of Fortune and the Earth, paramount Emperor, lord of **Dvārāvatī, best of towns**, scion of the **lineage of Vishṇu,** a sun bringing into blossom the lotus-lake of the **Yādava race,** a dart in the breasts of unfriendly kings, a champion against the **Māḷavas,** a goad to the elephants the **Gūrjjaras,** a *jagajhampa*[1] to hostile monarchs, a Nārāyaṇa of monarchs, the majestic emperor **Bhillama-dēva,** was proceeding in a course of successively increasing prosperity for as long as the moon, sun, and stars endure, and he was reigning at the standing camp of **Tenevalage** in the enjoyment of pleasant conversations,—they who live upon the lotuses of his feet,—

(Lines 38-42) hail!—the possessor of all titles of honour, the High Minister, lord of seventy-two offices, lord of the Royal Horse, lord of perfect fortune, the prince of the cavalry **Pēyiya Sāhaṇi,** and the possessor of all titles of honour, the High Minister, the General, a *brahma-rākshasa*[2] to feudatory princes' masters of horse, a Rēvanta[3] of noble rank riding on most froward steeds, a Destroyer to hostile hosts, a champion to *karahatthas*,[4] **Malleya Sāhaṇi,** having made a petition to **Bhillama-dēvarasa** on account of a religious discourse pronounced by **Śaṅkara-svāmi,** the worshipper of the divine lotus-feet of the god Lakshmī-narasiṁha,—

(Lines 42-43) on the petition of these two, on the occasion of the holy day of the *uttarāyaṇa-saṁkrānti* on Monday, the first of the dark fortnight of Pushya in **the cyclic year Saumya, the 3rd of the years** of—hail!—the fortunate Nārāyaṇa of the **Yādavas, the** majestic emperor **Bhillama-dēva,**

(Lines 44-46) the majestic emperor **Bhillama-dēvarasa** made over with pouring of water, as included in the three classes of enjoyment,[5] **Bīvavura,** a town forming part of the **Muttage Thirty,** to (*the temple of*) the god Lakshmī-narasiṁha consecrated by the great merchant **Chauḍi Seṭṭi in Muttage,** the first town of the Thirty, a Brāhmaṇ settlement of the universally-venerated order.

No. 4.—POONA PLATES OF THE VAKATAKA QUEEN PRABHAVATI-GUPTA: THE 13TH YEAR.

By K. B. Pathak, B.A., Poona, and K. N. Dikshit, M.A., Lucknow.

These plates were handed over by Balvant Bhau Nagarkar, a copper-smith of Poona, originally from Ahmednagar, who says that they have been preserved as an heirloom in his family for some generations. They are two in number, rectangular in shape (9¼" long × 5¼" broad), and are strung together by means of a ring (¼" thick and ¾" in diameter) with soldered ends passing through a hole ½" in diameter, cut through the centre of one side of the plates. The ring is further made to pass through the perforated handle of the seal, which is plain and oval in shape (length 2⅞", breadth 2⅓"), and contains four lines of inscription, with figures of the Sun and Moon above, and a flower at the bottom.

The plates are inscribed only on the inner side, the first with 10 lines and the second with 12. The letters on the first plate are deep and carefully cut, while those in the second are

[1] See Dr. Fleet's remarks above, Vol. XII, p. 251.

[2] Defined by Kittel s.v. as "a kind of evil demon, a fiend of the Brâhmaṇas, the ghost of a Brâhmaṇa who in his lifetime indulged a haughty and disdainful spirit."

[3] See above, Vol. XIII, p. 313, n. 6.

[4] The meaning of this word is not clear to me: can it be a Prakrit form of a Sanskrit *khara-hasta*, with much the same sense as the Persian *zabar-dast*?

[5] See *Ind. Ant.*, Vol. XIX, p. 271.

comparatively shallow and hurriedly engraved. Some of the lines of letters in the second plate show clearly at the back, owing to the thinness of the metal. The average height of an individual letter on the two plates is $\frac{1}{4}''$ and $\frac{3}{16}''$ respectively. The average number of letters in a line is 25 and 32 respectively. The weight of the plates together with the seal is 97 *tōlās*.

The **characters** belong pre-eminently to the 'nail-headed' variety of alphabets, of which the present is the earliest example, the only other instance from which the variety was known being the Majhgawāṅ plates of Hastin, issued about a century later. A few letters are also written in the better known 'box-headed' variety, which was largely used in the central parts of India from the fifth century A.D. onwards and in which all the other known inscriptions of the Vākāṭaka rulers were written.

Though the central Indian alphabets are generally supposed to be a variety of the southern, the present record shows a considerable admixture of northern peculiarities. For example: the letter *ma* occurs in its unlooped form. *la* has a short vertical, *ha* curves down to the left. *ga* has a loop or arrow-head at the bottom of the left member; *śa*, *sha* and *sa* have similar loops: medial *i* consists of a curved line drawn from the top to the left, being distinguishable from medial *ē* only by a slight difference in curvature. In all these respects the alphabets closely resemble those used in the Allahabad pillar inscription of Samudra-gupta. On the other hand, southern characteristics are apparent in the following letters: *a*, *ka*, *ra* and even *ta* and *ga* have curves at the bottom curling up to the left; the lingual *ḍa* is round-backed; the subscript *ri* consists of a curve to the left added at the bottom; the northern form of the lingual *ṇa* is generally used, but in one place the southern also occurs. So it is rather difficult to ascertain whether the northern or the southern characters predominate. The most conspicuous feature of the central Indian script of this period, as remarked by Bühler, is the straightening of all curvilinear strokes. This peculiarity is somewhat developed by the time of the issue of this grant, though not to the same extent as we find later on; *e.g.* the letters *pa*, *va*, *cha*, etc. have sharp angles, but not the letters *ma*, *ya*, *la* and others, as in the grants of Pravarasēna II. Indeed the difference between the characters used in the present grant and those in the grants of Pravarasēna II strikes us as in every way too great for the period of 25 or 30 years which must have intervened between these records. It is also noteworthy that the affinities of the present script, which ought to have been with the contemporary records of the time of Kumāra-gupta I, are more with the older Allahabad pillar inscription of Samudra-gupta. The **language** is Sanskrit, and the whole record is in prose, except the two *Anushṭubh* verses, one on the seal and one, the usual imprecatory verse, at the end. Regarding **orthography**, we may note the doubling of the consonant after *r* as in °*varddhanāl* (l. 1), -°*ārttham* (l. 13), °*āchāryya*° (l. 14), *pūrvva* (ll. 14 and 15), °*charmmā*° (l. 17), *parivarddha*° (l. 18), *kuryyāma* (l. 20). The *Jihvāmūlīya* is used twice, *viz.* in °*binaḥ=kuśala*° (l. 12), °*ājñāḥ=kartaryāḥ* (l. 15); the Upadhmanīya is used once in *pradaḥ=parama* (l. 6). The class nasal is generally used in the body of a word, and an *anusvāra* is preferred at the end; the only exceptions being *jitam=bhaga*° (l. 1) and °*dattām=para*- (l. 21). The rules of *Saṁdhi* are generally observed, except in places in the second plate. A few forms are ungrammatical, such as *trayōdaśamē* (l. 22).

The **donor** of the grant was the **dowager-queen Prabhāvati-gupta**, daughter of the *Mahārājādhirāja* **Chandra-gupta II** of the Imperial Gupta dynasty, chief queen of *Mahārāja* **Rudra-sēna II** of the Vākāṭakas, and mother of the young prince **Divākara-sēna**, 'who had obtained sovereignty in due succession.' The object of the grant was non-sectarian, being the **bestowal** of a village named **Daṅguṇa**, in the **Supratishṭha** *Āhāra*, upon a Brahman, the *Āchārya* (preceptor) **Chanāla-Svāmin**. The place of encampment was Nāndivardhana. The engraver was **Chakradāsa**.

The grant has been for some time known to Indian archæologists, as a brief summary of it was published in *Ind. Ant.*, Vol. XLI (pp. 214-15). Its valuable nature

was recognised by Mr. Vincent A. Smith in his *Early History* (3rd edition, p. 28) and in his admirable article on the Vākāṭakas (*J. R. A. S.* for 1914, pp. 317 ff.), where he has exhaustively dealt with the subject in all its aspects, as also by Mr. D. R. Bhandarkar, who in his 'Epigraphic Notes' (*Ind. Ant.*, Vol. XLII. p. 160) has proved herefrom that Dēva-gupta was another name of Chandra-gupta II. Besides being the earliest genuine copper-plate grant of the Gupta period, and the only one giving the genealogy of the Imperial Guptas, it removes for the first time the veil over the relations of the Vākāṭakas with the Imperial Guptas, and places the chronology of the Vākāṭakas on a sound basis. The prevalent view regarding the period in which the Vākāṭakas flourished, which was based on Dr. Fleet's opinion, has to be recast, and the opinion of Drs. Bhagvanlal and Bühler is confirmed.

The date is given as the **twelfth of the bright half of Kārttika, in the thirteenth year.** This might be either from the accession of Rudra-sēna II or from that of the young prince, in whose name the queen-mother was ruling; the former supposition appears to be more probable. The period to which the record might be assigned would be the first quarter of the fifth century A.D., contemporary with the closing years of Chandra-gupta II and the opening years of Kumāra-gupta I.

Of the localities mentioned, Nāndivardhana has been identified by Rai Bahadur Hira Lal with the modern Nāgardhan in the Nagpur District of the Central Provinces (*Ep. Ind.*, Vol. X, p. 41). We are unable to identify the other places mentioned.

TEXT.[1]

Seal.

1 Vākāṭaka-lalāmasya
2 [kra]ma-prāpta-nṛipa-śriya(ḥ) [|*]
3 jananyā yuva-rājasya
4 śāsanam ripu-śāsa[na](m) [|*]

Plate 1.

1 Siddham [|*] Jitam=bhagavatā [|*] Svasti **Nāndivarddhanād**=āsīd=**Gupt-ādi-rā[j]ō** [Ma]h[ā-rāja-]

2 *In margin* drishtam[2] } **Śrī-Ghaṭōtkachas**=tasya sat-putrō mahārāja-śrī-**Chandraguptas**=tasya sat-putrō=

3 nēk-**Āśvamedha-yāji Lichchhavi**-dōhitrō[3] mahādēvyāṁ **Kumāra-dēvyām**=utpannō

4 **mahārāj-ādhirāja-śrī-Samudraguptas**=tat-pat[4]-putras=tat-pāda-parigṛihītaḥ

5 pṛithivyām=a-pratirathas=sarva-rāj-ōchhēttā[5] chatur-udadhi-salil-āsvādita-

6 yaśā nēka[6]-gō-hiraṇya-kōṭī-sahasra-pradaḥ=parama-bhagavatō mahā-rā-

7 j-ādhirāja-Śrī-**Chandraguptas**=tasya duhitā Dhāraṇa-sagōtrā **Nāga-kula-sambhū-**

8 tāyā[m*] Śrī-mahādēvyāṁ **Kubēra-nāgāyām**=utpann=ōbhaya-kul-ālaṅkāra-bhūt=ātyanta-bhagavad-bhaktā

9 **Vākāṭakānām** Mahārāja-śrī-**Rudrasēnasy**=āgra-mahishī Yuvarāja-

10 śrī-**Divākarasēna**-jananī Śrī-**Prabhāvati-guptā Supratishṭh-āhārē**

Plate 2.

11 **Vilavanakasya** pūrva-pārśvē **Śirsha-grāmasya** dakshiṇa-pārśvē **Kadāpiñjanasy**=āpara-pārśvē

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[1] From the original plates.
[2] Read *drishṭam*.
[3] Read *dauhitrō*.
[4] Read *sat-*.
[5] Read *ōchchhēttā*.
[6] Read *naik-a*.

12 **Sidivivarakasy**=ōttara-pārśvē **Daṅguṇa-grāmē** Brāhmaṇ-ādyān=grāma-**kuṭumbinaḥ** kuśala-

13 m=uktvā samājñāpayati Viditam=astu vō yath=aisha grāmō=smābhi[ḥ*] sva-puṇy-āpyāyan-ā[rtthaṁ]

14 **Kārttika-śukla-dvādaśyā**[ṁ*] Bhagavat-pāda-mūlē nivēdya bhagavad-bhakt-āchāryya-**Chanāla**-svāminē=pūrvva-

15 dattyā udaka-pūrvvam=atisṛishṭō yatō bhavādbhir[1]=uchita-maryyādayā sarvv-ājñāḥ kartavyā[ḥ*] pūrvva-

16 rājj[2]-ānumatā[m]ś-ch=ātra chāturvidy-āgrahāra-parihārān=vitarāmas=tad=yath=ā-bhaṭa-chhatra-prāvēśyaḥ

17 a-chār-āsana-charmm-āṅgāra-kiṇva-krēṇi-khānaka[ḥ] a-pā[ra*]mpara[ḥ*] a-[paśu]-mēdhyaḥ a-pushpa-kshīra-sandōhaḥ

18 sa-nidhis=s-ōpanidhis=sa-kṛipt-[3]ōpakṛiptaḥ nad[4]=ēsha bhavishyad-rājibhis[5]=saṁrakshi-tavya[ḥ*] parivarddha-

19 yitavyaś=cha yaś=ch=āsmach-chhāsanam=agaṇayamānas=svalpām=apy=atr=ābādhā[ṁ*] kuryāt=kārayita[6] vā

20 tasya Brāhmaṇēr[7]=āvēditasya sa-daṇḍa-nigrahaṁ kuryyāma [|*] Vyāsa-gitaś[8]=ch=ātra ślōkō bhavati [||*]

21 Svadattām=para-dattā[ṁ*] vā yō harēta vasundharāṁ [|*] gavā[ṁ*] sata-sahasrasya hantur=harati dushkṛitam [||*]

22 Saṁvatsarē cha trayōdaśamē likhitam=ida[ṁ*] śāsanaṁ [|*] Chakkradāsēn=ōtkaṭṭitaṁ

TRANSLATION.

Seal: This is the enemy-chastizing command of the mother[9] of the young prince, the ornament of the **Vākāṭakas**, who has obtained sovereignty in course (of succession).

(Ll. 1-10) (In margin, 'seen') Success! **From** (the town of) **Nāndivarddhana**; the illustrious **Prabhāvati[10]-guptā** of the **Dhāraṇa**[11] *gōtra*, born of the illustrious *Mahādēvī* **Kubēranāgā**,

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[1] Read *bhavadbhir.*

[2] Read *rāj-*; ll. 16-17 are very corrupt; only the probably intended readings are given.

[3] Read *saklṛipt-ōpaklṛiptaḥ.*

[4] Read *tad-*.

[5] Read *rājabhis.*

[6] Read *kārayēta.*

[7] Read *brāhmaṇair.*

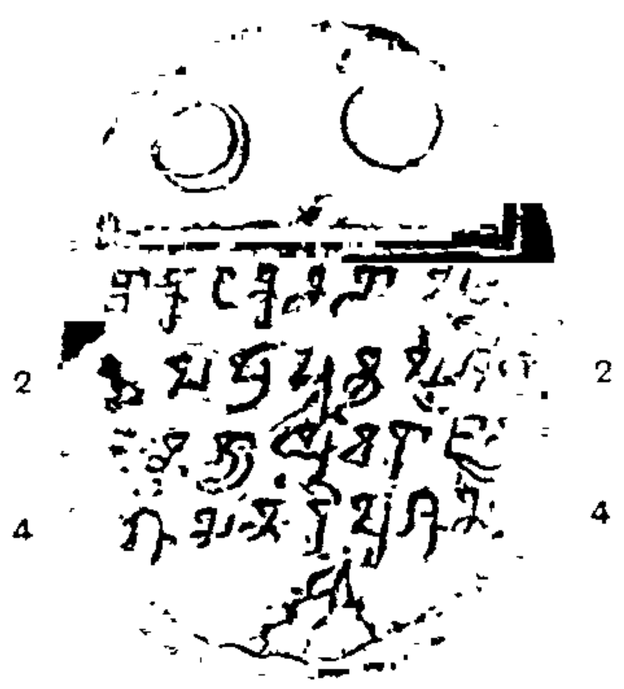
[8] Read *-gītaś.*

[9] The name of the prince, as well as that of the queen-mother, is apparently omitted for want of space, as only a quarter *ślōka* was at the disposal of the draft-maker.

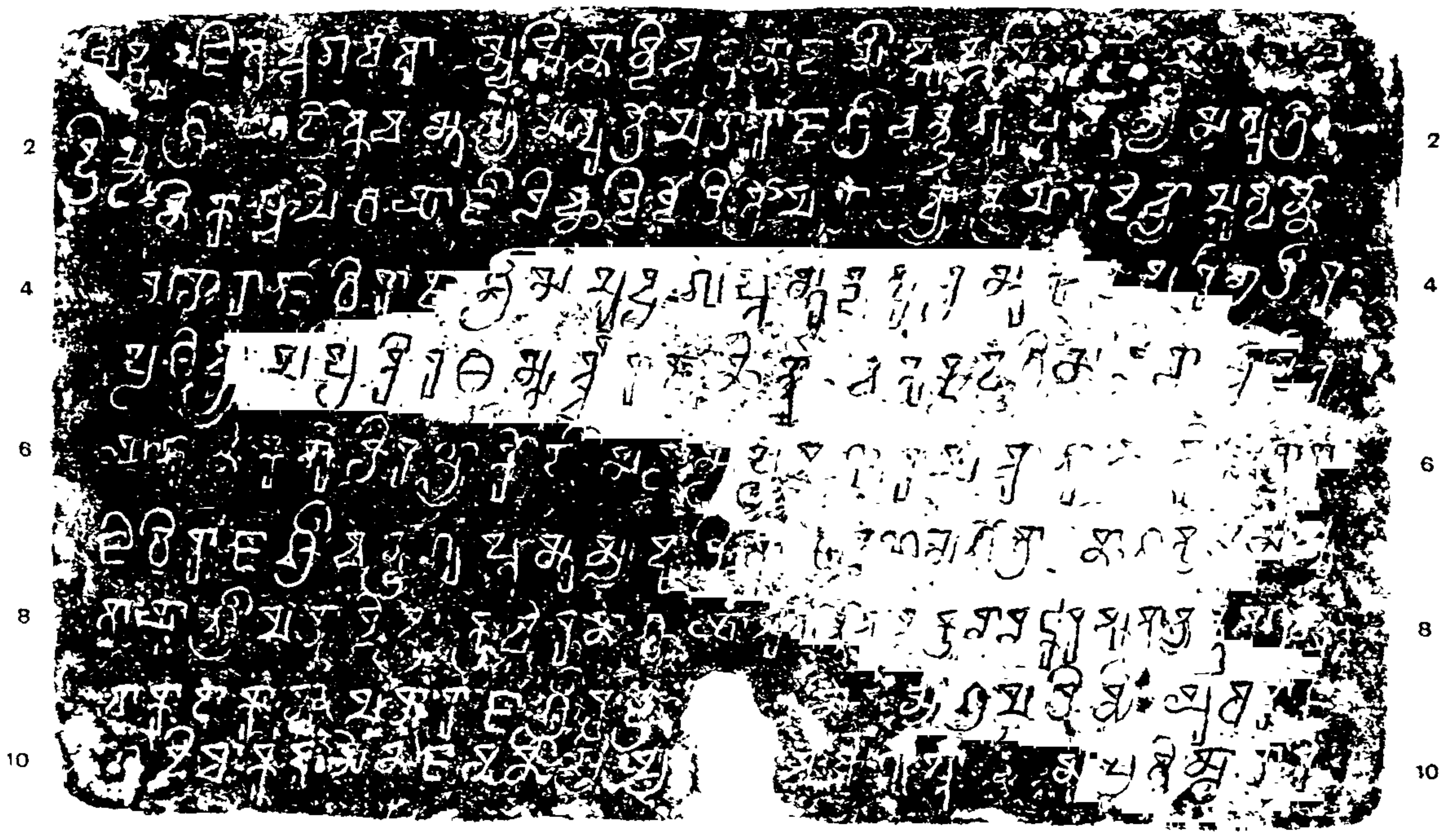
[10] The name is evidently derived in the same way as those of other members of the Gupta dynasty, and literally means, 'protected by Prabhāvatī,' the latter name denoting either the wife of the Sun-god or, more likely, one of the 'mothers' attendant on the god Skanda. We know that the Guptas were particularly devoted to this Commander of the celestial army; and it is quite natural that his 'mothers' were worshipped as well, as tutelary deities in the royal household. The shortening of the last vowel of *Prabhāvatī* before *guptā* is quite in accordance with the rules of grammar.

[11] This would be the *gōtra* rather of the Guptas than of the Vākāṭakas, whose *gōtra*, as we know from other grants, was Vishṇuvṛiddha. From other inscriptions, too, the practice of mentioning the *gōtra* of the family in which a woman is born appears to be prevalent in old times. [It may be noted that among the Nāgas of **Bastar** there was a queen named Dhāraṇa-Mahādēvī.—H. K. S.]

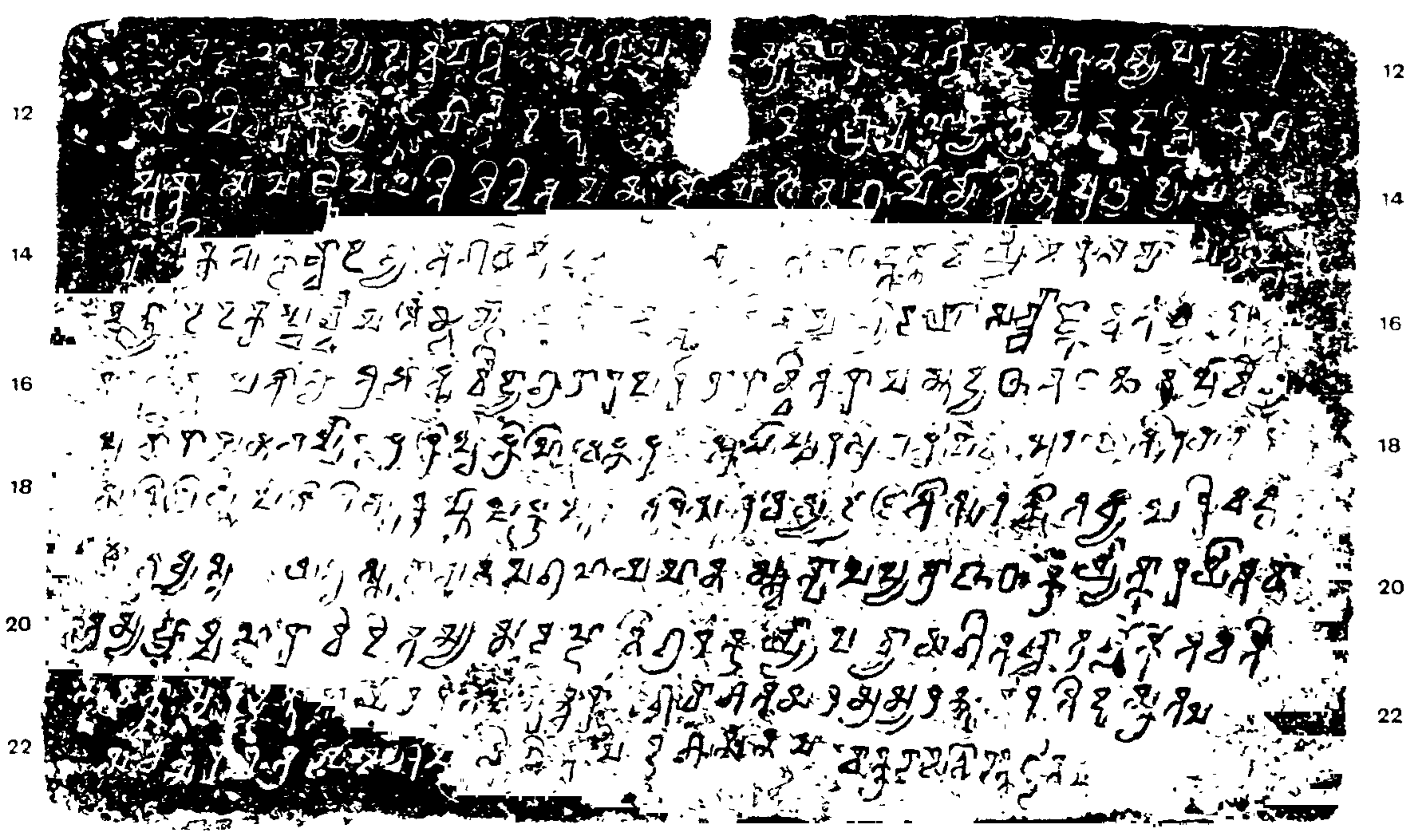
Poona Plates of the Vakataka Queen Prabhavati-gupta: the 13th year.



i.



ii



F. W. THOMAS

SCALE THREE-FIFTHS

W. GRIGGS & SONS, LTD., PHOTO-LITH.

who, herself born of the Nāga family, was an ornament to both the families (of her father and husband); immensely devoted to the Divine (Vishṇu); chief queen of the illustrious *Mahārāja* **Rudra-sēna** of the Vākāṭakas; mother of the illustrious *Yuvarāja* **Divākara[1]-sēna**; and daughter of the illustrious *Mahārājādhirāja* **Chandra[2]-gupta** (II), the great devotee of the Divine (Vishṇu), the bestower[3] of many thousands of crores of cows and gold, whose fame was tasted by the waters of the four oceans, the exterminator of all princes, who had no rival on earth, the excellent and the most favoured (lit. accepted by His Majesty) son of the illustrious *Mahārājādhirāja* **Samudra-gupta**, born of the great queen Kumāra-dēvī, daughter's son of the Lichchhavi (chief), the performer of several horse-sacrifices, the excellent son of the illustrious *Mahārāja* **Ghaṭōtkacha**, who had **Gupta**[4] as the first king;

(L. 10) After announcing (her) well-being, commands the village householders, Brāhmans and others, of the village of **Daṅguṇa**, in the **Supratishṭha** *Āhāra* to the east of (the village) **Vilavaṇaka**, to the south of the village of **Śirsha**, to the west of **Kadāpiñjana** and to the north of **Sidivivaraka**:—

(L. 13) Be it known to you that, on (this) twelfth (day) of the bright (half) of (the month of) **Kārttika**, we have, for the accumulation of our religious merit, bestowed, as a grant not previously made, this village with (a libation of) water upon the great devotee of the Divine (Lord), the *Āchārya* **Chanāla-Svāmin**, after having first offered it at the feet (lit. root of the feet) of the Divine (Lord Vishṇu); hence you should carry out all injunctions with proper deference.

(L. 15) We there confer the exemptions incident to a village belonging to a community of *Chāturvidyas*, (as) approved by former kings; (it is) not to be entered by soldiers[5] and umbrella-bearers; not (yielding the right) to pasturage, hides, charcoal, the purchase of fermenting[6] drugs, and mines; not (entitling to) the succession[7] (of cows and bulls); not to have an animal[8]-sacrifice; not (to have the right of) abundance of flowers and milk; with the hidden treasures and deposits, with *klṛipta* and *upaklṛipta*.

(L. 18) So, this (grant) should be maintained and increased by future kings. Whosoever, disregarding this charter, shall make or cause to make the slightest molestation, upon him, on his being reported by the Brāhmans, we will inflict punishment together with a fine.

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[1] It is likely that Divākara-sēna died shortly afterwards. Or he may, on attaining his majority, have come to the throne with the name Pravara-sēna.

[2] The name of the father of Queen Prabhāvati-guptā is given in all the three grants of her son Pravara-sēna, as Dēva-gupta, which was the more familiar name of Chandra-gupta II. (*Cf.* the Sanchi inscription of the same king, which gives Dēva-rāja as the familiar name; *Corpus Ins. Ind.*, Vol. III, p. 32). The present record, containing almost an official genealogical account of the Imperial Guptas, gives the official name, while Pravara-sēna naturally refers to his grandfather by his familiar name.

[3] This and the following three epithets are generally found in apposition to Samudra-gupta. (*Cf. Corpus Ins. Ind.*, Vol. III, pp. 26, 43, 49, 53). Owing to some confusion they are here applied to Chandra-gupta II. One of the epithets, at least, *viz. sarvva-rāj-ōchchhēttā*, cannot be appropriately descriptive of any other king than Samudra-gupta.

[4] The construction is very faulty here. The relation between *Gupta* and *Ghaṭōtkacha* is not given.

[5] We follow Dr. Fleet in translating this passage.

[6] *Kiṇva* is not mentioned in connection with *krēṇi* in the other records, which generally have *lavaṇa-klinna-krēṇi*.

[7] According to the other grants the words *gō-balīvardaḥ* ought to follow *a-pāramparā*.

[8] This condition is not to be found in the other records.

(L. 20) And on this point there is a verse, sung by Vyāsa: He who confiscates land given by himself or by others incurs the sin of one who kills a hundred thousand cows.

(L. 22) And this charter is written in the **thirteenth year**; engraved by **Chakkradāsa.**

No. 5.—ANBIL PLATES OF SUNDARA-CHOLA: THE 4TH YEAR.

BY T. A. GOPINATHA RAO, M.A., MADRAS.

Some decades ago a Śūdra in the village of Aṉbil, while digging the foundation of a portion of his house, came across the set of **copper-plates** upon which the inscription edited below is engraved. He made over the plates to a certain R. S. L. Lakshmaṇaṉ Cheṭṭiyār, who had come to repair the Śiva temple in the village, for preservation in the temple treasury. It was this gentleman who, desiring to know the contents of the copper-plates, sent them to Brahma Śrī Mahāmahōpādhyāya V. Svāminātha Ayyar Avargaḷ at Madras. The learned *paṇḍit* was pleased to entrust this valuable find to me for examination and publication. It is from both the original and the excellent impressions prepared under my personal supervision that I edit the inscription below. When the plates came to me, the ring was already cut; the exposure to the damp earth, where the plates lay for a long time buried, has corroded some of them here and there, damaging a few letters; on the whole, the preservation of the inscription is excellent.

The **ring** carries a well-executed **seal**, which bears the figures of a tiger, two carp fishes, a bow, two lamp-stands, two *chauris* and an umbrella, and a Sanskrit verse round the margin, all worked out in half relief. The centre of the field of the seal is occupied by the tiger, seated on his haunches on the right, the two fishes standing vertically on their tails on the left, the bow kept below in a symmetrical manner and the umbrella on the top. The *chauris* are disposed one on each side of the umbrella, while the lamp-stands, which have each a cloth knotted round the middle, are placed on either flank of the central group of figures. The verse round the seal reads thus:—

Śaśvat viśvambharā-nētraṁ Lakshmī-jaya-[sa]rōruhaṁ*
śāsanaṁ śāśvataṁ śrīmad-Rājakēsarivarmmaṇa[ḥ]*

that is, it states "(*This is*) the irrevocable edict of the glorious Rājakēsari-varman, which is the eye of the earth and which is the victorious lotus-flower (seat) of Lakshmī (*i.e.*, fortune)."

The first part of the record is written in the Sanskrit **language**, while the second part is in Tamil; the former portion is in Grantha **characters, the latter** in Tamil. A few Sanskrit words occur in the Tamiḻ portion, and these are also written in the Grantha alphabet; *e.g.*, *brahma* in *ll.* 125, 130, 135, 180, 181, 182 and 184; *brahmādhirāja* in *ll.* 128, 130 and 181; *Kāśyapa-gōttiratta* in *l.* 127; *Jaimini-sūtrattu Nārāyaṇa-Aniruddhanāna* and *bhōka* (*bhōga*) in *l.* 128; *śrīmukam* in *l.* 132; *sarvva-parihāra* in *l.* 181; and *maddhyasthaṉ* in *l.* 185. At the end of the document there is a single verse in Sanskrit, and this also is in the Grantha character.

There are not many **orthographical** peculiarities worth noticing in the document. In the Sanskrit portion both *ha* and *bha* and their derivatives are written alike, and practically it is

difficult to distinguish the one from the other, except from the context. See *l.* 10, where *bhī* looks like *hī*; also *hā* in *l.* 11; *bāhā°* in *l.* 12; *bha* in *samabhavad* in *l.* 24; and *bhi* in °*yābhirakshita* in *l.* 32. Again, the distinction made between *pra* and *pṛi*, *sra* and *sṛi*, etc., is very slight: see *prasṛi* in *l.* 84. The common habit (or custom) of duplicating unnecessarily *ta* and *ttha* after *r* appears in, *e.g.*, *pārtthivān* in *l.* 59, °*bharttu*° in *ll.* 48 and 61. The use of the characteristic forms of the Drāviḍa country, such as *tma* for *dma*, *tbha* for *dbha*, etc., as in *patmā*° in *l.* 74, *yāvatbhūtāni* in *l.* 114, are noteworthy; other such Drāviḍian forms are *chūḻāmaṇi* in *l.* 41 for *chūḍāmaṇi*; °*vanmīka*° for °*valmīka*° in *l.* 109; *Śrīnādha* for *Śrīnātha* in *ll.* 121-2. In the Tamil portion there is utter disregard of the appropriate use of the consonants *n* and *ṉ*: *e.g.*, *innum*, which ought to be *iṉṉum* in *l.* 139 and throughout. The words ending in *ē* and *ai* receive an addition of *y*, as it was usual in those days to pronounce such words; *e.g.*, *vambāvāyēy* in *l.* 148, *naḍuvēy* in *l.* 154, etc.[1]

One curious feature of the Aṉbil plates is the mode of **pagination**; the older symbols, which are the lineal descendants of the Brāhmī numerals and which survived till very recently in Malabar, are employed to mark the numbers of the pages; they are *na*, *nna*, *nya*, *shkra*, *jhra*, *ha*, *yra*, *pra*, *dre*, *ma*, and *mna*, representing the numerals 1 to 11 respectively. In all other instances the first three numerals are usually written *na*, *nna*, and *nya*; but in our record they are replaced by *ṉ*, *ṉṉa*, and *ṉya*. Regarding this mode of pagination Mr. Bendall has written a paper in the *Journal of the Royal Asiatic Society* for 1896, pp. 789 ff. The evolution of these symbols from the Brāhmī numerical symbols is traced in my paper on the Tiruvallā copper-plates, which will be published shortly in the *Travancore Archæological Series*.

The record under notice is of great value for the **history of the Chōḻa dynasty**. We had hitherto only two copper-plate documents dealing with the detailed history of the Chōḻas, *viz.*, the Leiden and the Tiruvālaṅgāḍu grants. The existence of the former has been known for at least 30 years, and the latter was discovered as early as 1906; but unfortunately neither of these most valuable records has as yet been published, though they are often quoted by the Madras Government Epigraphists in their *Annual Reports*. The Aṉbil plates constitute a third set similar to the two others mentioned above. But all the three happen to be compositions of different persons, namely, the Leiden grant of Nanda-Nārāyaṇa, a resident of Koṭṭaiyūr and belonging to the Vasishṭha *gōtra*;[2] the Tiruvālaṅgāḍu grant of Nārāyaṇa, the son of Śaṅkara;[3] and the Aṉbil grant of Mādhava Bhaṭṭa of the Parāśara *gōtra*. Therefore the information regarding the legendary portion of the genealogy of the Chōḻas is somewhat different in each. The genealogy as found in the Aṉbil plates is, for purposes of comparison, given side by side with those contained in the other two grants.

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[1] Regarding this custom of adding *y* in such cases see *Śendamil*, Vol. IV, pp. 399-401.

[2] Burgess and Natesa Sastri's *Tamil and Sanskrit Ins.*, pp. 208 and 218.

ग्रामे रम्ये जगति महिते कोट्टयूराभिधाने
लक्ष्मीधामन्यजनि विमले यो वसिष्ठान्ववाये ।
सत्संसेव्यो विमलचरितो नन्दनारायणाख्य
स्सोयन्धीमानरचयदिमामग्रजन्मा प्रशस्तिम् ॥

[3] *Ep. An. Rep.* for 1906, p. 67, para. 13. The verse referring to the authorship of the document runs as follows:—

शङ्करस्य सुतेनेदं भक्तेन सुरविद्विषः ।
नारायणेन कविना शासनं कृतिना कृतम् ॥

The Leiden Grant.	The Anbil Grant.	The Tiruvālaṅgāḍu Grant.
Vaivasvata Manu Ikshvāku (founder of the Sūryavaṁśa) Māndhātṛi Muchukunda Vaḷabha Śibi Chōḷa Rājakēsari Parakēsari Rājakēsari Rājēndra-Mrityujit Vyāghrakētu Arikāla Karikāla (Built the embankments on either side of the river Kāvērī.) Kō-chcheṅgaṇṇāṉ Kōkkiḷḷi Vijayālaya Āditya Parāntaka (I) Rājāditya Gaṇḍarāditya Ariñjaya Madhurāntaka Parāntaka II Āditya (II) Rājarāja I Rājēndra-Chōḷa (I)	Vishṇu Brahmā Marichi Kaśyapa Aryaman (The Sun) Mahāvīra Rudrajit Chandrajit Uśīnara Śibi [The Tamil name *Śembiyan* (Chōḷa) is said to be derived from this word.] Chōḷa Śenni, Kiḷḷi, etc. Karikāla, etc. Kō-chcheṅgaṇṇāṉ (Built several temples for Śiva in various parts of his kingdom.) Nalladikkōṉ Vaḷabha (Tam. Vaḷavaṉ) Śrīkaṇṭha Vijayālaya Rājakēsarī (Built temples for Siva on the banks of the river Kāvērī.) Vīrachōḷa (Reduced Madhurā to an abject condition and uprooted many ancient dynasties of kings; married the daughter of the Kēraḷa prince, Paḻuvēṭṭaraiyar.) Arañchika (Married the daughter of the Vaidumba prince.) Sundara-Chōḷa (Parāntaka II).	Perunarkiḷḷi Karikāla Kō-chcheṅgaṇṇāṉ Vijayālaya Āditya Parāntaka (I) Rājāditya Gaṇḍarāditya Arindama Madhurāntaka Parāntaka II Āditya (II) Rājarāja I Rājēndra-Chōḷa (I)

Regarding the various kings whose names are given in the above table the following facts are recorded in the inscription. Out of pity Śibi is said to have cut the flesh of his body and weighed it in a balance against a dove which was pursued by a hawk, showing thereby his unbounded mercifulness to all god's creatures ; he is said to have held sway over the whole world bounded by the four oceans and to have subjugated his senses.[1] It is from the eponymous king Chōḷa that the dynasty and the country ruled over by it obtained their common name, 'the Chōḷa." Kō-chcheṅgaṇṇāṉ is reputed to have erected temples for Śiva throughout the country under his sway. Vaḷabha shone bright with his lotus feet made resplendent by coming in contact with the diadems of his tributary kings, and the fire of his anger was quenched by the tears of the wives of those kings who opposed him. Śrīkaṇṭha was a favourite of the goddess of fortune ; and Vijayālaya was the abode of success in battles, and he, like Vishṇu, bore on the palm of his hands the impress of the conch and the discus. Rājakēsari, the son of Vijayālaya, constructed for Śiva a series of temples on either bank of the river Kāvērī from its source to its mouth ; these shone like so many banners proclaiming his fame as the one unconquered and unconquerable. Rājakēsari's son, Vīra-Chōḷa, was a valorous, skilful and courageous sovereign. By his accession the world was happy in possessing a good king, the poets a patron, and the arts and industries a proper refuge ; his fame spread abroad in all quarters of the globe. This king amused himself by uprooting kings whose families were deep-rooted and re-establishing them in their old states : even Madhurā was reduced to an abject condition, and its insolent kings deprived of their haughtiness. Sundara-Chōḷa, who was born to Ariñchika, the son of Vīra-Chōḷa, inherited the great qualities of his illustrious grandfather. Ādi-śēsha, who bears this earth on his hundred heads, felt relieved of his burden, when this monarch assumed the burden of his kingdom on his shoulders. The beauty of Manmatha paled before that of Sundara-Chōḷa ; truly indeed was the name Sundara-Chōḷa bestowed upon him. Of the other kings, Mahāvīra, Rudrajit, Chandrajit, Uśīnara, Śeṉṉi, Kiḷḷi, Karikāla, Nalladikkōṉ, and Ariñchika, nothing noteworthy is said in the document.

From a comparison of the genealogical tables given above it may be observed that there is a great deal of uncertainty regarding the number, the names and the order of succession of the earlier ancestors of the Chōlas. For instance, Rudrajit and Chandrajit[3] are mentioned in the Aṉbil plates long before Śibi, the *paurāṇic* king of the Solar race ; whereas a person bearing a name similar to the two given above, Rājēndra-Mṛityujit, is placed in the Leiden grant later than Śibi. Similarly also, in the semi-historical period, we find the order of succession of Kiḷḷi (or Perunaṟkiḷḷi), Karikāla and Kō-chcheṅgaṇṇāṉ, kings whose

[1] Śibi was the son of Uśīnara according to the *Mahābhārata* (III, chapter 196 ff.). The incident in connection with the mercifulness of Śibi is narrated in the *Agni-purāṇa* and in the *Mahābhārata* (III, chapter 196 ff.). Kamban refers to it thus :—paṟavai maṉṉ-uyirkkuttaṉṉ-uyirai māṟāga vaḻaṅgiṉaṉāl (*Rām.*, v. 7. Kulamuṟai-kiḻarttu-paḍalam) ; 'he bestowed his life instead of that one of a bird' ; the *Vikkirama-śōḻaṉ-ulā* states the fact thus :—Ulag=aṟiyak-kākkum śiṟupuṟavukkāga-kkaḻi-kūrndu tūkkuntulai pukka tūyōṉum ; 'that just king, who gladly entered the scales of a balance in a manner so well known to the world for the sake of a small dove.'

The same fact is described thus in the *Kulōttuṅga-śōlan-ulā* :—kolaiyēṟ=uḍambaḍaiyak-koydālum-eydā-ttulaiy ēṟi vīṟṟirunda śōḻaṉ ; 'that Chōḷa king who ascended the scale-pan which will not reach the level (of the other in which was placed the dove), even when the flesh of his whole body was cut and put in it' ; and finally, the *Śaṅkara-śōḻaṉ-ulā* states :—taṉṉ=aḍainda śendāt puṟava-pperuniṟai pukkapiṟāṉum ; 'that lord who entered the scale-pan for the sake of the red-legged, heavy-weighing dove which took refuge under him.' The *Kaliṅgattupparaṇi* describes this event thus :—Uḍal-kalakk-aṟav=aṟindu taśaiyiṭṭ-avaṉum-ōr-tulai puṟav-oḍ=okka niṟai-pukkavaṉum ; 'he who got into the scale-pan himself to weigh against a dove, after having already put therein all his flesh, which he cut out in a manner which will bring shivering to the onlookers.'

[3] These two kings are mentioned by the great Tamil poet Kamban in his classic ***Rāmāyaṇam***, when he traces the genealogy of Rāma, thus :—Chandiranai veṉṟāṉum Uruttiraṉai-chchāyttāṉum, 'he who conquered Chandra and who defeated Rudra.' (*Kam. Rām.* Kulamuṟaj-kiḻarttiya-padalam, v. 11.)

glories are perpetuated in classic Tamil literature, given, as mentioned just now, in both the Tiruvālaṅgāḍu and the Aṉbil grants ; whereas the Leiden grant places Kiḷḷi after Kō-chcheṅgaṇṇāṉ. Again, we hear for the first time from the Aṉbil plates of a son of Kō-chcheṅgaṇṇāṉ, named Nallaḍikkōṉ ; this name is mentioned neither in the other inscriptions nor in literature. Valabha, however, is mentioned in the other grants.

The fact that Kō-chcheṅgaṇṇāṉ constructed a number of temples for Śiva is borne out by Tamil literature. Tirumaṅgaiyāḻvār, in his *Periya-Tirumoḻi*, states that he erected seventy temples for Śiva.[1] The Tiruvālaṅgāḍu grant informs us that he was in his previous birth a spider and that for his good acts in that life he was born as a king ; this legend is also corroborated by literature. Apparsvāmigaḷ refers to this incident in his *Tēvāram*.[2] The date of Tirumaṅgaiyāḻvār, according to the calculations of the Hon'ble Mr. L. D. Swamikkaṇṇu Pillai, is A.D. 776[3] ; and that of Apparsvāmigaḷ is the middle of the seventh century. Kō-chcheṅgaṇṇāṉ, as he is referred to by these saints, should have lived before the seventh century A.D. So, if Perunarkiḷḷi and Karikāla happen to be earlier than Kō-chcheṅgaṇṇāṉ, they must indeed be very much earlier than the beginning of the seventh century.

Both from inscriptions and from literature we know that Karikāla constructed the embankments of the river Kāvēri.[4]

Valabha, Kiḷḷi, and Śeṉṉi have given their names as common appellations to the Chōḷas, and all the Tamil Nighaṇṭus treat them as synonyms.[5] That the early genealogy of the Chōḷas

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[1] (a) Sembiyaṉ Kōchcheṅgaṇāṉ śeranda kōyil Tirunaraiyūr maṇimāḍam ; *Periya Tirumoḻi*, 6th *pattu*, 6th *Tirumoḻi*, v. 8. 'The beautiful structure at Tirunaraiyūr is the temple to which the Chōḷa Kō-chcheṅgaṇṇāṉ has attachment.'

(b) Eṇdōḷ-īśarkk-eḻil-māḍam-eḻupadu śeyd-ulagamāṇḍa ; 'he who, having erected seventy beautiful temples for the eight-armed Īśvara, was ruling the earth.'

[2] (a) . . . . paṇḍu palaśarugār-pandar payinra nūṟ-chilandikku-ppār-aḷ śelvam indavaṉ kāṇ.

Tēvāram, Tirukkachchi-yēkamba-Tiruttāṇḍagam, v. 6. 'He (Śiva) it was who granted the fortune of being the sovereignu of the earth to a spider which was once with its own cobwebs and fallen leaves erecting a shed (over a *liṅga*).'

(b) Puttiyinār śilandiyun-daṉ vāyinūlār-poduppandaradu viḷaittu-chcherugāṉ vēynda śittiyināl-araśāṇḍu śirappu-chcheyya-chchiva-gaṇattu-ppugappeydār.

Tēvāram, Tiruppāśūr-padigam, v. 6. 'He (Siva) made him (Kō-chcheṅgaṇṇāṉ) enter into the host of Śiva-*gaṇas* after having ruled (the earth) for some time, as the reward for his pious service of erecting a shed with its cobweb and dried leaves (over a *liṅga*) in his previous birth.'

[3] *Journal of South Indian Association* for 1914, April 1. This conclusion has been subsequently proved by me to be wrong in my "Sir Subrahmanya Ayyar" Lecture, delivered on behalf of the University of Madras, under the presidency of Mr. L. D. Swamikkaṇṇu Piḷḷai.

[4] The Leiden grant mentions the fact thus :—

Karikālah . . . chakrē Kāvērī-tīra-bandhanam.

The *Kaliṅgattu-ppaṛaṇi* commemorates the event in a verse as follows :—

toḻudu-maṉṉarē karai-śey Poṉṉi. 'The (river) Poṉṉi (Kāvērī), whose banks were made by the kings worshipping (Karikāla).'

The *Vikkirama-śōlan-ulā* :—

Poṉṉi-kkarai-kaṇda būpatiyum ; 'the king who constructed the banks of the Poṉṉi.'

The *Śaṅkara-śōlan-ulā* :—

. . . . ir arugu-meṉ-karai śeyyād-eri-tirai-kkāvērikku-ttaṉ-karai śeyda darāpatiyum. 'The king who constructed the cold (*tiṇ* ? strong) banks of the Kāvēri, which was throwing up billows, being uncurbed by banks on either side.'

[5] Śeṉṉi Vaḷavaṉ Kiḷḷi Sembiyaṉ
Poṉṉi-tturaivaṉ palikkoḍi-ppuravalaṉ
Nēriyaṉār-ttārkkoṉ Nēriraiy-abhayaṉ
Nēriverpaṉ Kōḻivēndaṉ Sūriyaṉ puṉal-nāḍaṉ
Kō-chchōḷaṉ peyarē.

Divākara-Nighaṇṭu.

has been constructed largely from Tamil literature is clear; but, since the literary references do not give specifically the relationships existing among them, the composers of the *praśastis* of the dynasty have committed blunders.

Of Śrīkaṇṭha, the next king, nothing more than his name is given in the document. Evidently he did nothing worth recording. Vijayālaya, the first known king of the powerful dynasty of the Chōḷas, which for over three centuries played a distinguished part in the history of South India, is, according to the Tiruvālaṅgāḍu grant, said to have taken Tañchāpuri from some one, whose name however is not given, and built there a temple for Niśumbhasūdanī, that is, Durgā. From the extracts given in the foot-note,[1] it will be evident that the city of Tañchāpuri must have been wrested from the Muttaraiyars, a feudatory family who were vassals of the Pallavas and ruled over a large part of the present Tanjore District and the Native State of Pudukkōṭṭai. This manœuvre is perhaps the beginning of the uprooting of the Pallava dominancy over the Chōḷa kingdom in the reign of Āditya, the son and successor of Vijayālaya. It is known from other records that Āditya and the Pāṇḍya king Varaguṇa marched against the Pallava, Nṛipatuṅga-varman, otherwise known also by the name of Aparājita-varman, defeated and killed him.[2] After the occupation of Tanjore by Vijayālaya it continued to be the capital of the Chōḷas; but it was afterwards in a way eclipsed by Gaṅgaikoṇḍachōḷa-puram, founded by Rājēndra-Chōḷa-Dēva I.[3]

The Aṇbil grant does not mention the fact that the names Rājakēsarin and Parakēsarin occurred alternately in the Chōḷa family, as is distinctly mentioned in the Tiruvālaṅgāḍu and

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[1] In the Śendalai Pillar inscription of Perumbiḍugu Muttaraiyaṇ (*supra*, Vol. XIII, pp. 136 ff.) the following descriptions of this king occur :—*Kō-Māṟaṉ-Rañjai-kkōṉ*, 'the king Māṟaṉ, the lord of Tañjai'; *kaḷvar-kaḷvaṉ Rañjai nar-pugal-āḷan*, 'a *kaḷva* of *kaḷvas*, the distinguished lord of Tañjai'; *niṟkinṟa taṉpaṇai tōrum Tañjai-ttiram-pāḍi niṉṟār*, 'they (cultivators) stood in the fields praising the excellences of (the city of) Tañjai.' These extracts clearly show that Tañjai or Tañchāpuri was dear to the Muttaraiyars, a powerful dynasty of chiefs who were staunch supporters of the supremacy of the Pallavas. In a mutilated, but very archaic, inscription engraved below the panels of a historical mural sculpture, found in the Vaikuṇṭhanāthapperumāḷ temple at Conjeevaram, a Muttaraiyar is honourably mentioned as one of the worthies who came to receive Nandivarman Pallavamalla, the son of Hiraṇyavarman, who was newly elected as the Pallava king. This Muttaraiyar could be no other than the then venerable old Śuvaraṉ Māṟaṉ *alias* Perumbiḍugu Muttaraiyaṉ II, the vassal of Paramēśvara-varman II. (See my paper on the *Muttaraiyars and others* in the *Journal of the South Indian Association* for 1911.) Suvaraṉ Māṟaṉ is styled *kaḷvara-kaḷvaṉ*, 'the *kaḷvaṉ* of *kaḷvaṉs*.' The word *kaḷvaṉ*, which now means "a thief," must have been held in high esteem in olden times. This word *kaḷvara* might in all probability have been rendered into Sanskrit as Kaḷabhra; just in the same fashion the Tamil word *Vaḷaran* has been written as Vaḷabha; and the Kaḷabhra invasion and usurpation of the Pāṇḍya country, stated in the Vēḷvikuḍi grant to have taken place some time before the reign of Kaḍuṅgōṉ Pāṇḍyādhirāja, a time which agrees well with that of Śuvaraṉ Māṟan, may have been caused by this Muttaraiyan. The Muttaraiyars, who are quite distinct from the Pāṇḍyas, have been mistaken for the latter both by Dr. Hultzsch and by Mr. Venkayya.

[2] *Ep. An. Rep.* for 1906, p. 65, para. 9.

[3] Regarding the founding of new capitals by kings there is an interesting passage in the commentary called the *Īḍu* on Nammāḻvār's *Tiruvāymoḻi*, which runs thus :—Śerukkarāṇa rājākkaḷ paḻaiya-paḍaivīṭṭai viṭṭu tāṅgaḷē kāḍu-śiyttu-chchamaitta paḍaivīṭṭilīrē ādarattōḍē iruppadu (*Mudalāyiram*, 5, 4, 9). This means, 'Proud kings, having given up old capitals, live in happiness in new ones which they themselves have constructed after felling down the forests.' Perhaps the commentator, who lived not long after Rājēndra-Chōḷa-Dēva I, had distinctly in view this king, when he wrote the passage quoted above; for Tanjore, the city which was captured by Vijayālaya as a fit place for a capital and later on adorned with the finest of temples built by his own father Rājarāja I, could not have lost its merits in the reign of Rājēndra-Chōḷa-Dēva I. It is no more than the vanity of the latter that can have induced him to create a new capital at Gaṅgaikoṇḍa-chōḷa-puram (named after his surname Gaṅgaikoṇḍa-Chōḷa), in which he also erected a temple equal, if not superior, in grandeur to the Bṛihadīśvara temple at Tanjore.

the Leiden grants. Āditya is referred to in the Anbil grant as Rājakēsari-varman;[1] and he is said to have built for Śiva a number of temples on either side of the river Kāvērī, from the Sahya mountains to the mouth of the river. As a matter of fact, there are a number of temples dedicated to Śiva and situated on the banks of the Kāvērī which might be assigned to the reign of Rājakēsari-varman Āditya I and of which the construction continued even in the reign of his son Parāntaka I. For instance, the stone temple at Andanallūr was constructed by one Pūdi-Parāntakan *alias* Śembiyan Irukkuvēḷ.[2] Pūdi-Ādityapiḍāri, the daughter of Tennavan Iḷangōvēl, and the wife of Arikulakēsari, the son of the Chōḷa king, built the stone temple dedicated to Śiva in the village of Tiruchchendurai.[3] The Pañchanadīśvara temple in, and the Paśupatīśvara temple outside, the village of Allūr, as also the one known as the Sundarēśvara temple at Naṅgavaram, appear to have come into existence also about the same time.[4] They were all endowed in the reign of Parāntaka I, the son and immediate successor of Āditya I. Again, a number of older temples, such as those at Tiruvādi, Tillaisthānam, etc., seem to have been renewed and rebuilt with stone, in the reign of Āditya I. All these temples are on the banks of the Kāvērī.

The son of Rājakēsari-varman Āditya-Chōḷa I was Vīra-Chōḷa. We know from other epigraphical sources that this king bore the names Vīra-Nārāyaṇa, Parāntaka I and 'Parakēsari-varman who took Madurai, Ceylon and the crowned head of Vīra Pāṇḍya.' The name Vīra-nārāyaṇa appears to have been contracted into Vīra-Chōḷa. The Anbil plates state that he uprooted many ancient dynasties and reduced even Madhurā to an abject condition. The Pāṇḍya king who suffered defeat at the hands of Vīra-Chōḷa was Rājasiṁha-Pāṇḍya. This Pāṇḍya was assisted by Kaśyapa V of Ceylon, who also shared the fate of his ally.[5] From having conquered the kings of Madhurā and Ceylon Vīra-Chōḷa is called 'he who took Madhurā and Īḷam.' He also defeated the Vaidumba king Śandaiyan;[6] two Bāṇa princes were conquered, and their country was bestowed upon Pṛithvīpati II, of the Gaṅga dynasty, together with the title Śembiyan Mābalivāṇarāyan. In all probability the Bāṇa princes defeated by Vīra-Chōḷa were Vijayāditya (IV) and his father Vidyādhara.[7] One of the queens of Vīra-Chōḷa, who bore to him the son named Ariñchika, was, according to the Anbil grant, the daughter of the Kēraḷa prince Paḷuvēṭṭaraiyar. There are three inscriptions in the Śiva temple at Tiruvaiyyāṟu which mention this Kēraḷa prince; all of them belong to the reign of Rājakēsari-varman and are dated respectively in the 3rd, the 5th and the 19th years of his reign. The first (No 110 of 1895 of the Madras Epigraphist's collection) mentions *Paḷuvēṭṭaraiyar magaḷār Vikkirama-śōḷa Iḷaṅgōvēḷār dēviyār nambirāṭṭigaḷār*, 'her majesty the queen of Vikrama-Chōḷa Iḷaṅgōvēḷār, who was the daughter of Paḷuvēṭṭaraiyar.' The second (No. 118 of 1895 of the same) refers to *Aḍigaḷ Paḷuvēṭṭaraiyar Maṟavan Kaṇḍaṇār*, 'the prince Paḷuvēṭṭaraiyar *alias* Maṟavan Kaṇḍan.' The third (No. 238 of 1894 of the same) contains the name Paḷuvēṭṭaraiyar Nambi Maṟavaṇār. The person mentioned in these epigraphs is evidently the father-in-law of Vīra-Chōḷa. From the first extract we are led to infer that Vīra-Chōḷa bore also the name

[1] No. 286 of 1911 of the Madras Epigraphist's collection belongs to the reign of a Chōḷa king who is called by the simple name Rājakesari-varman, but has the qualifying clause, "who extended his conquests over the Toṇdai-maṇḍalam"; this description of the king enables us to identify him with Āditya I, the colleague of Varaguṇa Pāṇḍya. See also *Trav. Arch. Series*, Vol. II, pp. 76-77.

[2] Nos. 359 and 360 of the Madras Epigraphist's collection for 1903.

[3] Nos. 316 and 319 of 1903 of the same.

[4] See the remarks against Nos. 291-296, 305-312, 330-332, 348-350 and 355-380 of 1903 of the same.

[5] *Ep. An. Rep.* for 1905, p. 50, para. 8.

[6] Udayēndram Plates of Pṛithvīpati II, *South-Indian Inscriptions*, Vol. II, p. 376.

[7] See my article on *Five Bāṇa Inscriptions at Guḍimallam* in *Ind. Ant.*, Vol. XL, pp. 104-114.

Vikrama-Chōḷa. Again, from the distinguishing appellation Maṟavanār, attached to the name of Paḻuvēṭṭaraiyar, we may infer without fear of contradiction that the Kēraḷa kings, like perhaps also the Chōḷas and the Pāṇḍyas, originally all belonged to the ancient stock of the Maṟavas of the Drāviḍa country and that they laid claim to *kshatriya*-hood only in later times; no sooner was *kshatriya*-hood desired by these kings than there came forward a number of panegyrists who found for them elaborate genealogies, connecting them with either the Solar or the Lunar races, who alone were eligible for the *kirīṭa-makuṭa* and the fully ornamented *siṁhāsana*.[1]

Vīra-Chōḷa's son was, according to the Aṉbil grant, Ariñchika. This name is the same as Ariñjaya, Arindama and Arikulakēsari of other inscriptions. It is stated in the Aṉbil plates that the daughter of a Vaidumba king was the queen of Ariñchika who bore him Sundara-Chōḷa. This prince Sundara-Chōḷa is called at the end of the Sanskrit portion of the document Parāntaka-Chōḷa, and in the beginning of the Tamil portion Rājakēsari-varman. The Vaidumba prince who gave his daughter in marriage to Ariñchika must be identified with the Śandaiyaṉ defeated by Parāntaka I.

So far we have noticed the reigns of Vijayālaya, his son Rājakēsari Āditya and his grandson, Parakēsari-varman Vīra-Chōla. According to the rule laid down in the Leiden and the Tiruvālaṅgāḍu grants, that the names Rājakēsari-varman and Parakēsari-varman must be borne alternately by the kings of the Chōḷa dynasty,[2] Ariñchika must become a Rājakēsari-varman, and his son Sundara-Chōḷa a Parakēsari-varman; but we see in all records that he is called Rājakēsari-varman Parāntaka (II) or Sundara-Chōḷa. Hence we may infer that there must have intervened between Ariñchika and his son Sundara-Chōla one or three kings; it is only so that there is the possibility of Sundara-Chōla becoming a Rājakēsari-varman.

We know that immediately after Vīra-Chōla's death his son Rājāditya succeeded to the throne and that two years after he lost his life in a battle with the Rāshṭrakūṭa king Kṛishṇa III at Takkōlam. Kṛishṇa III, who in his inscriptions in the Tamil country is always referred to as 'Kaṉṉara-dēva who took Kachchi (Conjeevaram) and Tañjai (Tañchāpuri),' ruled over the Chōḷa country perhaps till his death. During this period of foreign sway the Chōḷa princes, Gaṇḍarāditya and Ariñchika, seem to have lived the life of vassals and were not crowned regularly as the suzerain lords of the Chōla kingdom; for we do not find any record in which Gaṇḍarāditya and Ariñchika are said to have ruled over the Chōḷa country, nor any belonging to their reign. But Mr. K. V. Subrahmaṇya Ayyar, in his article on the Tirukkaḷittiṭṭai inscription of Sundara-Chōḷa, seems to think that the defeat of Rājāditya at Takkōlam must have taken place in the year A.D. 947-8, and that his father Vīra-Chōḷa

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[1] शक्तित्रयेण स्वीकृत्य सप्तराजस्य(राज्यस्य?) चेश्वरः ।
षड्गुणैः षड्वर्गयुक्तो नीतिज्ञ(ः): सूर्यवंशवान् ॥
चन्द्रवंशोदितो वाथ चाधिराज इति स्मृतः ।

Mānasāra.

[2] राजकेसरिणो नाम परकेसरिणोस्य च ।
स्ववंशजन्मनां राज्ञामासीत् परिवृत्तितः ॥

survived him for five years, bereft of a large portion of his kingdom and his promising son; that, though Krishna III defeated Rājāditya in A.D. 947-8, Krishna III may nevertheless have taken possession of the Toṇḍai-maṇḍalam even in A.D. 945; and, lastly, that Gaṇḍarāditya and Ariñchika succeeded in order Vīra-Chōḷa *alias* Parāntaka I.[1] All these statements are based upon the fact that Mr. K. V. Subrahmaṇya Ayyar has discovered in an inscription that the last regnal year of Parāntaka I is the 46th. On reference to the Madras Epigraphist's *Annual Report* for 1895 and to No. 15, the inscription relied upon by Mr. Subrahmaṇya Ayyar, we see that the *six* of *forty-six*, the number of the regnal year, is enclosed in brackets, clearly showing that the second figure of the regnal year is doubtful. If Krishṇa had taken possession of the Toṇḍai-maṇḍalam even in A.D. 945, there is no possibility of Rājāditya having traversed the whole of the adversary's country as far as Takkōlam. On the other hand, the Śōḷapuram inscription gives the regnal year *two* coupled with the Śaka year 871 as the date of the death of Rājāditya at the hands of Kaṉṉara-dēva, and states that the latter entered the Toṇḍai-maṇḍalam only after this melancholy event.[2] The copper-plates generally say such and such a king, having ruled the earth, departed to heaven, which Mr. Ayyar has taken really to be referring to the reign of each of these kings; in many instances, they do not appear to have ruled at all, as I have attempted to show above. I am inclined to believe that Gaṇḍarāditya made some efforts to wrest back the Chōḷa kingdom after the death of Kaṉṉara-dēva and obtained it once again and ruled for a short time and died; that Ariñchika perhaps predeceased his elder brother and never ascended the throne, and that Sundara-Chōḷa *alias* Parāntaka II succeeded Gaṇḍarāditya. We know of no inscription which refers itself to the reign of Ariñchika. If my surmise is correct, the succession took place thus, Parāntaka I, Rājāditya, Gaṇḍarāditya[3] and Parāntaka II *alias* Sundara-Chōla; then they become successively Parakēsari-, Rājakēsari-, Parakēsari- and Rājakēsari-varman.

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[1] *Ep. Ind.*, Vol. XII, p. 124.

[2] *Ep. Ind.*, Vol. VII, pp. 194-195. The record explicitly states: *Yāṇḍu iraṇḍu Śaka-varshameṉṉūṟṟ-eḻubatt-oṉṟu śakravartti Kaṉṉaradēva-Vallabhaṉ Rājādittarai eṟindu Toṇḍaimaṇḍalam pugundav-āṇḍu*, "in the year two, the Śaka year 871, the year in which the emperor Kaṉṉara-dēva-Vallabha, having fought and killed Rājāditya, entered the Toṇḍai-maṇḍalam."

[3] Regarding Madhurāntakaṉ Gaṇḍarādittaṉār Mr. K. V. Subrahmaṇya Ayyar states that he "might be considered as a probable son of Uttama-Chōḷa," but he doubts this probability in a subsequent sentence thus: "But it may be pointed out that such a view is not tenable, because none of the Chōḷa copper-plates or stone inscriptions which give a dynastic account mentions him, and this omission makes it clear that he was not a member of the royal family." The name Madhurāntakaṉ Gaṇḍarādittaṉār means Gaṇḍarāditya, a son of Madhurāntaka. One of the Tiruvallam inscription states that he was present in the Śiva temple at Tīkkāli-Vallam, and, seeing that the style of the services of the temple had fallen very low, called the authorities to produce the accounts of the temple before him, clearly evidencing his high social status, as a member of the royal family. Again, he set up the image of Śiva in the Paraśurāmēśvara temple at Guḍimallam. From these activities of Gaṇḍarāditya II we may very well understand that his life was spent in religion. He is certainly identical with the author of one of the decades in the *Tiruviśaippā*, a collection of verses which were sung in and after the time of Rājarāja I; the following passage occurs in his composition:—

Kār-ār-śōlai-KKōḻi-vēndaṉ-Ṟañjaiyarkōṉ
kalandav-āṟāv-iṉ-jol-Kaṇḍarādittaṉ-
arun-Damiḻ-mālai . . . . .

which means, 'the rare garland composed of rare Tamiḻ words of everlasting sweetness (prepared) by Gaṇḍarāditya, who is the king of Kōḻi (Uṟaiyūr), which is surrounded by gardens on which the clouds rest, and who is the monarch of Tañjai.' The author of this decade of *Tiruviśaippā* was a contemporary of Rājarāja I; and, if he claims to be the king of Uṟaiyūr and Tanjore, it is certain that he claims to belong to the family which held away over these capital cities.

The genealogy of these historical kings may be then summarised thus :—

1. **Parakēsari-varman Vijayālaya.** (Took Tañchā-purī from the Muttaraiyars and made it his capital and built in it a temple for Niśumbhasūdanī.)

2. **Rājakēsari-varman Āditya I.** (Built temples for Śiva on either bank of the Kāvērī; conquered, in alliance with Varaguṇa Pāṇḍya, the Pallava king Aparājita-varman; and extended his dominions over the Toṇḍai-maṇḍalam.)

- 3. **Parakēsari-varman Vīra-Chōḷa** (*alias* Parāntaka I, Vīra-Nārāyaṇa, Saṅgrāma-Rāghava, Madirai-koṇḍa-kō-pparakēsari-varman, conqueror of Ceylon; covered the temple of Chidambaram with gold.[2] Married the daughter of the Kēraḷa prince Paḻuvēṭṭa-raiyar Kaṇḍaṉ Maṟavaṉār).
  - 4. **Rājakēsari-varman Rājāditya.** (Killed in the battle of Takkōlam by Kaṉṉara-Dēva.)
  - 5. **Parakēsari-varman Gaṇḍarāditya.**
    - 7. **Parakēsari-varman Madhurāntaka** *alias* **Uttama-Chōḷa.**
  - By the daughter of Paḻuvēṭṭaraiyar.
    - **Ariñchika, Ariñjaya, Arindama** or **Arikulakēsari** (married a Vaidumba princess).
      - 6. **Rājakēsari-varman Sundara-Chōḷa** *alias* **Parāntaka II.** (Fought the battle at Chēūr.)
        - **Āditya II** *alias* **Karikāla.**
        - 8. **Rājakēsari-varman Rājarāja I.**
  - **[Kōdaṇḍarāmaṉ.[3]]**
- **[Kaṉṉaradēva.[1]]**

One of the ministers of the king Sundara-Chōla was a Brāhmaṇa named **Aniruddha, a native of the village of Prēmāgrahāra, a literal translation of the Tamil name Aṉbil. He is represented as a very learned man and a devotee of Vishṇu, the god Raṅganātha of the**

[1] The *Christian College Magazine* for September 1906. The numbers affixed to each name show the order of succession to the throne.

[2] This fact is mentioned in both the Leiden and the Tiruvālaṅgāḍu grants. See *Ep. An. Rep.* for 1906, p. 67, para. 16. The Leiden grant refers to this act thus :—Svabāhu-vīryy-āvajit-ākhil-āśā-mukh-ōpanīt-āmala-hāṭakēna samāvṛiṇōd mandiram Indumaulēr Vyāghrāgrahārē Ravivaṁśakētuḥ. 'He (Parāntaka), the banner of the Solar race, decked the temple of the moon-crested at the Vyāghrāgrahāra (Perumpaṟṟappuliyūr, that is Chidambaram) with pure gold brought from all the regions conquered by the valour of his own arm.' (*Tamil and Sanskrit Inscriptions* by Burgess and Natesa Sastri, p. 206.

[3] *Ep. An. Rep.* for 1905, p. 50, para. 9.

temple at Śrīraṅgam : he was famous for his learning and munificent in gifts; he had made rich donations to the temple at Śrīraṅgam for feeding a large number of Brāhmaṇas during the *Paṅguṇi* festival. Nārāyaṇa, the father of the minister Aniruddha, had many disciples, who proclaimed his greatness to the world. Aniruddha's mother made arrangements for feeding perpetually one learned Brāhmaṇa daily in the temple of Raṅganātha, for which purpose she presented a plate and dish made of silver; she also set up a perpetual lamp to be burnt before the god Raṅganātha. The grandfather of Aniruddha bore also the same name; he made donations to the Śrīraṅgam temple for making the midnight offerings to the god. The great-grandfather of Aniruddha was called Ananta, and he was very liberal in making gifts to the indigent and poor. The peculiarly Vaishṇava names of the minister and his ancestors, their attachment to the god Raṅganātha of the temple at Śrīraṅgam and the rich gifts which they have made to the temple clearly indicate that they were all members of the then growing community of Śrīvaishṇavas. According to the astronomical calculations of Mr. Swamikkannu Pillai the dates of birth of Nāthamunigaḷ and Āḷavandār are A.D. 823 and 916 respectively[1]; and we also know that the date of coronation of Rājarāja I was A.D. 985 and that there ruled, between him and his father Sundara-Chōḷa, Madhurāntaka, son of Gaṇḍarāditya. If, as we presumed, the Chōḷa country overrun by the Rāshṭrakūṭa Kṛishṇa III was under his sway during the whole of his lifetime, that is, till about A.D. 971. the period intervening between this and the accession of Rājarāja I is 14 years; the reigns of Gaṇḍarāditya, Parāntaka II and Madhurāntaka have to be accommodated within this space of 14 years. Gaṇḍarāditya probably did not rule long: perhaps, having been already a very elderly man when he ascended the throne, he died soon after. Parāntaka II is said to have fought a battle at Chēvūr.[2] Vīra-Pāṇḍya in all his inscriptions is described as "Vīra-Pāṇḍya who took the crowned head of the Chōḷa,"[3] and Āditya II, son of Parāntaka II, is described in the Leiden grant as sporting with the cut-off head of Vīra-Pāṇḍya. It is therefore likely that Sundara-Chōla was killed by Vīra-Pāṇḍya and he, in his turn, was killed by Āditya II in revenge for his father's death. So it is evident that the reign of Parāntaka II was also a short one. Madhurāntaka succeeded him; the people, however, desired Rājarāja I to take charge of the government, but he refused to do so until his uncle Madhurāntaka got tired of ruling: it is also stated in the Tiruvālaṅgāḍu grant that he was shortly elected as *Yuvarāja*. Probably also, therefore, the reign of Madhurāntaka did not last long. Therefore it is not difficult to imagine that three reigns were included in the short space of 14 years. Parāntaka II, therefore, may have been a contemporary of Āḷavandār. This was the time when Śrīvaishṇavaism was in full swing, being preached by the learned Āḷavandār, who had several very eminent disciples. The ancestors of Aniruddha, the minister of Sundara-Chōḷa, must have come under the influence of the Āḷvārs and Nāthamunigaḷ, with whose time the ages of the ancestors of Aniruddha agree very well. Mādhava Bhaṭṭa, the composer of the Chōḷa *praśasti* contained in the Aṇbil plates, calls himself the disciple of Śrīnātha. In all probability he was a student of Nāthamunigaḷ, who is reputed to have had a very long life.

It is stated in the inscription that Aniruddha belonged to the Jaimini-*sūtra* and to the Āvēṇi-*gōtra*. The *gōtra* Āvēṇi is often mentioned in *South-Indian Inscriptions*[4] in connection with the names of Śrīvaishṇavas, as also in their literature.

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[1] *Journal of the S. I. Association* for April-June, 1914, pp. 17 and 21.

[2] *Sans. and Tam. Ins.* by Burgess and Natesa Sastri, p. 207.

[3] *Śōlaṉ-ṯalaikoṇḍa ko-Vīra-Pāṇḍya-dēvar* is how he is described in inscriptions.

[4] For example, No. 589 of 1902 mentions one Āvēṇi Śrī-Rāmachandra-nāṭṭāṇḍāṉ *alias* Chakravartti Koṟṟa-Nārāyaṇaṉ.

The document records the **grant**, by the king Sundara-Chōḷa Rājakēsarivarman to his learned Brāhmaṇa minister Aniruddha, of ten *vēlis* of land in the village of Nalviḷāṇkuḍi, which is situated in the Aḷandūr-rāshṭra. This plot of land, defined by letting a she-elephant go round it, was given the new name of Karuṇākaramaṅgalam and was granted with its *kārāṇmai* and *mīyāṭchi*; all the taxes on the land were abolished, and the enjoyment of the new village with all plants, trees, gardens, tanks, wells, etc., was bestowed on Aniruddha. The gift of a small village sufficient for the exclusive enjoyment of a single Brāhmaṇa householder is called an *ēkabhōga* village. Regarding the *ēkabhōga* village the *Mayamata*, one of the authoritative text-books on the *Śilpa-śāstra*, gives the following description :—A plot of land granted to a single Brāhmaṇa for his sole enjoyment and having on it his mansion and the houses of his dependants and farmers is called an *ēkabhōgam*[1] ; and a *vāṭikā*[2] or *vēli* is defined as 5,120 square-*daṇḍas*, a *daṇḍa* being 4 cubits (18 inches). Therefore a *vēli* comes to be equal to 4·48 acres. The 10 *vāṭikās* of land granted to the Brāhmaṇa minister Aniruddha are approximately 44 8 acres. The ceremony of letting loose a she-elephant to go round a plot of land intended to be granted to any one is an ancient institution : it is referred to in the Leiden grant also as *kariṇī-parikramaṇa-vispashṭa-sīmā-chatushṭayam*[3]; a she-elephant is let loose, her wandering path is carefully marked, and, after she returns to the place from which she started, the plot of land enclosed by the path of the elephant is granted to the donee. This ceremony is called *kariṇī-parikramaṇa* or in Tamil *piḍi-śūḻdal*.

The grant was made at the personal request (*vijñapti*) of Aniruddha-Brahmādhirāja and by the order (*ājñapti*) of Aravaṇaiyāṉ *alias* Pallava Muddhādhirāja or Pallava Muttaraiyar.

At the end of the document Sundara-Chōḷa is called Parāntaka-Chōḷa and is represented as exhorting future kings to protect his gift. The last verse in the Sanskrit portion informs us that the composer of the document was **Mādhava Bhaṭṭa** *yajvan*, son of **Bhaṭṭa Datta** of the Pārāśarya *vaṁśa*, that he was a very learned man and a disciple of Śrīnātha.

The Tamil portion of the grant is addressed to the residents of the Brāhmaṇa quarters of the Aḷundūr *nāḍu* and to those residing in the villages granted to the (Vaidic) gods, to the (*avaidika*) places of worship, such as those of the Jainas and the Bauddhas, and to astrologers (*gaṇis*). It is also in this portion that the **date** of the document is given as the **fourth year** of

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विप्रस्थान्यैर्वर्णैर्वा भोग्यो ग्राम उदाहृतः ।
एको ग्रामणिको यत्र सभृत्यपरिचारकः ॥
कुटिकन्तद्विजातीयादेकभोगस्स एव तु ।

Kāmikāgama.

प्रागुक्तगुणयुक्ताय वेदार्थनिपुणाय च ।
कुर्य्यात्तज् ज्ञाननिधये दानं स्यादुत्तमोत्तमम् ॥
एकभोगमिति ख्यातं प्रशस्तमतिदुर्लभम् ।

Kāraṇāgama.

अन्यदशक्तानां चेद्दानं दशभूसुरान्तमेकादि ।
एककुटुम्बिसमेतं कुटिकं स्या(त्त)देकभोगमिति कथितम् ।

Mayamata.

अष्टधनुश्चतुरश्रा काकणिका तच्चतुर्गुणं माषम्
माषचतुर्वर्तनकं तत्पंचगुणं हि वाटिका कथिता ॥

Mayamata.

Burgess and Natesa Sastri's *Tamil and Sanskrit Inscriptions*, p. 208.

the reign of the king Rājakēsarivarman. Anbil is here said to belong to the Maḷa *nāḍu*. It is very interesting to note the formality which had to be observed by those to whom royal writs were addressed when such writs reached them; as soon as news reached them of the incoming of the royal writ, they went in advance to receive it at the entrance of the village, saluted it first and then took it in their hands, placed it on their heads and conveyed it, with pomp and ceremony, and read it to the public in the town hall (*ūr-maṇḍapam*). This ceremonial reception of royal orders is mentioned in the Leiden and other grants.[1] As the boundaries have to be fixed in extreme detail, as traced by the path pursued by the she-elephant, the Tamil portion of the record here, as in other instances also, is largely occupied by such tedious details of the boundary; after this follow the lists of objects contained in the village granted, of the sources of the income, such as taxes, etc., and any other privileges enjoyable by the donee. In the present case the objects said to be contained in the village are the trees above the surface of the earth, wells, gardens, public places (*maṉṟu*), the pasture ground for calves, the village site, places covered by ant-hills, platforms (built round the foot of trees, *teṟṟi*), ponds, inundated rivers, river-beds, the sand-banks produced by rivers, palaces (*koṭṭakāram*), water-puddles having fish in them, fissures in rocks, etc., where the bees construct their hives for honey and every other kind of land. The taxes granted for the enjoyment of the donee according to the deed are the fines collected in the places of justice (*maṉṟu-pāḍu*),[2] *ilaikkūlam*, the tax on the cloths manufactured in the village, the tax on marriages, the tax derivable from markets, the *kāṟāṇmai*, the *mīyāṭchi* and all other items which are under ordinary circumstances enjoyed by the king. The special privileges granted under such circumstances generally were also conferred on Aniruddha Brahmādhirāja; and they are enumerated as follows:—

(*a*) He may construct houses with more storeys than one and may tile or terrace them with burnt tiles;

(*b*) he may dig wells and tanks;

(*c*) he may grow *damanagai* (a kind of sweet smelling plant, which is called in modern Tamil *davanam* or *marukkoḻundu*) and *iruvēli* (a sweet smelling root, consisting of slender filaments, a species of *khuskhus*);

(*d*) he may cut water-channels in accordance with the gradient of the land and the requirements of cultivation;

(*e*) no one shall set up even small water-lifts (*kuṟṟ-ēttam*) and *kuḍainīr*;

(*f*) he need not have the trouble of baling out water for irrigation purposes;

(*g*) and he may dam the river and other streams and water his lands.

At the creation of this *ēkabhōga* village its old name was abolished and a new one, Karuṇākaramaṅgalam, was conferred on it; all the older usages and customs obtaining there previously were superseded by those which have been enumerated above.

In connection with the name Karuṇākaramaṅgalam one fact is worth noticing, namely, the significance of the termination *maṅgalam*[3]; the *Śilpa-śāstras* state that the villages inhabited by

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[1] Compare *nāṭṭōmukku tirumugam vara nāṭṭōmum tirumugaṅgaṇḍu edir-eḻundu śenṟu toḻudu vāṅgi-ttalai mēl vaittu-ppiḍi-śūḻndu*, occurring in the Leiden grant.

[2] *Maṉṟu-pāḍu*: This appears to be the fine which has to be paid before the *dharmāsana* (judgment-seat) for failure of the discharge of duties for which one had contracted; *dhanmam muṭṭil dhanmāsanattilē niśadam aṅgaḷañju poṉ paṉ-māhēśvararē maṉṟa-ppeṟuvadāgavum im-maṉṟupāḍ-iruttum ittirunandā-viḷakku muṭṭāmē śeluttuvōm āṉōm* (S. I. I., Vol. III, p. 95). 'If this charity suffers desuetude, the *māhēśvaras* themselves have the power to collect (*maṉṟudal*) five *kaḷañjus* of gold a day at the *dharmāsana*. Even after the payment of this *maṉṟu-pāḍu* we have bound ourselves to burn this perpetual lamp without cessation.' Cf. p. 72, n. 1.

[3] द्विजकुलपरिपूर्णं वस्तु यन्मङ्गलाख्यम्

Mayamata.

विप्रैर्हि विहितग्रामो यन्माङ्गलं चेति कीर्तितम्

Kāmikāgama.

Brāhmaṇas are known by the distinguishing termination *maṅgalam*. The word *chaturvēdi-maṅgalam*, associated with the names of a large number of Brāhmaṇa villages, occurs in many inscriptions.

At the end of the Tamil portion of the document it is stated that it was written at the bidding of the residents of the Brāhmaṇa quarters (*brahmadēya-kkiḻavar*) of **Tiruvaḻundūr** *nāḍu*, the residents of the quarters granted to the *avaidika* sects (*paḷḷichchandam*) and the residents of the freeholds granted to astrologers (*kaṇi-muṟṟūṭṭu*) by the *madhyasthaṉ*, Brahmamaṅgalyaṉ of Pāmburam. The following other persons figure as signatories to the document: **Aviśi-maṅgalam-uḍaiyāṉ** *alias* **Pāmburanāṭṭu-kkōṉ**; **Kappūr-uḍaiyāṉ** *alias* **Tiruvaḻundūrnāḍu-kiḻavaṉ**; **Vaḷagūr-uḍaiyāṉ**; **Neṟkuṉṟam-uḍaiyāṉ** *alias* the **Mūvēndavēḷāṉ of Tiruvaḻundūr** *nāḍu*; **Kāmanaḍigaḷ** of **Kappūr**; and a few others whose names are illegible, because the plate is broken here and there in the portion in which they occur. The inscription was engraved on copper-plates by the artisan (*āśāri*) who bore the name of **Vīrachōḷa.**

The names of the places mentioned in the document are, **Prēmāgrahāra,** or in Tamiḻ **Aṉbil, Śrīraṅgam, Tiruvaḻundūr** *nāḍu*, **Naṉmuḷāṉkuḍi, Karuṇākaramaṅgalam, Eṉṉaikkuḍi, Pullūr, Tēraikkōṭṭam, Tirumaṅgalam, Pāmbura** *nāḍu*, and **Pāmburam** village in the same, **Aviśi-maṅgalam, Kappūr, Vaḷagūr, Neṟkuṉṟam, Kaṟkuḍi, Veṉṉaikkuḍi, Vambā** and **Malli.** They are identified as follows :—

Name as given in the Inscription.	Modern Name.	District.	Tāluka.
Prēmāgrahāraṁ=Aṉbil	Aṉbil (and in the *Sthala-purāṇa* Prēmapuri).	Trichinopoly	Trichinopoly.
Srīraṅgam	Śrīraṅgam	Ditto	Ditto.
Tiruvaḻundūr	Tiruvaḻundūr	Tanjore	Māyavaram.
Tirumaṅgalam	Tirumaṅgalam	Ditto	Ditto.
Pāmburam	Tiruppāmburam	Ditto	Naṉṉilam.
Kappūr	Kappūr	Ditto	Māyavaram.
Vaḷagūr	Vaḷuvūr	Ditto	Ditto.
Nerkuṉṟam	Neykuṉṉam	Ditto	Naṉṉilam.
Karkuḍi	Uyyakkoṇḍāṉ Tirumalai	Trichinopoly	Trichinopoly.
Malli	Malliyam	Tanjore	Māyavaram.
Eṉṉaikkuḍi	Eṉaṅguḍi ?	Ditto	Naṉṉilam.
Pullūr	Ponnūr ?	Ditto	Māyavaram.
Veṉṉaikkuḍi	Veṇṇukkuḍi-ttōṭṭam ?	Ditto	Tanjore.

Tēraikkōṭṭam must be the name of a quarter in the village of Pullūr, and it may be a corruption of Thērakkōṭṭam, the residence of the *Thēras*, or Bauddha bhikshus. I am not able to identify Naṉmuḷāṉkuḍi, Karuṇākaramaṅgalam, the water-course Vambā and Aviśi-maṅgalam.

In conclusion I must acknowledge with gratitude the many valuable suggestions given to me by my friend Mr. G. Veṅkōba Rao of the Epigraphist's Office, Madras, in the translation of the Sanskrit part of the text.

The following are the metres employed in the Sanskrit portion of the inscription :—

No. of verse.	Metre.	No. of verse.	Metre.
1	*Mandākrāntā.*	23	*Āryā.*
2	*Śārdūlavikrīḍita.*	24-25	*Śārdūlavikrīḍita.*
3	*Sragdharā.*	26	*Anushṭubh.*
4-5	*Śārdūlavikrīḍita.*	27	*Sragdharā.*
6	*Vasantatilaka.*	28	*Śārdūlavikrīḍita.*
7	*Pushpitāgrā.*	29	*Vaṁśastha.*
8	*Hariṇī.*	30	*Sragdharā.*
9	*Anushṭubh.*	31	*Vasantatilaka.*
10	*Rathōddhatā.*	32-33	*Sragdharā.*
11	*Mañjubhāshiṇī.*	34	*Anushṭubh.*
12	*Śārdūlavikrīḍita.*	35	*Praharshiṇī.*
13	*Sragdharā.*	36	*Anushṭubh.*
14-16	*Anushṭubh.*	37	*Upajāti.*
17	*Praharshiṇī.*	38-41	*Anushṭubh.*
18	*Sragdharā.*	42	*Indravajrā.*
19	*Upēndravajrā.*	43	*Āryā.*
20	*Śārdūlavikrīḍita.*	44	*Sragdharā.*
21	*Āryā.*	45	*Svāgatā.*
22	*Sundarī.*	46	*Sragdharā.*

TEXT.[1]

First Plate : First Side.

1 स्वस्ति श्री[: ॥*] लक्ष्मीभर्त्तुश्चरणनखिनह[न्ह]मातारकं
2 वो दिश्याल्लक्ष्मीं कमलनिलयाभूतधात्रीकराग्रैः[2] [।*]
3 यत्सम्पर्कद्विगुणजनितां कान्तिमुच्चैर्द्दधा[नं][3]
4 यद्वा शम्भोः करसरसिजेष्विन्दुलीलान्दधा-
5 [ति] ॥१ [1*] हेलालाञ्छितलोकपालमकुटश्रेणीलस-
6 [त्को]टयो लीलालम्बितहेतिजालविलसद्दिश्चक्र-[4]
7 वाळान्तराः [।*] भाकल्पं कलयन्तु[5] वो बलिमखव्याजृम्भम[ा]-

[1] From the original, as also from the impressions prepared by me.
[2] ग्रै looks like ग्रे.
[3] Read °र्द्दधानं.
[4] Read °द्दिक्च°.
[5] ल in कलयन्तु is engraved below the line.

First Plate : Second Side.

8 णा हरेश्श्रेयांसि त्रिदशेशनीलशिखरिश्रेणोश्रीयो[1]
9 बाहव: ॥ [2*] ये वेगाक्रष्टविश्वाचलवलयमहागं-[2]
10 ह्वरोद्यन्निनादव्याभी[3]ताशेषदेवासुरपरिकलिताकाण्डसं-
11 हार[शं]का: [।*] आशाचक्रावसानावधिपरिविसृतास्त[ा]-
12 ण्डवव्यापृतास्ते बाहादण्डाश्चिरं वो विदधतु मह-
13 तीम् भूतिमर्धेन्दुमौले: ॥ [3*] ज्योतिर्ज्जाग्रदनेकलोककर-
14 [ण]व्यापार[4]लीलाविधौ नासाग्रस्फुरदोक्षणं क्षणरुचिश्रीहा-[5]
15 रजाटाटवी[6] [।*] लक्ष्मीवल्लभनाभिजातनलिनावासन्तदात्मोद्भ(द्भ)[वं]

Second Plate : First Side.

16 वद्दस्वस्तिकमस्तु वश्चिरतरं [सं]कल्पसंसिद्धये ॥ [4*]
17 मूलं यस्य मुकुन्दनेत्रजनितन्धाम त्रिधामास्पदं नित्यन्द्वादश-
18 धा विभक्तमभवन्निर्व्वाणवर्म्मोत्तकै:[7] [।*] यत्र[8]त्यावनिपालया-
19 गविधिषु प्रत्यक्षमक्षातिगो देवस्स्वं हविराविभ-
20 र्त्ति जगतीम् पायात्स चोळान्वय: ॥ [5*] नाभेरभून्न[ळि]-[9]
21 नमम्बुजलोचनस्य व्याकोशमम्बुधिजलादिव बिम्ब[मा]-
22 [क]म्[10] [।*] तत्कर्णिकाकनकपीठगतो विरिञ्च: प्रादुर्बभूव भुवनत्रयस[र्ग-]
23 [हे]तु: ॥ [6*] उदभवदमुतो मरीचिरस्मादजनि च कश्यप इत्युदार-

Second Plate : Second Side.

24 तेजा: [।*] त्रिभुवन[य]नन्ततोपि तेज: समभवदर्य्यमसंज्ञय-
25 म्महीय: ॥ [7*] विलसदुदयस्तेजोराशि: प्रसाधितभूतलो वि-
26 निहततमा ध्वस्ताशेषा[रिर]ाजमहाद्युति: [।*] नियतविहितामभोजा-
27 नन्द: प्रतापमनोहरस्स्वयमिव तत: स्वस्मादासिस्थिवे-[11]
28 रयमन्वय: ॥ [8*] उपसत्सु समानीतमहावीरस्सह-
29 स्रश: [।*] महावीरस्ततो जज्ञे कुले तत्र[12] महीपति: ॥ [9*] रुद्रजिस्स-
30 मजनिष्ट तत्कुले चन्द्रजिच्च समभूदतो नृप: [।*] राजराजच-

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[1] Read °श्रियो.

[2] Read ग.

[3] मी looks like ह्री.

[4] The letter र has been corrected into रि.

[5] The secondary *ā* symbol of हा is at the beginning of the next line.

[6] Read °हारिजाटाटवि.

[7] Read °वार्म्मि°.

[8] The letter त्र is engraved below the line.

[9] Read °रभून्नलि°.

[10] Read °मार्कम्.

[11] Read °दासीच्छिवे.

[12] त्र is corrected from त.

31 रितादतोपि च प्रादुरास[1] नृपतेश्शीनरः ॥ [10*] निजदेहक्ष-

Third Plate : First Side.

32 त्तपिशितैस्तुलाधृतै[ः] कृपयाभिरच्चितकपोतपोतकः [।*] [च]-
33 जनिष्ट भूपतिलकादतः शिबिः प्रभुरापयोधिवलयम् भुवो
34 वशि[2] ॥ [11*] यातेषु च्चितिपालमौलिविलसत्माणिक्यशोण-[3]
35 प्रभाप्रस्पष्टारुणपादपत्म[4]युगकेष्वस्यान्व-
36 वाये दिवम् [।*] राजस्याजिसम[र्ज्जि]तोर्ज्जितयशोल-
37 क्ष्मीप्रतापेष्वभूच्चोऌस्स्वान्वयभूभृतो दधति यन्नामै-
38 व देशैरमा ॥ [12*] तद्वंशे शेंबिकिक्किप्रभृतिषु करिकालादिके-
39 [ष्व]प्यनन्याम् भुक्त्वा [पृथ्वीं][5] समस्ताममरपतिपुरीं राजसु

Third Plate : Second Side.

40 प्राप्तवत्सु [।*] जज्ञे कोच्चेंकणानित्यखिलजनपदाक्र[म]-
41 गौरीशधामा क्ष्मापः क्ष्मापेन्द्रचूऌामणिरथ[6] समभूवल्ल-
42 टिक्कोनमुष्मात् ॥ [13*] समजनि वऌभस्ततो[7] नृपाणाम्मकुटतट-
43 स्फुटपादपंकजश्रीः [।*] निजभुजपरिनिर्ज्जितारिनारीनयनग-
44 ऌज्जऌशान्तकोपवह्निः[8] ॥ [14*] श्रीकण्ठशह[ण]ारूढकंकु-
45 मांकभुजान्तरः [।*] श्रीकण्ठ इति राजेन्द्रस्तत्कुले समजायत ॥ [15*] विज-
46 [य]ालयतां यातो यस्संयति महाभुजः [।*] विजयालयनामासीत्त-
47 तोपि[9] [नृ]पशेखरः ॥ [16*] संराजत्करगतशङ्खचक्रचिह्नात्तस्मो-

Fourth Plate : First Side.

48 वानविहतविक्रमप्रभावात् [।*] भूभर्त्तुर्न्नरकरिपोरिवोरुतेज[ा]
49 [र]ाजास्मात्स[म]जनि राजकेसरीति ॥ [17*] आ संह्याद्रेरजस्सु-[10]
50 तमदसलि[लक्लि]न्नगण्डद्विपेन्द्रादा वारामाकरादप्युरुतरलहरीभं-
51 गरंगन्मृ[गां]कात्कावेरीतीरयुक्मे[11] पुरमथनमहाधाममा-
52 ला। शिलाभिस्तुंगा भंगानभिज्ञा निजविजयपताके-
53 व येन व्यधायि ॥ [18*] महाम्बुराशेरिव शीतभानुर्म्महोदयाद्दे-

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[1] र is corrected into रा.

[2] Read वशी.

[3] Read °माणिक्य°.

[4] Read °पद्म°.

[5] The secondary ī and the *anusvāra* of र्थ्वीं are not quite visible in the impressions.

[6] Read °चूडामणि°.

[7] ऌ in वऌभ is engraved as an interlineation.

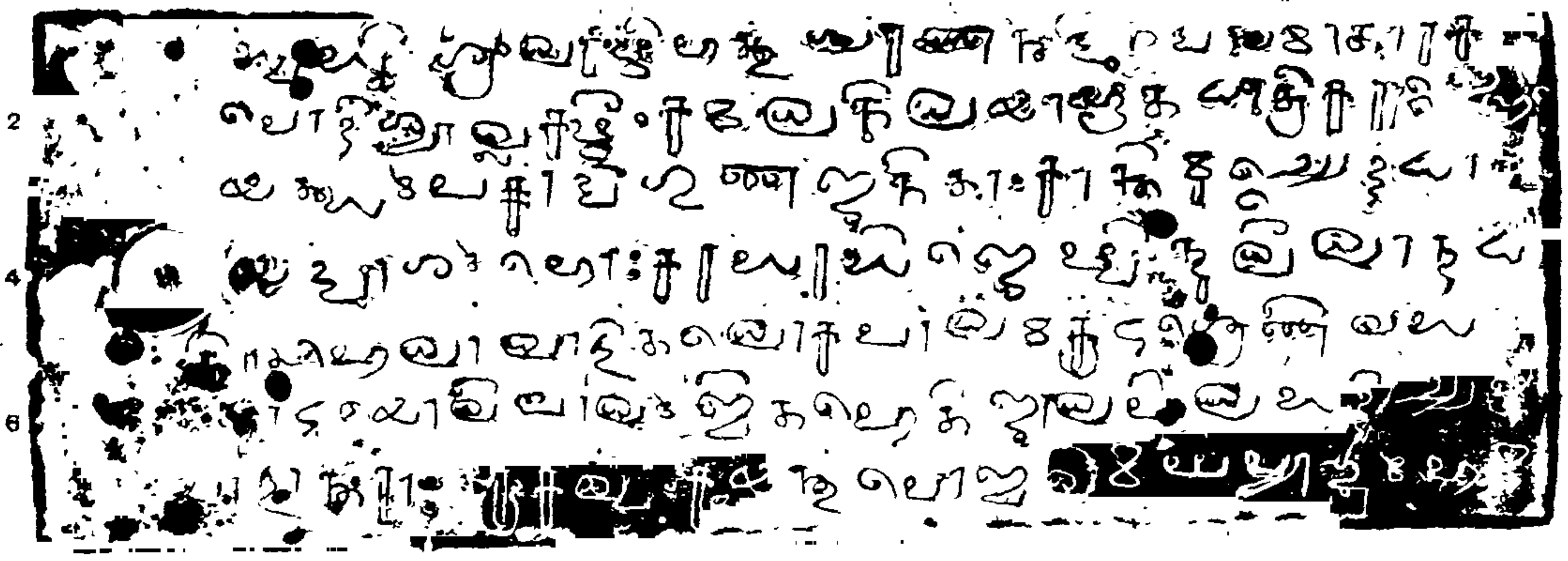
[8] Read °लज्जल°.

[9] The secondary *ē* of तो is engraved at the end of the previous line.

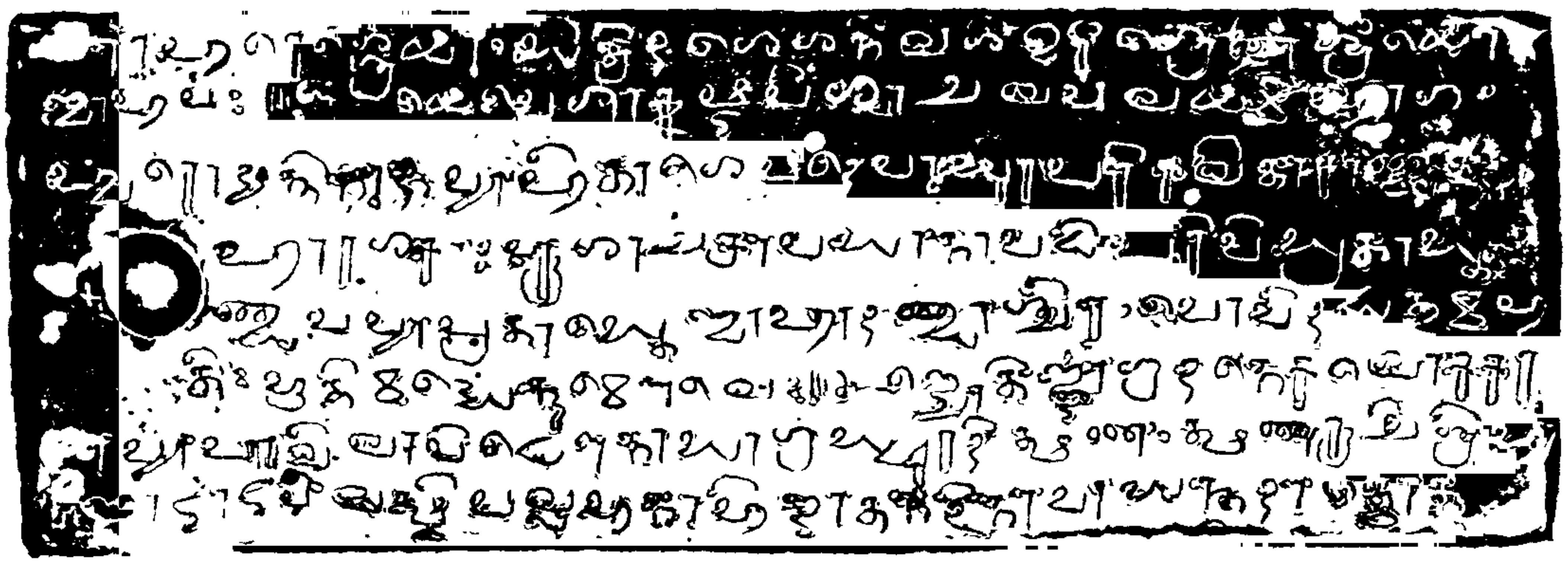
[10] Read आ सह्याद्रे°.

[11] Read °कात् । कावेरीतीरयुग्मे.

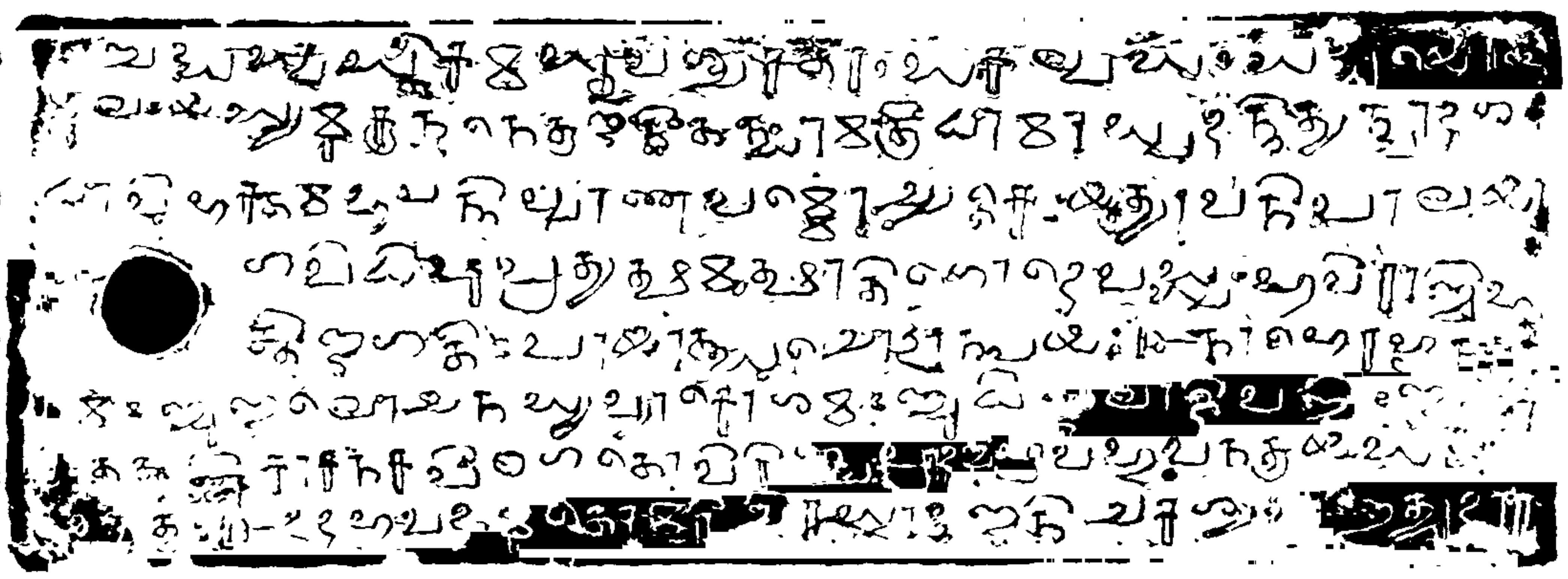
i a.



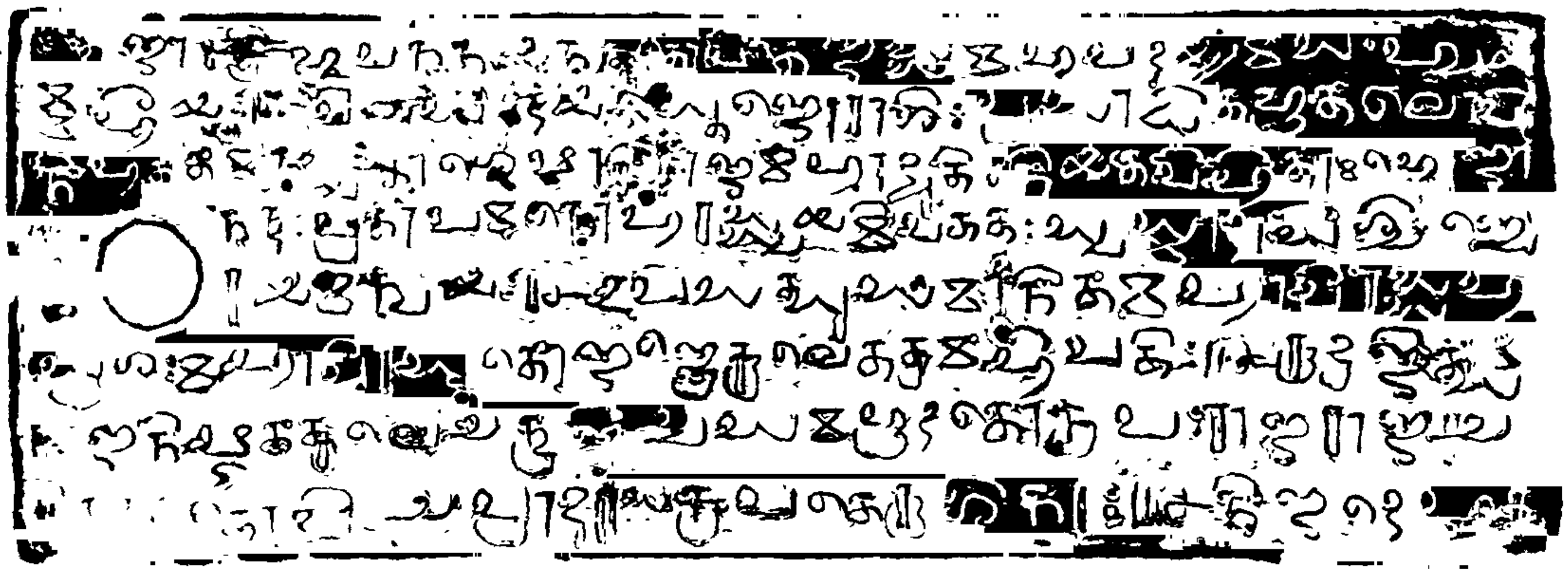
i b.



ii a.

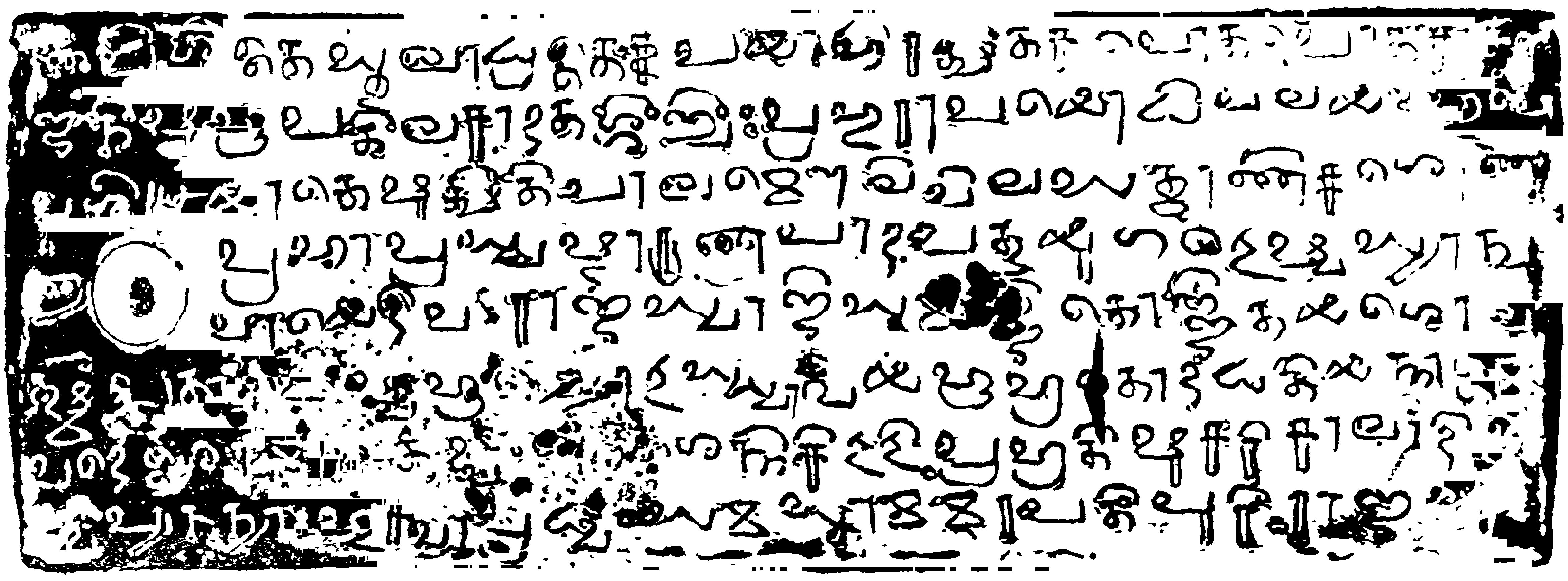


ii b.

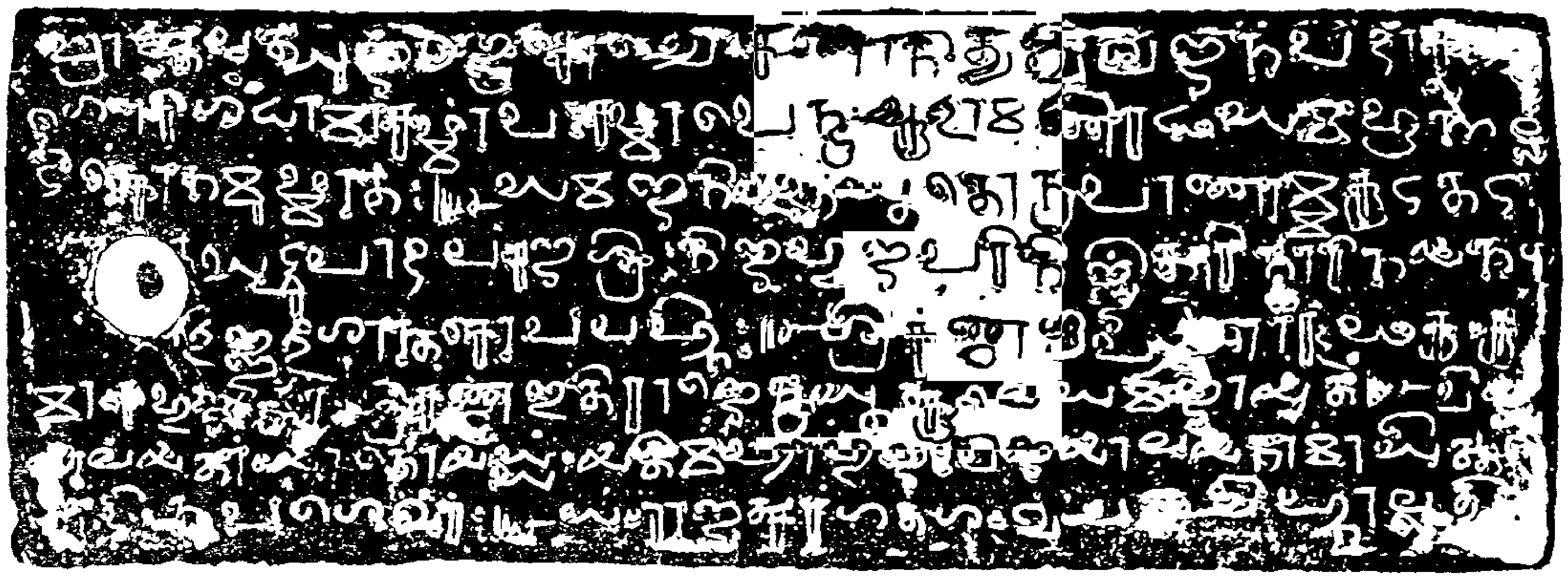


F. W. THOMAS — SCALE THREE-FIFTHS — W. GRIGGS & SONS, LTD. PHOTO-LITH.

iii a



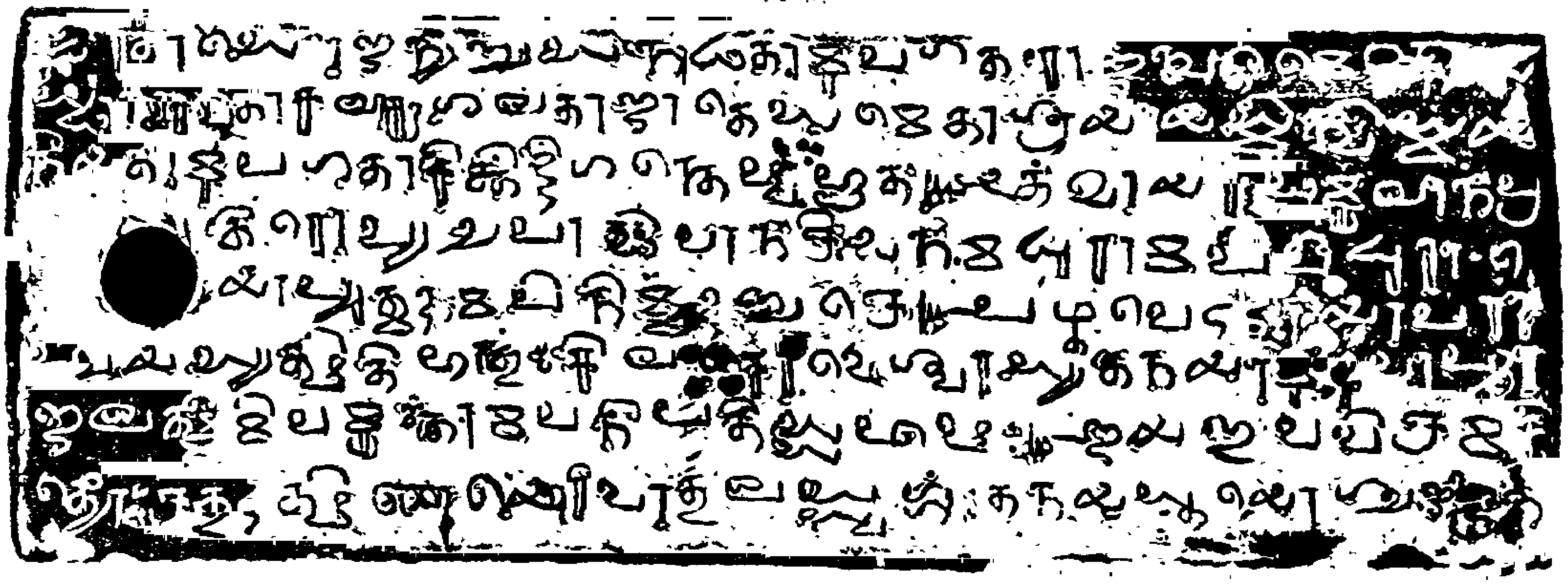
iii b



iv a



iv b



54 [रि]व [घ]र्मरश्मि: [।*] बभूव राजा जगतां[1] विभूत्यै मह्रीधरेन्द्रादपि

55 [वी]रचोळ: ॥~ [19*] शौर्य्यं सावधि रूपिणी चतुरता सालम्बना

Fourth Plate : Second Side.

56 धीरता सौजन्यञ्च सनाथतामुपगतं[2] राजन्वती मेदिनी [।*] स-

57 न्धाना[2] कविता कलाकुशलता जाते[3] समेताश्रया यस्मिन्विस्मय-

58 नीयतामुपगता कीर्त्तिर्द्दिगन्तेष्वभूत् ॥~ [20*] उत्खाय रूढमूलान् प्र-

59 तिरोप्य च पार्त्थिवान्[4] क्रीडन् [।*] मधुरामपि विधुरां

60 योप्युत्मदमपि[5] निर्म्मदश्चक्रे[6] ॥~ [21*] पழवेट्टरयर्परा-

61 न्वयस्य क्षितिभर्त्त[:] किल केरळेश्वरस्य [।*] तनया[मु]दुवाह र[ा]-

62 जलक्ष्मीमिव मूर्त्तामवनीपतिस्स एष: ॥~ [22*] जय इव विक्रमनी-

63 त्यो: क्रतुदक्षिणयोरिवातुलस्स्वर्ग्ग: [।*] तनयस्तयोश्च ज[ज्ञे] न-

Fifth Plate : First Side.

64 [7]रपतिर൭൭न्चिकेत्यतुलयशा: ॥- [23*] वैतुम्बस्य कुलोद्भवान्नरप-

65 तेरंशस्य कालद्विष: सिन्धोव[8]न्धुरितोरुयुक्मयुगळां[9] लक्ष्मीमिवा-

66 न्य: पुमान् [।*] विश्वेशस्तनयामिवाचलपतेर्भागीरथीशेखर: क-

67 न्याणीमुदुवाह भूधरपति: पात्रं गुणानाम् परम् ॥~ [24*] तस्याम-

68 स्य तनूद्भवो गुणगण[ां वि[10]]भ्रत्स्वपैतामहान् नामा-

69 पि क्षितिपालमौलिविलसत्पादारविन्दद्वय: [।*] आसीद्यस्य भु-

70 जार्ग्गळैकनिरते विश्वम्भरामण्डले निर्भारोन्नतमाबिभर्त्ति [शि-

71 र]सां शेषश्चहस्र[11] सुखम् ॥- [25*] सौन्दर्य्येणैव येनासी[ज्जि]-

72 [तो] मकरकेतन: [।*] अतस्सुन्दरचोळाख्याम् प्राप्तवान् यश्शुभो[द]-

Fifth Plate : Second Side.

73 या[म्] ॥- [26*] उद्यन्नेवावनीभृन्मकुटतटघटाकोटिलीढांघ्रिपीठ: कु[र्वा]-

74 णो रत्नरत्नं वलयमविकलं विश्वविश्वम्भराया: [।*] पत्मानन्देक[हे]-[12]

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[1] ज is engraved below the line.

[2] The secondary *ā* symbol of ना is entered as a correction.

[3] Read जाता. [Or does जाते go with यस्मिन् ?—Ed.]

[4] Read पार्थिवान्.

[5] The secondary *ē* symbol of यो is in the previous line; read °त्युन्मदमपि.

[6] Read निर्मदं चक्रे.

[7] [The reading appears to be रपतिरत (थ)श (शय) [रि*]श्चि.—H. K. S.]

[8] Read बं°.

[9] Read युग्म; the two words युग्म and युगळ, meaning the same thing, are used here, one being redundant.

[10] Read गुणान्बिभ्र°.

[11] Read °[illegible].

[12] Read पद्मा°.

75 तु: परिविधुततमोराशिराशावकाशप्राप्तोदग्रप्रकाशश्रिश्रयमभित-
76 नुते यश्च बालाहिमांशो: ॥[⁓] [27*] तालीसालतमालपूग-
77 कदलीताम्बूलकोलाहलेष्वालीढायतवारिराशिलहरि[1][भं]-
78 गात्तशैत्योत्सवै: [।*] वेलाकाननग[2]ह्वरेषु पवनै-
79 स्सन्त्याजिताध्वश्रमा लीलालाञ्छितयोषितोप्रतिगजा: क्रीड-
80 न्ति यत्सिन्धुरा: ॥⁓ [28*] पराजित: प्रैति न यस्य सिन्धुरो धुरी वि-

Sixth Plate : First Side.

81 हायारिचमूपराजित: [।*] नरो गत: कश्चन यद्यबान्धवो धवो
82 धरित्या[3] निधनन्न रोगत: ॥।- [29*] पृथ्वीचक्र:[4] किमेतत्[5] गगनमुपगतं (स)-
83 स्वद्दिद्दृचाभिनुन्नं[6] किं वा लोकान्सिसृक्षोस्सपदि च रजसा ताय[ते] लो-
84 कभर्त्तु: [।*] आहोस्विल्लोकभंगप्रसृतहुतवहोद्भुतधू-[7]
85 मप्रपञ्च: स्वस्थैरेवं वितर्क्को[8] भवति सुरगणैर्य्यस्य
86 सेनापराग: ॥।- [30*] सामैकधाम ककुदं धरणीसुराणाम् प्रेमाग्रहा-[9]
87 रनिलयोस्त्यनिरुद्धनामा [।*] तस्यावनीशमकुटार्प्पितपादपद्म-[10]
88 युग्मस्य मान्यसचिवो महनीयकीर्त्ति: ॥[⁓][31*] यो लक्ष्मीभव-

Sixth Plate : Second Side.

89 नं [11]यशप्रभवभूर्ज्जन्मावनिस्तेजसाम् प्रज्ञाधाम वदान्य-
90 तानिलयनं सौजन्यसम्भूतिभूं[12] [।*] क्रीडामन्दिरमिन्दिरेशच-
91 रणाम्भोजन्मभक्ते: श्रुतेरावास[:] कुलदेवता गुण-
92 गणस्याचारवासो महान् ॥[⁓][32*] नालं यस्य च-
93 तु[र्द्दि]शापि भुवनान्यप्याहृतानि प्रभोस्साद्रिद्वीप-
94 वनाम्बुराशिवलयान्यासन् वितृप्तै भुजौ [।*] तस्मै श्री-
95 मति फाल्गुनोत्सवविधौ श्रीरङ्गनाथाय य: प्रा[दा]-

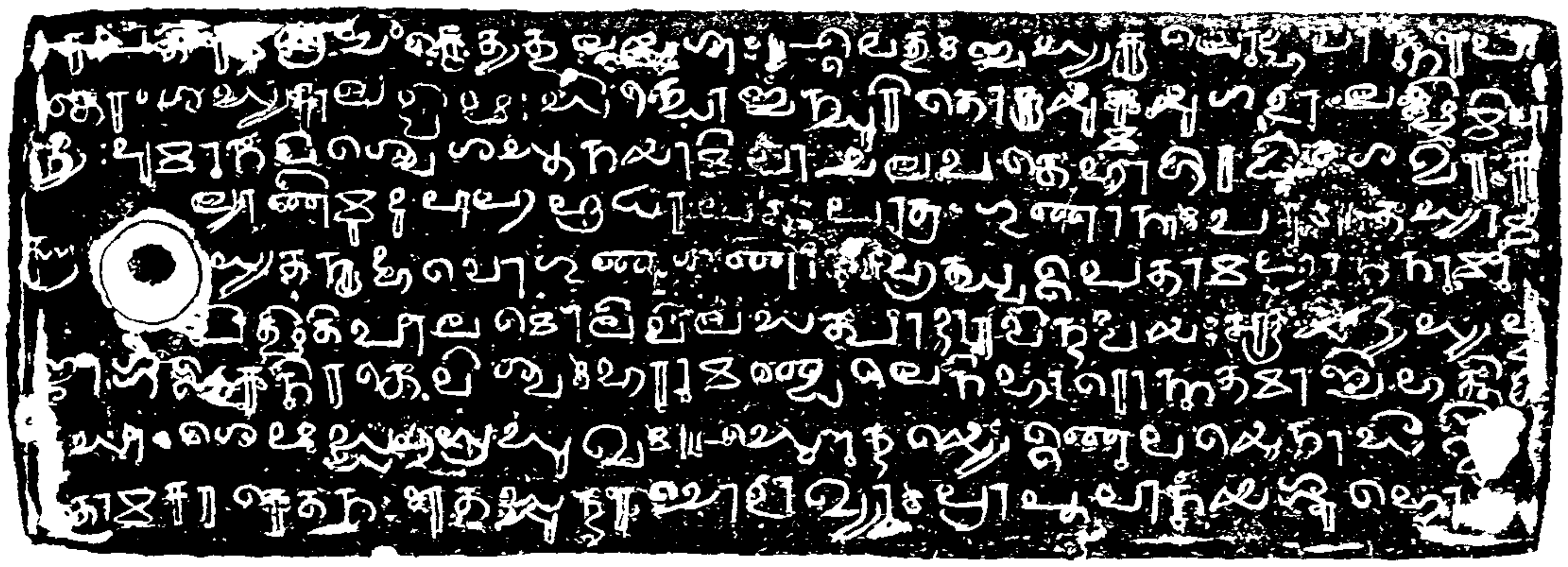
Seventh Plate : First Side.

96 दायुगमाप्तसाधनविधिव्रातम्महाभोजनम् ॥⁓ [33*] व्याकुर्व्व-
97 न्ति गुणान्यस्य शिष्या इव यशोम्बय: [।*] नारायण: स यत्स्या-[13]

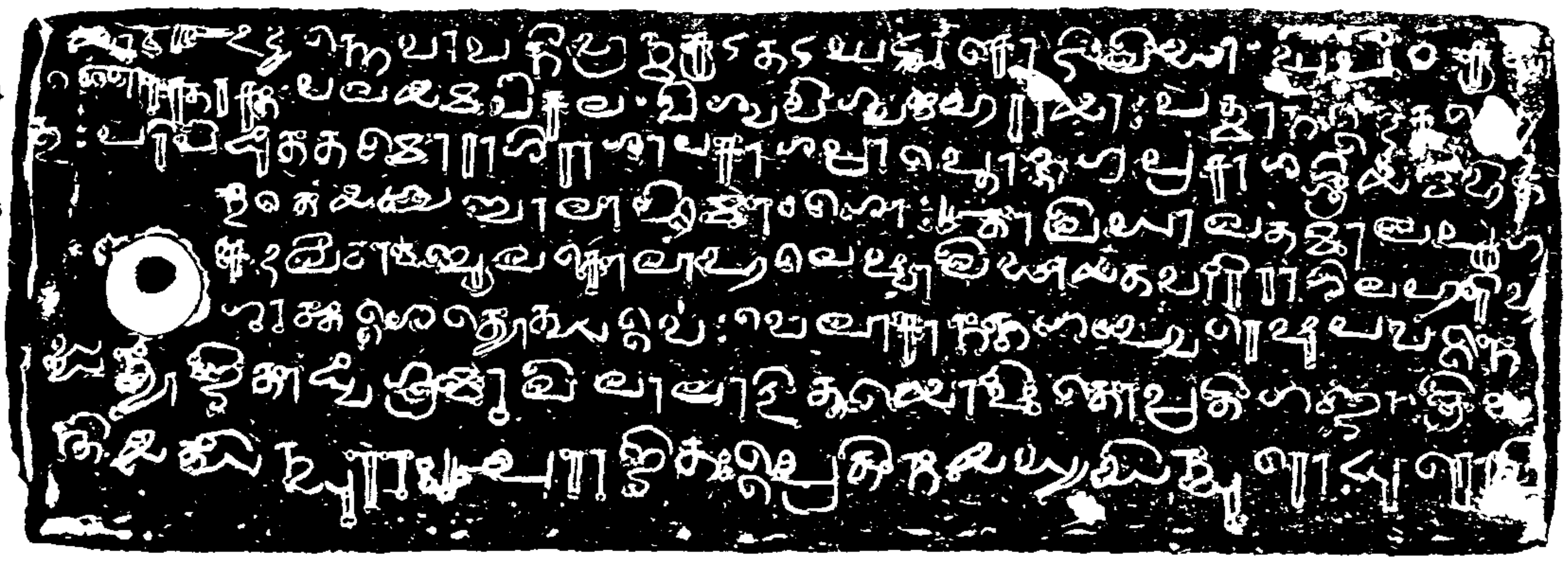
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[1] Read °लहरी.
[2] Read ग.
[3] Read °धरित्र्यां.
[4] Read चक्रं.
[5] Read द.
[6] Read स्वर्दिदृचा°.
[7] Read °हुत°.
[8] Read स्वस्थैरेवं वितर्क्कों.
[9] The secondary *ā* symbol of हा is at the beginning of the next line.
[10] Read प्र.
[11] Read यश:प्र°.
[12] Read भू:
[13] Read स्या.

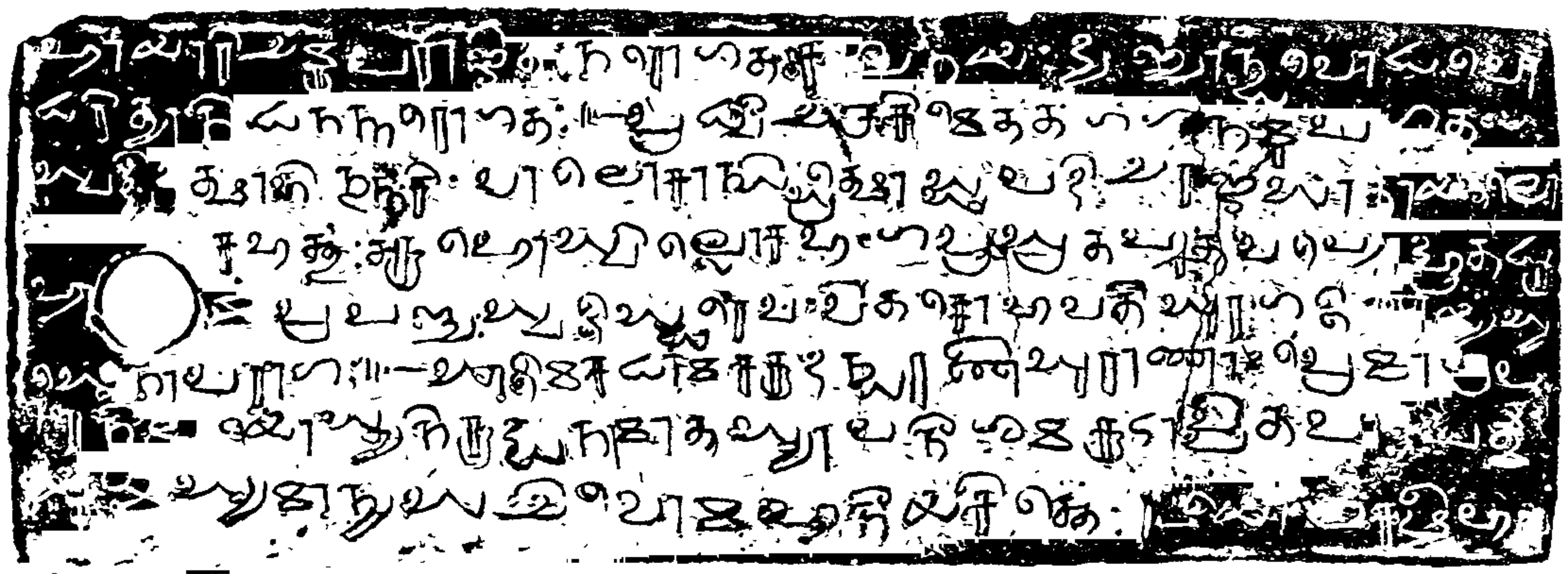
v a.



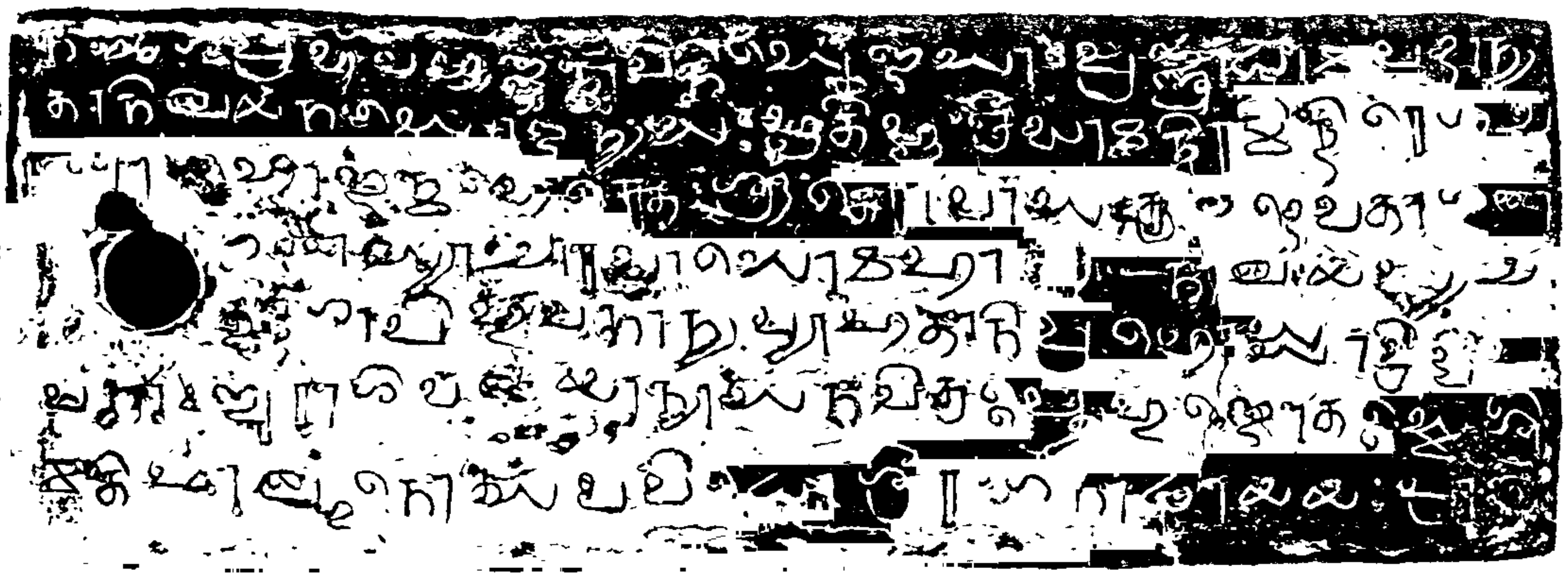
v b.



vi a.



vi b.

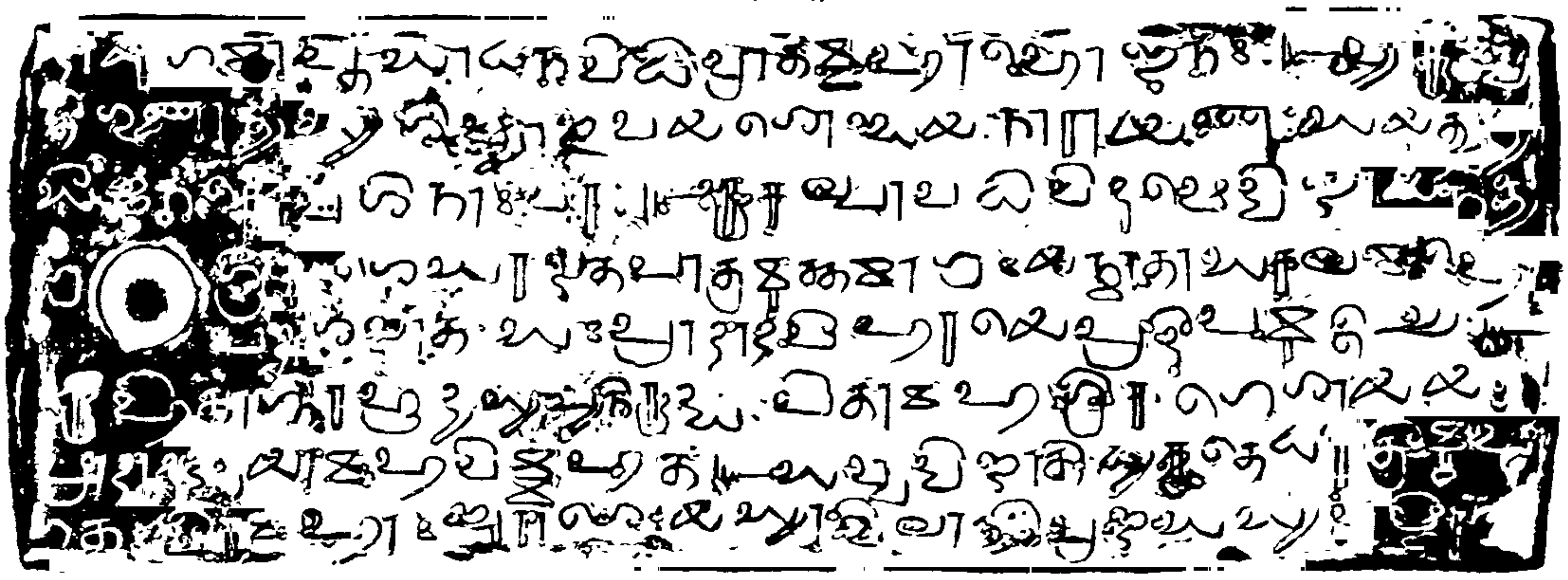


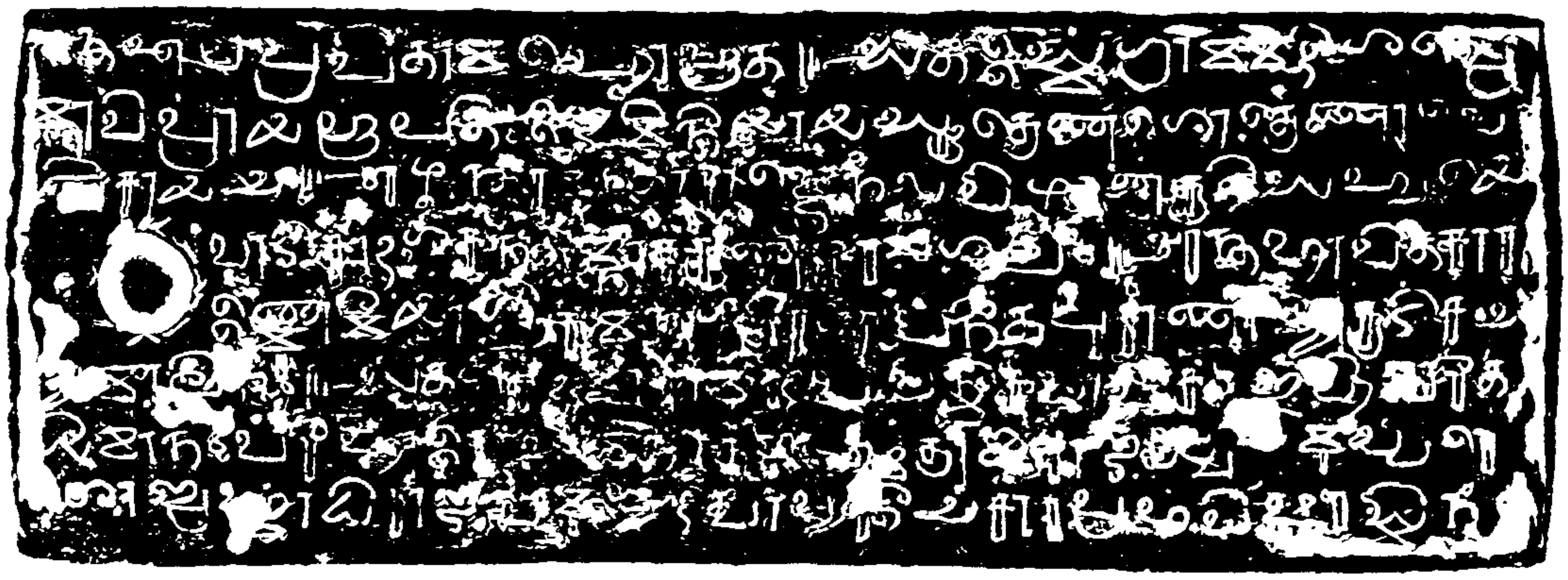
F. W. THOMAS

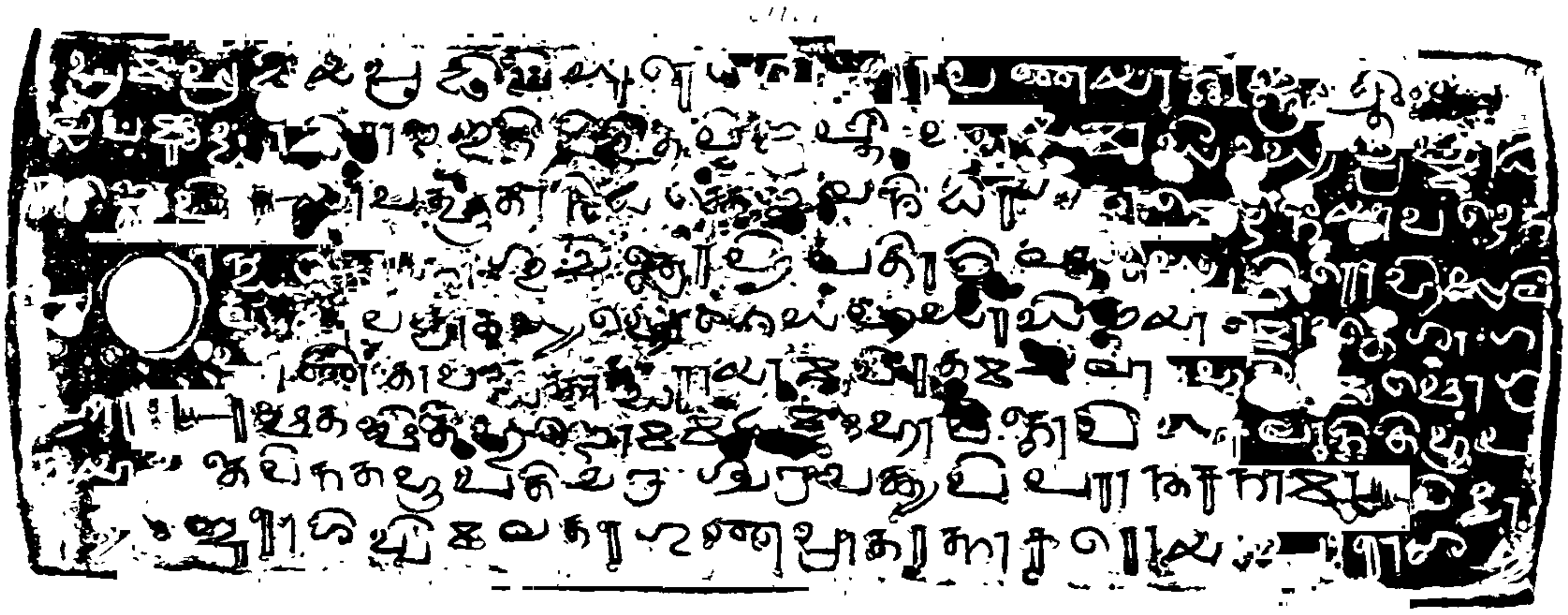
SCALE THREE-FIFTHS

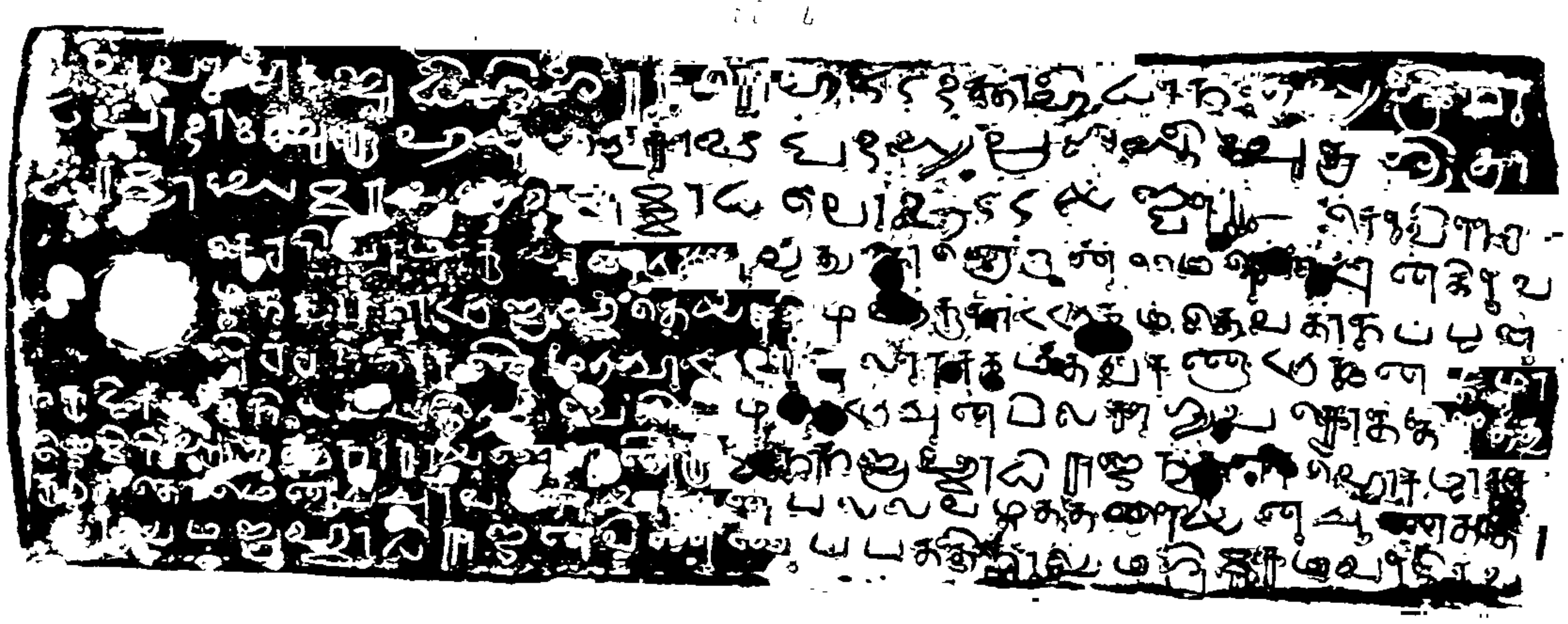
W GRIGGS & SONS, LTD PHOTO-LITH.

VII a.









98 सो[ज्ज]नको वशिनाम् वर: ॥ ☙ [34*] आकल्पावधि विदुषे द्विजाय नित्यं

99 श्रीरंगे सरजतपात्रमुत्तमाग्रम् [।*] यन्माता सकलमहो-

100 पदंशजातं समप्रादादपि हरये प्रदीपमुच्चै: ॥ ☙ [35*]

101 आहिताग्निरभूद्यस्याप्यनिरुद्ध[:*] पितामह[:*] [।*] श्रीरंगेशाय य:

102 प्रादादर्धयामहविर्म्महत् ॥ ☙ [36*] सर्व्वद्विजातिथ्यकृते धरित्रीमुपा-

103 गत: क्षीरमहाम्बुराशि: [।*] यस्याखिलार्त्थि[1]व्रजसस्यवृष्टिरन-

Seventh Plate: Second Side.

104 न्त एव प्रपितामहोभूत् ॥ ☙ [37*] स तस्मै ग्राममदिशत्प्रे-

105 म्णा विप्राय भूपति: [।*] जैमिनीयाय सूत्रेण गोत्रेणावे-

106 णिकाय च[2] ॥ ☙ [38*] अபுன்றூர்[महा]राष्ट्रे नल्विழான்कुटिसह्वये[3] [।*]

107 वाटिकादशकन्नाम्ना करुणाकरमंगलम् ॥ ☙ [39*] अन्तर्भावितकारा-

108 ण्मैमीयाश्विकम[नश्व]रं [।*] अपनीतपुराणाख्याकुटिकं स-

109 [स्य]मालि[नम्] ॥ ☙ [40*] सतटाक[द्रुमाराम]कूपवन्मीकवापिकम्[4] [।*]
    द्वभि[प]रीत-[5]

110 सीमानम् परिहारै[:] समन्वितम् ॥ ☙ [41*] क्षत्राधिराज: स्व[य]मुर्व्वरे-

111 [शो] ब्रह्माधिराजत्वमम[ष्य][6] दत्वा [।*] व्यक्तीचकार प्रभविष्णुरस्मिन्

Eighth Plate: First Side.

112 प्रेम[7] प्रथिय [8]प्रथिवीसुरेशे ॥ ☙ [42*] अरवणयानाज्ञप्ति: प-

113 ल्लवमूड़ाधिराज इति विदित[: ।*] विज्ञप्ति: स्वयमासो[द]स्य ब्रह्माधि-

114 [रा]जोपि ॥ ☙ [43*] यावत्भू[9]तानि धत्ते जलनिधिरशना मेदिनी यावदेना-[10]

115 न्वत्ते रत्नांशुचित्रैरहिपतिरखिलां स्वैश्शिरोभि: सलो-

116 ल[म्] [।*] यावद्वा तस्य भोगे सह सरसिजया मो[द]ते शांर्ग-

117 पाणि:(णिस्)तावद्दत्तान्धरायामविरतम[चलां] भू[तिमे]षोग्र-

118 हार: ॥ ☙ [44*] रक्षत क्षितिभुजो मम धर्म्मम् भाविनोपि सकलानिति
    भूप[ा]-

119 न् [।*] याचते विनतभूपतिचक्रश्चक्रवर्त्यपि परान्तकनामा ॥ ☙ [45*]
    विद्या-

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[1] Read °र्थि.

[2] ध is corrected into च.

[3] Read °संज्ञये.

[4] Read °वल्मीक°.

[5] Read द्वभी°.

[6] The letter म in राजत्वममु° is engraved below the line.

[7] The secondary *ē* symbol of प्रे is at the end of the previous line.

[8] Read प्रथीय: पृथिवी°.

[9] Read द्भू.

[10] The secondary *ā* symbol of ना is at the beginning of the next line.

120 नद्यम्बुराशिर्व्विमलतरगुणव्रातरत्नाकरो यः पाराशर्य्या-[1]

Eighth Plate : Second Side.

121 न्व[वा*]याम्बुधिशिशिरकरो भट्टदत्ताभिधानः [।*] तस्य श्रोना-
122 [ध][2] पादाम्बुरुहयुगळिकाषट्पदस्य प्रशस्तिम् पुत्रश्चित्रा-
123 [स्थि][3]रम्यां समरचयदिमाम्माधवो भट्टयज्वा ॥ ~ [46*] Kōv-Irāśa-
124 kēśariparma[r*]kku yāṇḍu 4 āvadu [||*] Kō-ṉōiṉmai-koṇḍāṉ[4] Tiruva-
125 ḻundūr-nāṭṭu brahmadēya-kkiḻavarku[m*][5] nāṭṭārkum[5] dēvadāna-ppaḷ-
126 ḷi-chchanda-[k]kaṇi-muṟṟūṭṭu-[ū]rilārkkum taṅga=ṉāṭṭu Naṉmuḷā-
127 nkuḍikkul[6] nilam padiṟṟu-vēli Mala[nā]ṭṭu Aṉbil Kāśyapa-gōttirattu
128 Jaimini-sūtrattu Nārāyaṇa [A]ṉiruddhanāna[7] Brahmādhirājanu[kku] ēkabhōgamāgak=
129 kuḍuttōm=eṉṟu Arava[ṇai]yānāṉa[8] Pallava-Muttaraiyaṉ āṇatti-
130 yālum Brahmādhirājaṉ viṇṇappattinālum[9] śrīmukam vara Tiruva-

Ninth Plate: First Side.

131 ḻundūr-nāṭṭu brahmadēya-kkiḻavarōmum nāṭṭōmum paḷḷi-chchan-
132 da-dēvadāna-kkaṇi-muṟṟūṭṭilōmum śrīmukaṅ=kaṇḍu edir-eḻun-
133 du kumbiṭṭu talaiyi[l] vaittu vāṅgi vāśittu śrīmuka-ppaḍi Na-
134 ṉmuḷāṉkuḍi irubatteṉvēliyilum padiṟṟu-vēlikkum piḍi-śūḻn-
135 dadar[k=e]llai [।*] in-Naṉmuḷānkuḍi-ttūṇi-nilam brahmadēyamāna
136 Karuṇākaramaṅgalattukk=ellai piḍi-śūḻndadarkk=ellai [।*] Teṉpārke-
137 llai[।*] ivv-ūr nattattinniṉṟu[10] mērkku[11] nōkki vandu innum[12] peruvaḻi-
138 yē[13] vandu iḻindu [in]num[12] Naṉmulānkuḍi[14] niṉṟum Eṉṉaikkuḍikkē
139 vandu pāynda vākkālukkē(y)[15] vandu iḻindu innum[12] mērku nōkki vandu
140 [i]nnum[12] kuḷatti-naḍuvē(y) pōy innum[12] mērkku[11]=chcheṉṟ=innum[12] Naṉmuḷāṉ-
141 kuḍāṉ=eḍutta taḷiyiṉ vaḍavarugē(y) pō-innum[12] ittaḷi-viḷāgamāṇa i-

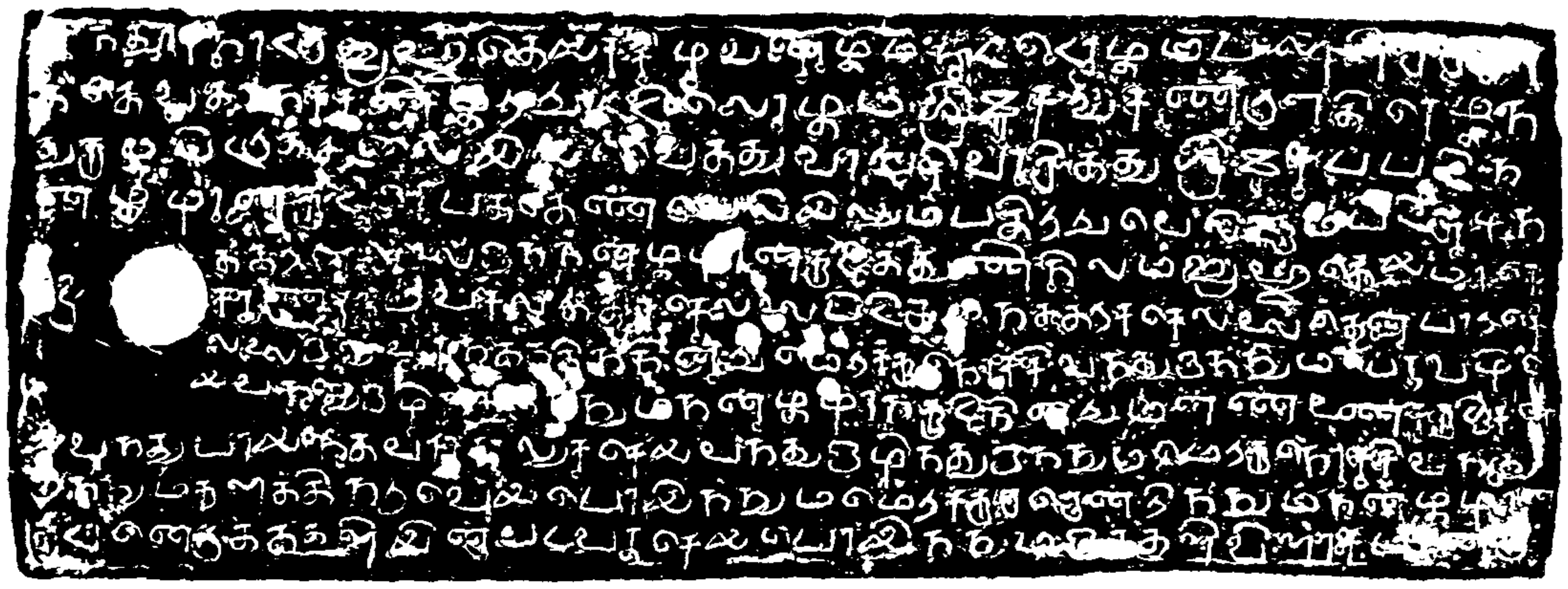
Ninth Plate: Second Side.

142 n-nattatti-naḍuvē(y) terkku nōkki-ppōy innum[12] ivv-Eṉṉaikkuḍi-
143 chcheyyiṉ vaḍavarugēy=innum[12] in-Naṉmuḷāṉkuḍi iḻan-deṅgan-dōṭṭattiṉ
144 teṉnarugē(y)[16] pōyy=innum[12] iv-Vambāvāykkēy śeṉṟu uṟṟu innum[12]=iv-
145 Vambāvāyiṉ naḍuvē(y) vaḍa[kku] tiriñju pōy=innum[12] iv-vākkāliṉ[15] naḍu-
146 vē(y) mērku nōkki pōy=innum[12]=i[v-Va]mbāvāy vaḍa-mērku nōkki-chche-
147 ṉṟ=a[ḍa]rku vaḍa-kiḻakkum=innum[12] iv-Vambāvāyē mērku nōkki
148 śeṉṟ=aḍarku[17] vaḍakkum=innum[12]=iv-Vambāvāyē(y) vaḍa-mērku nōk-
149 ki-chcheṉṟ=aḍarku ki[ḻa]kkum=iv-Vambāvāyin=ṉaḍuvē(y)[18] mērku nōkki-chcheṉ-

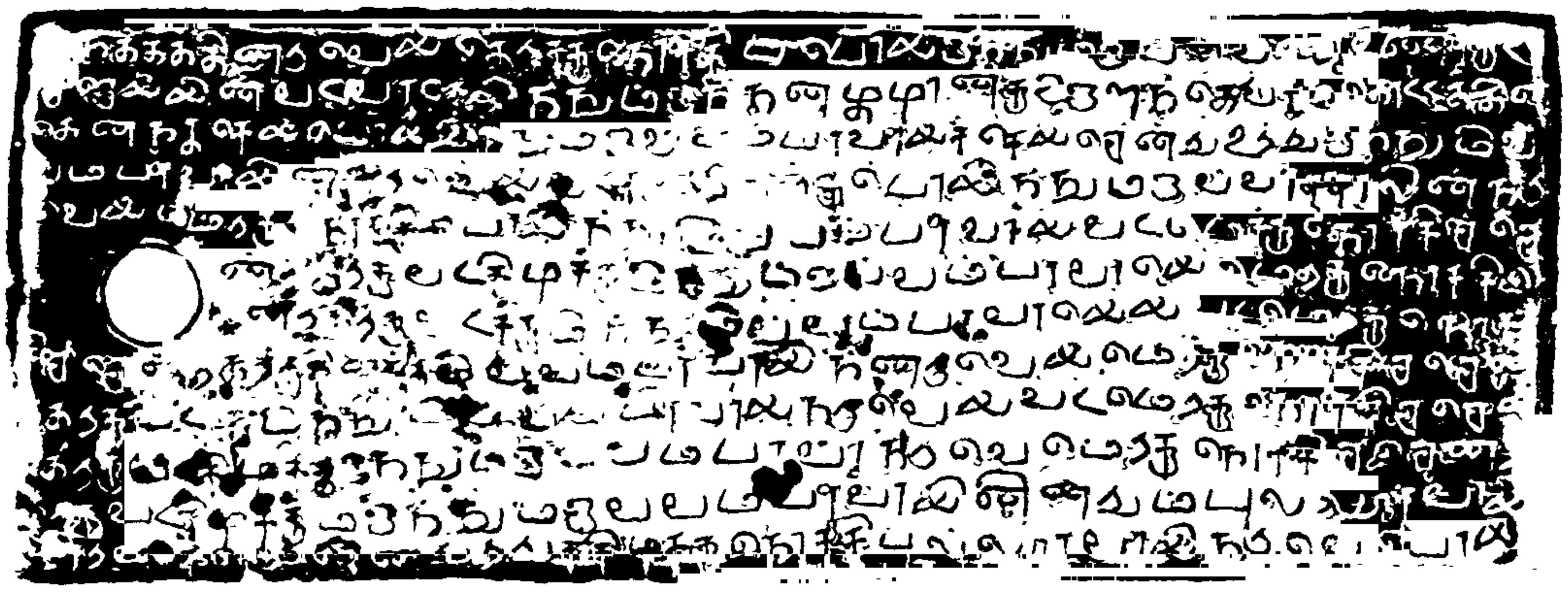
[1] The secondary *ō* of र्य्यो is at the beginning of the next line.
[2] Read ध.
[3] Read °स्थ.
[4] Read *Kō-nōy-inmai*.
[5] Read °*rkkum*.
[6] Read *Nanmulān*°.
[7] Read *Aniruddhanāṇa*.
[8] Read °*nāna*.
[9] Read °*ṇālum*.
[10] Read *nattatti-ninrum*.
[11] Read *mēṟku*.
[12] Read °*innum*.
[13] The secondary *ē* symbol of *yē* is at the end of the previous line.
[14] Read *Naṉmulān*°.
[15] Read *vāykkāl*°.
[16] Read *teṉṉarugē*.
[17] The secondary *e* symbol of *śe* is in the previous line.
[18] Read °*vāyiṉ=ṉaḍuvē*.

Anbil Plates of Sundara-Chola: the 4th year.

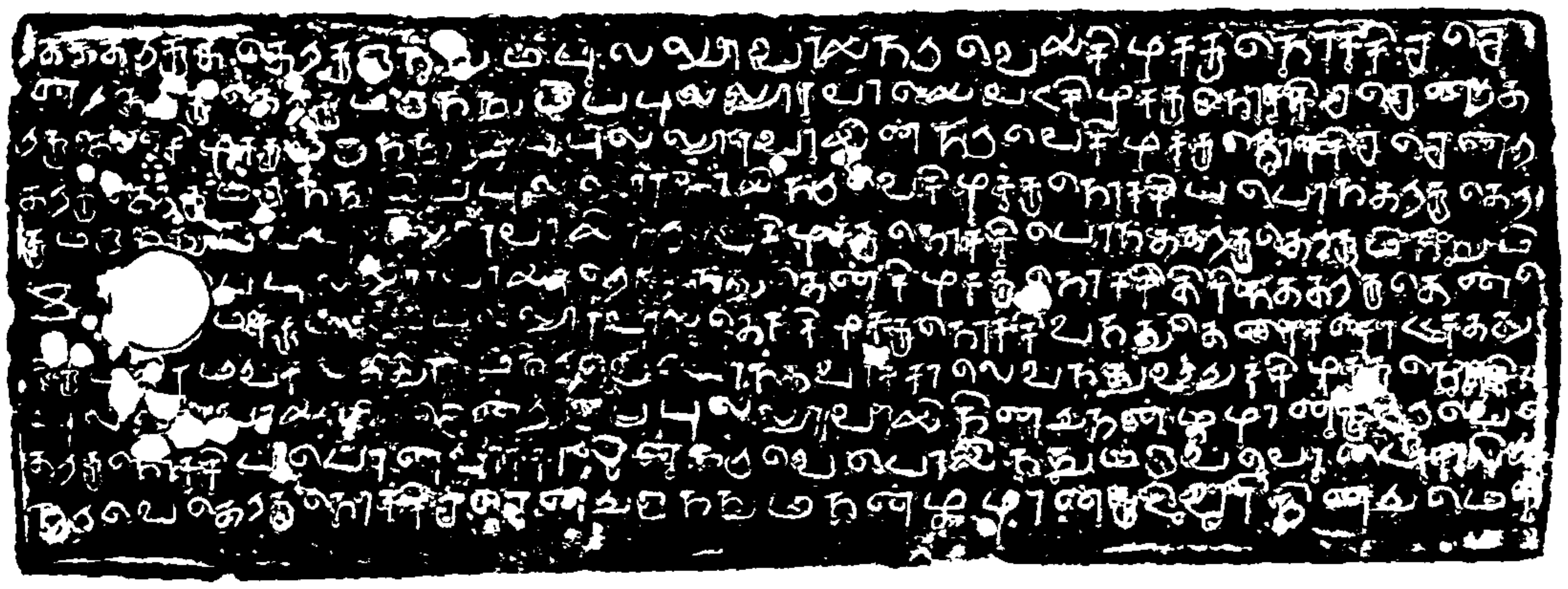
ix a.



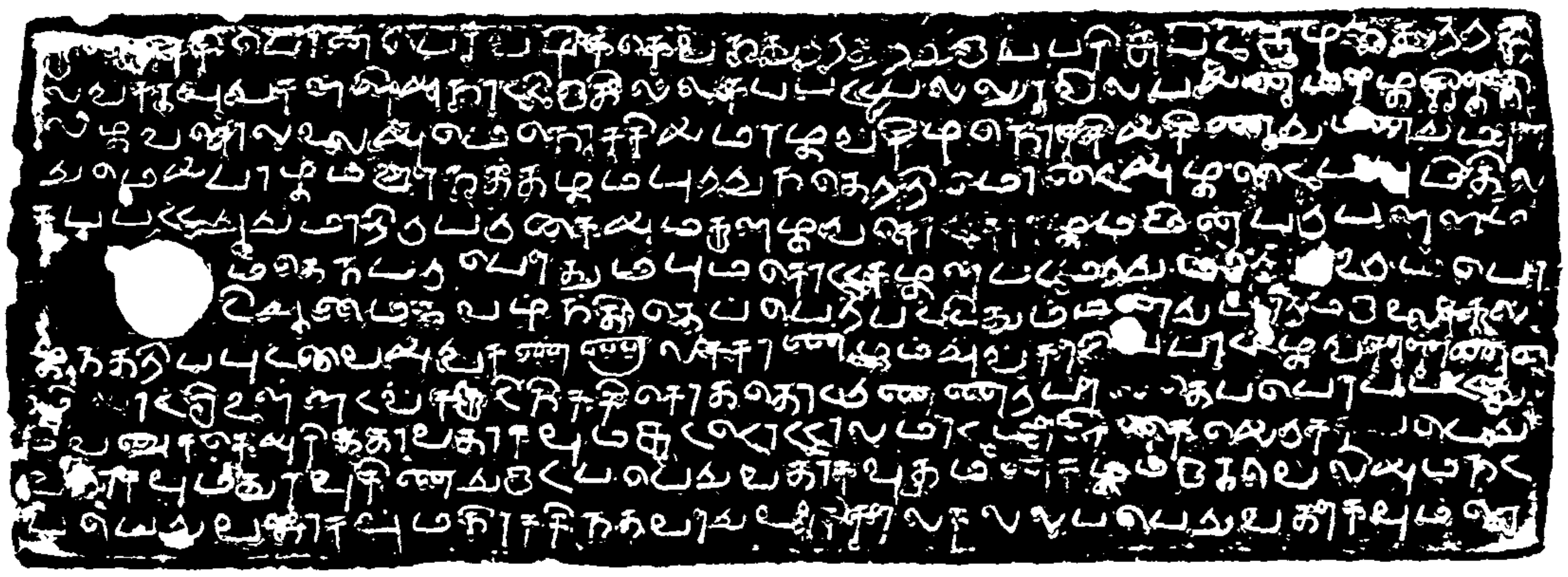
ix b.



x a.



x b.

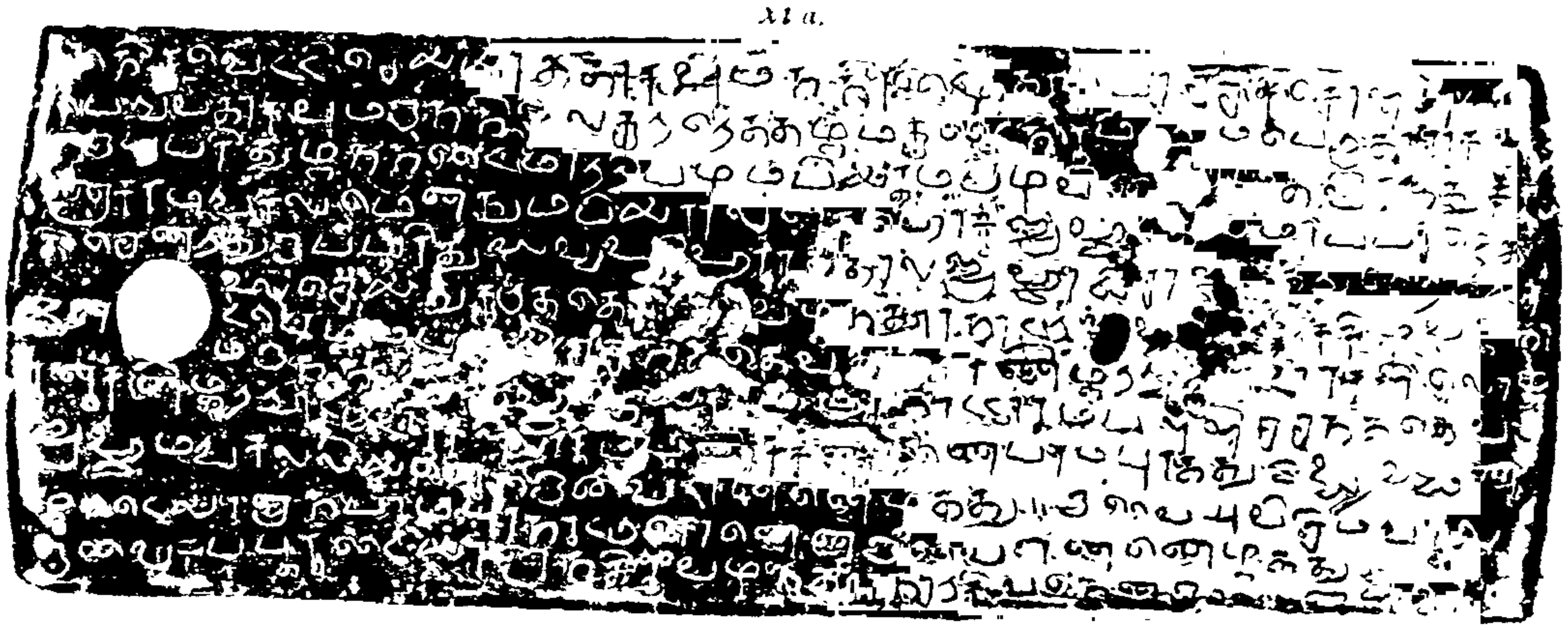


F. W THOMAS

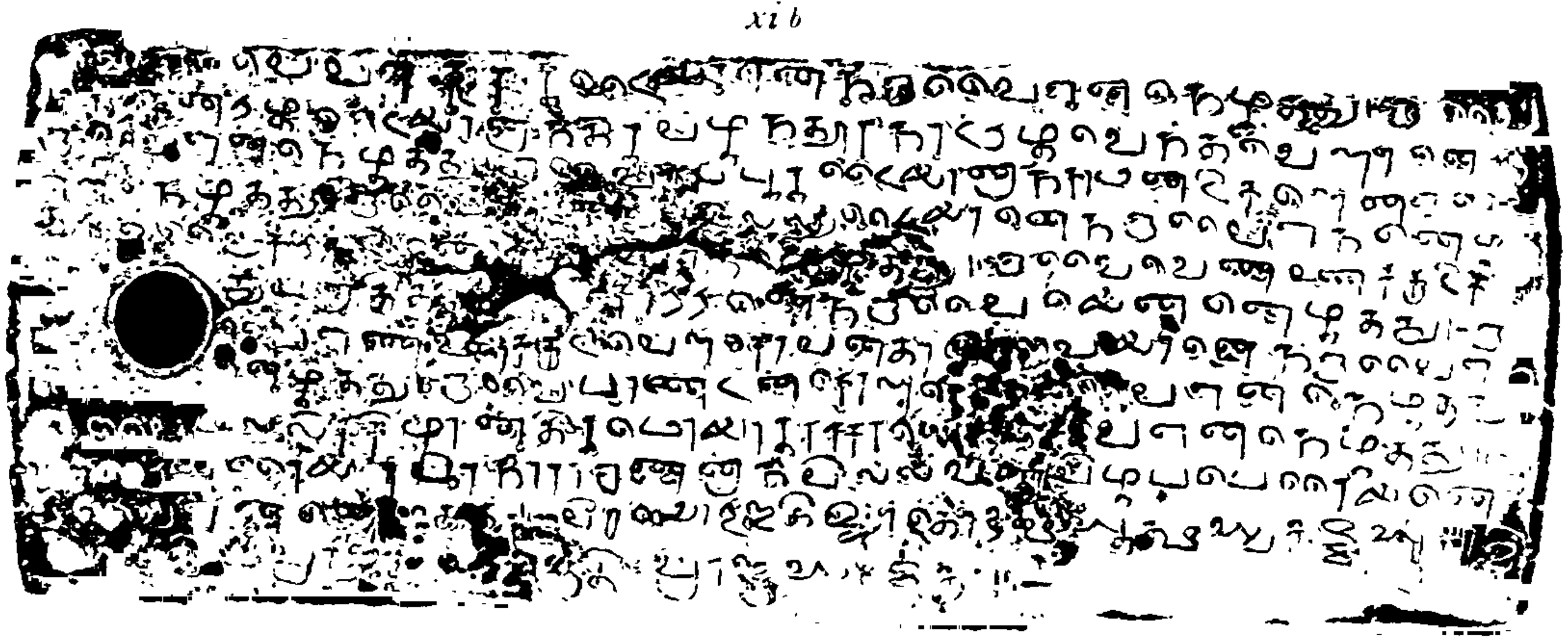
SCALE THREE-FIFTHS

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xi a.



xi b



Seal (full size)



150 [ṟ=a]daṟku vaḍa[kku]m=innum[1]=iv-Vambāvāy naḍuvē(y) vaḍa-mēṟku nōkki-chcheṉ-
151 ṟ=adaṟku vaḍa-kiḻakku innum[1] iv-vambāvā naḍuvē mēṟku nōkki-chcheṉṟ=a-
152 daṟku vaḍa-kiḻakkum innum[1] iv-vambāvāyiniṉṟum Pullūrvāyi-
153 ṉ=ṟalaikkē(y) śeṉṟ=uṟṟu=kkiḻakku nōkki Pullūrvāyi-naḍuvē[2] pōy-

Tenth Plate : First Side.

154 tt=adaṟku=tteṟku innum[1] Pullūrvāy naḍuvē(y) kiḻakku nōkki-chche-
155 ṉr=adaṟku teṟkum innum[1]=ip-Pullū[r*]vāyē vaḍa-kiḻakku nōkki-chcheṉṟ=ada-
156 ṟku teṉ-kiḻakkum innum[1]=ip-Pullūrvāyiṉ naḍuvē kiḻakku nōkki-chcheṉṟ=a-
157 daṟku teṟkum innum[1]=ip-Pullūrvāyi-naḍuvē[2] kiḻakku nōkki-ppōnd=a[da*]ṟku teṟ-
158 kum [1]innum=ip-Pullūrvāyi-naḍuvē[2] kiḻakku nōkki pōnd=adaṟku teṟkum=[1]innum=i-
159 p-Pullūrvāyāṟē vandu teṉ-kiḻakku nōkki tirind=adaṟku teṉ-
160 mēkkum[3] ip-Pullūrvāy ten-kiḻakku[4] nōkki vandu Tōraikkōṭṭagattu-
161 kkum Tirumaṅgalattukku[5] naḍuvē pōnda vākkālē[6] vandu uṟṟu=kkiḻakku nōkkip=
162 Pullūrvāyāṟē śeṉṟu ip-Pullūrvāyi-niṉṟu[7] Naṉmuḷāṉkuḍi [na]ḍuvē
163 teṟku[8] nōkki-ppōṉa vākkāliṉ[6] naḍuvē pōy=innum[1] iv-vōḍaikkālil
164 naḍuvē teṟku nōkki-chcheṉṟu innum[1] Naṉmuḷāṉkuḍi ūriniṉṟu[9] mēk-

Tenth Plate : Second Side.

165 ku[10] nōkki pōṉa peruvaḻikkē vand=uṟṟad=uṟṟu ip-pariśu piḍi-śūḻnd=uṟṟa ni-
166 laṅ-karuvuṅ-kaḷḷiyu-nāṭṭi idi(l)lagappaṭṭa palluruvil payaṉ-maramu-nīru-ni-
167 lamuṅ-gollaiyu-mēnōkkiya maramuṅ-kīḻnōkkiya-kiṉaṟu-maṉṟum kaṉ-
168 ṟu-mēyppāḻum [ūr]nattamum puṟṟun=teṟṟi[yu*]m=ōḍaiyum=uḍaippum=idila-
169 gappaṭṭa āṟum=āṟiḍu paḍugaiyum kuḷamum koṭṭagāramum mīṉ-paḍu ṟaḷḷamu-
170 m tēn-paḍu poḍumbum kōṭṭagamuḷpaḍa maṟṟum . ṟ . uḍumbō-
171 ḍi āmai-tavaḻndid=eppērpaṭṭidum[11] maṉṟu-pāḍu ilai-kkūla-
172 mun=taṟi-ppuḍavaiyuṅ=kaṇṇāla-kkāṇamum aṅgāḍi-ppāṭṭamuṅ kārāṇ-
173 mai[12] mīyāṭchi uḷḷaḍaṅga kuḍinīkki kō-ttoṭṭuṉṉaṟpālad=eppērppaṭṭadu-
174 m=ivaṉukkē(y) urittāvadāgavum [||*] śuṭṭ-ōṭṭāl māḍa-māḷigai(y) eḍukka-pperu-
175 vad-āgavum [||*] turavu kiṉaṟu iḍa pperuvadāgavu[m][||*] damaṉagamum iruvēliyum naḍa-
176 pperuvadāgavum [||*] nīrkk-īndavāṟu vākkāl[6] kalla-pperuvadāgavum [||*] śe-

Eleventh Plate : First Side.

177 nnīr-veṭṭi śeyyādadāgavum=annīr-aḍaittu-ppāchchi-kkoḷḷa-p-
178 peruvadāgavum [||*] in-nīril kuṟṟ-ēttamum kuḍainīru-maṟṟum peṟādāṅāgavu-
179 [m][||*] ip-paridu[13] munnaḍai māṟṟi paḻam-piyarum palavi[r*]ai[yu*]m tavirndu Karu-
180 ṇākaramaṅgalam-eṉṉum[14] piyarāl[15] ēkabhōga-brahmadēyamā-ppādōt-
181 ti śeṉṟadu ip-paridu[13] sarvva-pa[ri]hārattāl Brahmādhirājaṅkku araiyō-
182 lai śeydu kuḍutt[ōm Tiru]vaḻundūr-nāṭṭu [brahmadēya]-kkiḻavaru[16]-nā-

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[1] Read °iṉṉum. [2] Read °vāyiṉṉaḍuvē.
[3] The secondary ē symbol of mē is in the previous line. Read mēṟkum.
[4] Read teṉ°. [5] Read °maṅgalattukkum. [Sic in text.—Ed.]
[6] Read vāykkāl°. [7] Read °vāyiniṉṟum.
[8] The secondary e of te is in the previous line. [9] Read ūriniṉṟu.
[10] Read mēṟku. [11] Read °paṭṭadum.
[12] The secondary ai symbol of mai is in the previous line. [13] Read ip-pariśu.
[14] Read eṉṉum. [15] Read pērāl.
[16] Read °kiḻavarum.

183 ṭṭōmum pa[ḷḷi-chchanda]-dēva[dāna]-kkaṇi-muṟṟ[ūṭṭu] ūrgaḷilōmu-
184 m [||*] in-nā[ṭṭu bra]hmad[ē]ya-kkiḻavaru[1] nāṭṭārum paḷḷi-chchanda-dēva[dā]-[2]
185 ṉa-kaṇi-muṟṟūṭṭu ūrgaḷilārum paṇikka e[ḻu*]diṉē[ṉ*] Pāmburattu **maddhyasthaṉ**
186 Brahmamaṅgalliyaṉēṉ[3] ivai eṉṉeḻuttu || ivai Aviśimaṅgala-
187 m-uḍaiyāṉāṉa[4] Pāmpuranāṭṭu-kkōṉēṉ ivai eṉṉeḻuttu ||-
188 ivai Kappūr-uḍaiyāṉāṉa[4] Tiruvaḻundūr[5]-nāḍu-kiḻavaṉēṉ[3] ivai eṉṉeḻu[6]-

Eleventh Plate: Second Side.

189 ttu ||- ivai Vaḷagā(r)ruḍaiyāṉēṉ[3] ivai eṉṉeḻuttu[6] | ivai
190 Neṟkuṉṟam-uḍaiyāṉāṉa[4] Tiruvaḻundūr-nāṭṭu-mūvēndavēḷāṉēṉ[3]
191 ivai eṉṉeḻuttu[6] ||- ivai Kappūr-uḍaiyāṉāṉa[4] Kāmaṉaḍigaḷēṉ ivai
192 eṉṉeḻuttu[6] ||- ivai . . . . . [y]ill-uḍaiyāṉēṉ[3] ivai eṉṉeḻut-[6]
193 tu ||- ivai Kaṟkuḍi . ṉa . . . . . . yāṉṉeḻuttu[6] ||- ivai Veṉṉaikkuḍi Kamu-
194 duvaṉ-Ādittata . . . . K[o]ṟṟaṉēṉ[3] ivaiyeṉṉeḻuttu ||- i-
195 vai Eṉṉaikkuḍi vēḷkōvaṉ Tā . . . . . vayāṉēṉ[3] ivai eṉ-
196 ṉeḻuttu[6] ||- ivai Pāṇḍaṉ Kēraḷa[ṉēṉ ivai] eṉṉeḻuttu[6] ||-
197 ivai Mallikiḻāṉ Tirumōyārūrkkā . ē . . . [v]ai eṉṉeḻuttu[6] ||-
198 ivai Araiyaṉ Vīranārāśaṉaṉāna[7] Villavaṉ Viḻuppēr-[ar*]aiyaṉēṉ[3]
199 ivai eṉṉeḻuttu ||- Vīrachōḷa iti khyātō dakshas=taksha[s*]=svakarmmasu[|*] akhi-
200 . . . . khilaprājñā . . . . [bhra]ti . prājñasammataḥ ||-

TRANSLATION.

(Verse 1) May the two lotus-like feet of the consort of Lakshmī (Vishṇu) grant to you prosperity as long as the stars exist—(feet) which highly exhibit the splendour caused to be doubled by (their) contact with the lotus-like hands of her (Lakshmī) whose abode is the lotus flower and of Earth, or else play the part of the moon with the lotus-like hands of Śambhu (Śiva) (*i.e.*, cause the hands to fold together as in salutation).[8]

(Verse 2) May the arms of Hari, whose extremities glitter over the row of diadems of *Dikpālakas* (the guardians of the eight quarters of the globe), while frivolously fondling with them; sportively hanging from which a multitude of weapons shines throughout the encircling horizon; which expanded (themselves) at the time of the sacrifice performed by Bali; and which resemble in splendour a number of hills of sapphire, give you good fortune as long as the world exists.[9]

(Verse 3) May the club-like arms of him who wears the crescent of the moon (Śiva), which in the function of the dance cause the alarm of unexpected annihilation of the world in (the minds of) all the gods and demons, terrified at the sound issuing out of the big caverns of the whole circle of hills in the universe which are drawn (or attracted) with force, and which stretch up to the extreme limits of the circle of the quarters, give you abundant fortune for a long time.

1 Read °*kiḻavarum.*

2 The secondary *ā* of *dā* is in the next line.

3 Read °*nēn.*

4 Read °*nāṉa.*

5 Read *nāṭṭu.*

6 Read °*eṉṉeḻuttu.*

7 Read °*Nārāyaṇanāṇa.*

8 The lotus flower opens at the rising of the sun and closes at the rising of the moon.

9 Vishṇu in the form of a dwarf (Vāmana) appeared before the demon king Bali, who held the sovereignty of the three worlds, and obtained a promise of as much land as he could measure in three steps during the sacrifice. But Vishṇu subsequently assumed the all-pervading *Virāṭ* form and cast Bali down to *pātāla*, where he was allowed to rule.

(Verse 4) May that light, which is watchful in the pastime (or sportive act) of (being) employed in creating many worlds, which has its sight fixed at the tip of the nose, which has a mass of braids of hair with the splendour of lightning, which dwells in the lotus springing out of the navel of the husband of Lakshmī (Vishṇu), which is self-created, and which is seated in the *svastikāsana* posture, fulfil your desire for a long time.

(Verse 5) May the **Chōḷa** family, whose origin was the light which proceeded from the eye of Vishṇu, which is the abode of Vishṇu, which is eternal, which is divided into twelve,[1] which is the highway for final emancipation, and in the course of sacrifices (performed) by the kings born of which (family) the god who is beyond perception himself personally carries off his own sacrificial offerings, protect the world.

(Verse 6) There was an expanded lotus flower sprung forth from the navel of the lotus-eyed (Vishṇu), like the orb of the sun (rising) from the water of the ocean.[2] Brahmā, cause of the creation of the three worlds, manifested (himself) resting on the golden seat which is the pericarp of that lotus.

(Verse 7) From him (Brahmā) sprang Marīchi. From this (Marīchi) was born **Kaśyapa** of great glory. Thence (from Kaśyapa) arose the great light called Aryaman (the Sun), who is the eye (as it were) of the three worlds.

(Verse 8) This family of Śibi, which was an embodiment of prosperity (brilliant at the rising), the seat of splendour (which was a mass of light), which subdued the whole world (an ornament of the earth), which removed ignorance (entirely expelled darkness), which destroyed the great splendour of all hostile kings (the great light of his enemy, the moon),[3] which was the permanent (seat of) joy of (Lakshmī), the beloved of the lotus (who naturally delights the lotus flowers by blossoming), and which delights by its glory (and pleases with its effulgence), sprang (forth) (as the sun) itself from the sun.[4]

(Verse 9) Then king **Mahāvīra**, who gave oblation in the sacrifice (called) *Upasad* with thousands of *mahāvīras* (a kind of vessel filled with *sōma* juice), was born in that family.[5]

(Verse 10) **Rudrajit** was born in his family. From him came king **Chandrajit**. From this king, whose actions resembled those of Kubēra (the god of wealth), **Uśīnara** came into existence.

(Verse 11) From this (Uśīnara), the ornament of kings, was born **Śibi,** who out of compassion protected the (life of the) dove's young by (offering) the flesh cut out of his own body and weighed in a scale, who was the lord of the earth as far as the encircling oceans, and who was self-controlled.[6]

(Verse 12) In the family of this (Śibi), and after (many) kings, whose pairs of lotus-like feet were illumined red by the red light of the jewels flashing in the diadems of kings, and who acquired in battle everlasting fame, prosperity and glory, had gone to heaven, (king) **Chōḷa** was born, whose very appellation is owned by the kings in his family together with the dominions.[7]

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[1] There is a reference here to the twelve suns born of Aditi and Kaśyapa.

[2] The simile will be apparent, when it is remembered that Vishṇu is always represented as of blue colour.

[3] Unless *rāja* is interpreted to mean 'moon,' the passage cannot be taken as an attribute in the case of the sun.

[4] Conveys the idea that Śibi, whose lineage is given below, was born of the Sūrya-vaṁśa; because the Chōḷas claim descent from Śibi, they are known by the name Śembiyan, which is held to be an adjectival form of Śibi.

[5] As the fetching of the white horse appears from the context to be the meritorious act of the king, it must refer to the *śvētāśva* of Indra. The lexicon *Mēdinī-kōśa* mentions *śvēta-turaṅga* as synonymous with Mahāvīra.

[6] Refers to the story of the *Agni-purāṇa*, in which Sibi is said to have offered his own body to save the life of a dove which was pursued by a hawk, the dove and the hawk being the gods Agni and Indra in disguise, who wished to test the liberality of the king.

[7] The composer intends by this verse to show that the kings of this family added the title "Chōḷa" to their names and that their country also was called the "Chōḷa" country.

(Verse 13) In that family, when the kings beginning with **Śenni, Kiḷḷi** and (kings) likewise beginning with **Karikāla** had reached the city of the gods (heaven), after ruling the whole earth exclusively, (there) was born the king called **Kō-chchenganṇān,** who built temples for the lord of Gaurī (Śiva) in all the countries. Then **Nallaṭikōn,** the crest-jewel of kings, was born from him (Kō-chchengaṇṇān).

(Verse 14) Then was born **Vaḷabha,** the splendour of whose lotus-like feet was distinctly (visible) on the crests of kings and whose fire of anger was quenched by the water (tears) flowing from the eyes of the wives of the enemies who were conquered by his arms.

(Verse 15) In his family was born the chief of kings called **Śrīkaṇṭha,** on whose chest were imprinted marks of saffron from Lakshmī(Śrī)'s embracing his neck.

(Verse 16) There was then the crest-jewel of kings, named **Vijayālaya,** who had powerful arms and who was the abode of victory in battle.[1]

(Verse 17) From this king, who bore on his hands the marks of conch (*śaṅkha*) and wheel (*chakra*), like the enemy of (the demon) Naraka (his weapons *śaṅkha* and *chakra*), and who possessed unimpeded valour and splendour, was born the king named **Rājakēsari,** who had great glory and fortune,

(Verse 18) (and) by whom the row of large temples of Śiva, as it were banners of his own victories, lofty and unacquainted with defeat (collapse), was built of stone on the two banks of the (river) Kāvērī from the Sahya mountain, inhabited by the lordly elephants whose cheeks dripped with (their) temple juice incessantly flowing, even to the ocean (which has) the moon playing on the folds of its big restless waves.

(Verse 19) From (this) Indra among kings was also born king **Vīra-Chōḷa** for the prosperity of the world, like the moon from the great ocean and like the sun from the Udaya mountain.

(Verse 20) In him valour had its goal, skill was incarnate, courage had a (steady) hold, goodness found a protector, the earth had good king, poetic art a proper seat, skill in the (fine) arts found a common shelter, and his fame caused astonishment in all quarters.

(Verse 21) This king sportively extirpated the kings who were firmly established and replaced them. He reduced **Madurā** also to a wretched condition and took away the arrogance of the conceited.[2]

(Verse 22) This same king married the daughter, resembling regal glory incarnate, of the **Kēraḷa** king, who was also called **Paḻuvēṭṭa-rayar.**

(Verse 23) Like unto victory born of prowess and policy, and like the unequalled heaven, the outcome of sacrifice and sacrificial gifts, a son named **Ariñchika,** of unequalled fame, was born to these two.

(Verse 24) Like Vishṇu, (who married) Lakshmī, the daughter of the ocean, with her beautiful thighs, and like Śiva, who bore on his crest Bhāgīrathī, the daughter of the king of mountains (Pārvatī), the lord of kings married the blessed woman (**Kalyāṇi**),[3] a pre-eminent abode of virtue, born of the family of the **Vaidumba** king, who was a part (incarnate) of Śiva.

(Verse 25) To him was born of this (woman) a son, who possessed a multitude of good qualities which belonged to his grandfather and his name as well,[4] and whose two lotus-like

[1] There is a pun on the word Vijayālaya.

[2] The conquest of the Pāṇḍya dominions and the destruction of **Madurā** acquired for him the special title "Madiraikoṇḍa" ("who took Madurā"), which Vīra-Chōḷa, commonly known as Parāntaka, generally bore.

[3] It is also possible that this wife of Ariñjaya was called Kalyāṇī.

[4] The name of his grandfather, as mentioned above, is Vīra-Chōḷa, whose other name Parāntaka appears later on in this record. It is, therefore, a matter for consideration whether Sundara-Chōḷa had the surname Vīra-Chōḷa also in addition to the name Parāntaka.

feet played with the crests of kings; and, while the circular earth rejoiced solely in the barrier of his arms, Śēsha (the serpent king supporting the earth) bears aloft at ease his housand heads, being free from the burden ;

(Verse 26) (a son) who quite surpassed Cupid in beauty and who received (therefore) the auspicious name **Sundara-Chōḷa** (*i.e.*, the handsome Chōḷa).

(Verse 27) Also, this king, by his feet (that are the rays) coming in contact with the tops of multitude of crests of kings (which are the mountains), by making the complete circle of the whole earth deeply attached (*rāga*=(1) attachment, (2) red colour), by dispelling on all sides the ignorance (which is the mass of darkness), by his eminent renown (which is the light) reaching all the quarters, and being the sole cause of delight of Lakshmī (which is the lotus flower), displayed immediately after he was born the splendour of the newly risen sun.

(Verse 28) The elephants of this (king), which have no elephants as rivals, play› caressing in sport the female elephants, being relieved from the fatigues of journeying by the breeze that brings a festival of cold, due to the breaking up of long sea-waves coming in contact with it, in the dense forests of the sea-shore, crowded with the palm, the *sāla*, the *tamāla*, the areca-(palm) and the plantain trees and betel (creeper).

(Verse 29) His elephant never turns back from the battle-field, defeated by the hostile army and forsaking (its) burthen (*i.e.*, the rider). In his realm has been no man who died of any disease, though he were void of relatives.

(Verse 30) The dust (raised by) the army of this king leads the multitude of gods dwelling in the heaven to conjecture thus :—Is it that the circular world has reached the sky through desire to have a look at the heaven, or else the support·r of the world, wishing to create the world, spreads the clouds of dust (*rajas*) ? or alas ! perhaps (it is) the expansion of the smoke of the spreading fire of the destruction of the world.

(Verse 31) This (king), whose lotus-like feet are placed upon the crests of kings and whose fame is praiseworthy, has a respected minister named **Aniruddha,** who is the chief abode of conciliation, and the best of Brāhmaṇas, and who lives at the Brāhmaṇa village (*agrahāra*) (called) **Prēma.**[1]

(Verse 32) He (the minister) is the seat of prosperity, the source of fame, the birthplace of glory, the abode of wisdom, the home of liberality, the natal land of goodness. the pleasure house of devotion towards the lotus-like feet of the husband of Lakshmī (Vishṇu), the dwelling of Śruti, the family deity of the multitude of good qualities, a great mansion of right conduct.

(Verse 33) He endowed, for as long as the cosmic age exists, a great feast during the illustrious festival (in the month) of Phālguna, together with a host of requisites, in honour of the illustrious (god) **Raṅganātha,** the appetite of whose majesty, when he was hungry, the fourteen regions, with their mountains, islands, forests and encompassing oceans, did not suffice to satisfy.

(Verse 34) His father was **Nārāyaṇa,** the best among the self-controlled, whose fame the oceans proclaim, just as his disciples expound his good qualities.

(Verse 35) His mother made an endowment for providing sumptuous meals, supplied with all side-dishes, (served) in a silver vessel, to a learned Brāhmaṇa every day till the world's end, and also a big lamp to Hari (Vishṇu) at Śrīraṅgam.

(Verse 36) His grandfather was **Aniruddha,** who maintained the sacred fire and who made a gift of a great midnight offering to the lord of Śrīraṅgam.

(Verse 37) His great-grandfather was **Ananta** (= Vishṇu), come to the earth from the Milk Ocean for the purpose of showing hospitality to all Brāhmaṇas, and a shower to the crops which were the entire company of needy supplicants.

[1] Aṉbil, the village where these plates were found, is derived from the base *aṉbu*, which is the Tamil equivalent of the Sanskrit word *prēma*.

(Verses 38-41) To this Brāhmaṇa (minister), who belongs to the Jaimini *sūtra* and the Āvēṇika *gōtra*, the king, out of affection, gave the village called **Karuṇākara-maṅgalam,** consisting of 10 *vēlis* of land, in **Nalviḷāṉkuḍi** in the great province of **Aḻundūr,** inclusive of the taxes *kārāṇmai*, *mīyāṭchi* and *antarā*,[1] and changing its old name and residents[2]—abounding in crops, together with tanks, trees, pleasure gardens, wells, ant-hills and ponds, with the boundaries marked by (the circumambulation of) a female elephant and endowed with all privileges.

(Verse 42) Himself being the foremost king of the *kshatriyas*, this pre-eminent king, lord of the land, showed great affection towards this lord of Brāhmaṇas by conferring upon him the title **Brahmādhirāja** (*i.e.*, king (*rāja*) of the Brāhmaṇas).

(Verse 43) **Aravaṇaiyāṉ,** known as **Pallava Mūddhādhirāja,** was the executor (*ājñapti*) of this grant. The petitioner (*vijñapti*) was Brahmādhirāja himself.

(Verse 44) As long as the sea-girt earth supports the elements, as long as the king of serpents (Śēsha) sportfully supports the earth by his (thousand) heads, illuminated by the rays of their jewels, as long as on his (Śēsha's) coils Vishṇu with Lakshmī takes his ease, so long may this *agrahāra* enjoy without a break undisturbed prosperity on earth.

(Verse 45) Though a Chakravartin king to whom hosts of kings bow down, **Parāntaka** thus entreats all future kings also :—" Oh kings protect my charity."

(Verse 46) Of **Bhaṭṭa-Datta,** who was an ocean for the rivers of learning, a mine of the most spotless good qualities, a moon to the ocean which was the family of Parāśara, and a bee at the lotus-like feet of the consort of Lakshmī (Vishṇu) (or the disciple of Śrī Nātha=Nāthamunigaḷ), the son, **Mādhava-Bhaṭṭa** *Yajvan*, composed this *praśasti* (grant), bedecked with various meanings.

TRANSLATION OF THE TAMIL PORTION.

Ll. 123-124. The fourth year (of the reign of) the king **Rājakēsarivarman.**

Ll. 124-130. When the royal order which was passed by the order of **Aravaṇaiyāṉ** *alias* **Pallava Muttaraiyaṉ** at the request of (Aniruddha) **Brahmādhirājaṉ,** stating, " We (the king) gave to **Aniruddha Brahmādhirāja,** son of **Nārāyaṇa** of the Kāśyapa *gōtra* (and Jaimini *sūtra*), (a resident) of **Aṉbil** in the **Maḻanāḍu,** as an *ēkabhōga*, ten *vēlis* of land in **Naṉmuḻāṉkuḍi** in their *nāḍu*," came to us, the owners of the *brahmadēya* (land granted to Brāhmaṇas), to the people of the *nāḍu* (division), to the residents in the lands belonging to Hindu temples and non-Hindu places of worship (*dēva-dāna* and *paḷḷi-chchanda*) and in the freeholds enjoyed by the *kaṇis* (*kaṇimuṟṟūṭṭu*)[3] in the **Tiruvaḻundūr** *nāḍu*, belonging to the diseaseless king,

Ll. 130-136. We, the owners of the *brahmadēya*, the people of the *nāḍu*, the residents in the lands belonging to the *dēva-dāna* and *paḷḷi-chchanda* and the freeholds of the *kaṇis* of the **Tiruvaḻundūr** *nāḍu*, seeing the royal order (entering our village), went in advance (to receive it), worshipped it, placed it on our heads, took it and read it, and according to the royal order defined the boundaries as follows, by making a female elephant circumambulate the ten *vēlis* of land out of the twenty-eight *vēlis* of which **Naṉmuḻāṉkuḍi** is composed :—These are the boundaries of the *brahmadēya* called **Karuṇākara-maṅgalam,** which was the land cut out of this **Naṉmuḻāṉkuḍi** and which was circumambulated by a female elephant :—

Ll. 136-173. The boundaries on the south : going from the village site of this village (Naṉmuḻāṉkuḍi) westwards; going further towards the high road (*peruvaḻi*) ; descending (thence), going further to the channel which flows from **Naṉmuḻāṉkuḍi** into **Eṉṉaikkuḍi** ;

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[1] In Tamil records we meet with the word *antarāyam*.

[2] In Tamil this phrase is expressed as *palaṅguḍi tavirndu*.

[3] *Kaṇi-muṟṟūṭṭu*: *kaṇi* is the *tadbhava* form of *gaṇi* and means an astrologer : this name occurs as the class-name of astrologers in Malabar, where they are called the *kaṇiyāns*. *Muṟṟūṭṭu* means 'that which feeds fully'; this word indicates the freehold nature of the lands held by them ; it occurs also in literature.

going still further to the west; going further by the middle of the tank; going still further west; going still further by the north of the shrine erected by **Nanmuḷāṅkuḍān**; going still further through the middle of the land on which this temple is situated, in a southerly direction; going still further by the northern boundary of the cultivated lands (belonging) to **Eṇṇaikkuḍi**; going still further by the southern boundary of the young cocoanut garden of this **Nanmuḷāṅkuḍi**; having gone still further to this *vambāvīy* (the canal called Vambā[1]) and reached it; going still further and taking a northerly direction from the centre of this *vambāvāy*: going still further along the middle of this canal in a westerly direction; going still further in a north-easterly direction to this *vambāvāy*, which itself flows westwards; going still further to the north of this *vambāvāy*, which flows to the west; going still further east of this *vambāvāy*, which flows (here) in a north-westerly direction; to the north-east from the middle of this *vambāvāy*, which runs to the west; going still further from this *vambāvāy* to the source of the *vāy* (canal) flowing through **Pullūr**; having reached it, turning towards the east and meeting the middle of the *vāy* of Pullūr in a southerly direction; going still further in a southerly direction from the middle of the **Pullūrvāy**, which runs eastwards; still going further in a southerly direction from the **Pullūrvāy**, which runs in a north-easterly direction; going still further south from the middle of this **Pullūrvāy**, which runs in an easterly direction; going still further south from this middle of the **Pullūrvāy**, which has an easterly course: going still along the course of this **Pullūrvāy** and going south-west, where it turns towards the south-east; going to the south-east of this **Pullūrvāy** to the canal which flows between **Tēraikkōṭṭagam** and **Tirumaṅgalam**, and, having reached it, going along the **Pullūrvāy** in an easterly direction; having gone to the middle of the canal which branches off from this **Pullūrvāy** and passes through **Nanmuḷāṅkuḍi** in a southerly direction; going still further from the middle of this canal, which empties itself into a pond; and having gone still further and reached the high road which leads westwards from the village of **Nanmuḷāṅkuḍi**: thus, having returned, circumambulating with the female elephant, we marked (the boundaries of) the land thus defined by erecting mounds of earth (*karu*) and planting cactus. The several objects included in this land,—such as fruit-yielding trees, water, lands, gardens, all up-growing trees and down-going wells,[2] halls, wastes in which the calves graze, the village site, ant-hills, platforms (built round trees), ponds, breaches in rivers; rivers, the alluvial deposits left (on either side) by these, tanks, palaces,[3] fish-ponds, the clefts (in rocks, etc.) in which the bees construct their hives, minor temples contained within this (land granted); and all other lands, such as on those on which the guana runs and the tortoises crawl;[4] and taxes, such as the income from places of justice (*manṟu-pāḍu*),[5] on (betel) leaves, the clothes per loom,[6] on marriages,[7] the lease of

[1] *Vambāvāy.* This word is a compound of *Vambā* + *vāy* = 'the channel known as Vambā' or 'the channel that goes through Vambā or belongs to it.'

[2] These are literal translations of the phrases *mēṇōkkiya-maram* and *kīṇōkkiya-kiṇaṟu*. They mean simply the trees which have an upward direction and the wells which have a downward direction.

[3] The word *koṭṭagāram* occurs in an inscription edited in *S. I. I.*, Vol. II, pp. 55 and 57, where it is translated as 'stables,' Sanskrit *kōshṭhāgāra*.

[4] The land rushed over by guanas are generally covered over by shrubberies; the uncleared ground overgrown by brushwood; that is, dry land scarcely known to moisture; whereas the land crawled over by tortoises is such as could only be near water, so that these amphibious animals could live in the water; that is, land situated very near water-courses or tanks.

[5] *Manṟu-pāḍu* is a compound made up of *manṟu*, 'a place of justice,' 'a court house': cf. the phrase *manṟāḍuvadu*, which means 'pleading before a court of justice'; and *pāḍu*, which is a noun form of *paḍu*, 'fall,' 'accrue,' etc.; *manṟu-pāḍu* therefore means 'what accrues from places of justice by way of fine, confiscation,' etc.

[6] *Taṟippuḍavai* appears to mean a tax of a certain number of cloths spun in each loom; it means *ōr-ōr taṟikk-iḍaikkaḍava puḍavai*.

[7] *Kaṇṇāla-kkāṇam*, literally 'a *kāṇam* (of gold) on marriages.' I believe it must correspond to certain *kāṇikkai* (*kāṭchi* as it is termed) which is generally taken to the *jenmis* by their tenants some time before a marriage to obtain his permission, blessing and *bhakshish*; in those days also people would have taken a *nazar* of a *kāṇam* of gold to the representative of the king and paid it as a *kāṇikkai* (*kāṭchi*).

markets, *kārāṇmai* and *mīyāṭchi*,[1] all included; the old tenants being evicted; all articles which are fit for the consumption of the king—all these shall become his (Aniruddha-brahmādhirāja's).

Ll. 173-174. He shall be at liberty to erect halls and upper-storeys with burnt bricks (tiles);

Ll. 174-175. to dig big and small wells (*turavu* and *kiṇaṟu*); to cultivate the (sweet-smelling) plant *damanagam* and the root *iruvēli*; to cut channels in accordance with the gradients.

Ll. 176-177. He need not do *śeṉṉīr-veṭṭi*,[2] but by damming such water he shall irrigate (his fields); no one shall employ small piccottas, *kuḍainīr*, etc.[3]

Ll. 178-179. This arrangement was made by doing away with the old institutions and changing the old name and taxes, under the name of **Karuṇākara-maṅgalam,** constituted (?)[4] an *ēkabhōga-brahmadēyam.*

Ll. 180-183. We,—the owners of the *brahmadēyam,* the people of the *nāḍu,* the residents of the villages set apart as *paḷḷi-chchandam, dēva-dānam* and *kaṇi-muṟṟūṭṭu,* of the **Tiruvaḻundūr**-*nāḍu,*—have made this arrangement by removing all taxes and getting it recorded on a palm leaf meant to be preserved (in the palace records)[5] in favour of the Brahmādhirājar.

Ll. 183-185. I, **Brahmamaṅgalyaṉ** of **Pāmburam,** the *madhyasthan,* wrote this, being ordered by the owners of the *brahmadēyam,* the people of the *nāḍu* and residents of the villages set apart as *paḷḷi-chchandam, dēva-dānam* and *kaṇi-muṟṟūṭṭu*; this is my signature.

Ll. 185-186. This is my signature, **Aviśimaṅgalam-uḍaiyāṉ** *alias* **Pāmburanāṭṭu-kkōṉ.**

L. 187. This is the signature of **Kappūr-uḍaiyāṉ** *alias* **Tiruvaḻundūr-nāḍu-kiḻavaṉ.**

L. 188. This is the signature of **Vaḷagūr-uḍaiyāṉ.**

Ll. 189-190. This is the signature of **Neṟkuṉṟam-uḍaiyāṉ** *alias* **Tiruvaḻundūr-nāṭṭu-mūvēndavēḷāṉ.**

Ll. 190-193. This is the signature of **Kappūr-uḍaiyāṉ** *alias* **Kāmanaḍigaḷ**; this is the signature of . . . . . **ill-uḍaiyāṉ**; this is the signature of . . . . . of **Kaṟkuḍi**; this is the signature of **Kamudavaṉ Ādittaṉ** of **Veṇṇaikkuḍi** *alias* **Koṟṟaṉ.**

Ll. 194-198. This is the signature of **Tā** . . . . the *vēḷkōvaṉ*[6] of **Eṇṇaik-kuḍi**; this is the signature of **Pāṇḍan Kēraḷaṉ**; this is the signature of **Mallikiḻāṉ Tiru-mōyārūrkkā** . . . . . this is the signature of **Araiyaṉ Vīranārāyaṇaṉ** *alias* **Villavaṉ Viḻupperaraiyaṉ.**

Ll. 198-199. The smith who is called **Vīra-chōḷa,** who is . . . . in his work . . . .

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[1] This word is pronounced in the inscriptions of the West Coast as *mīdaṭchi*.

[2] *Śeṉṉīr-veṭṭi.* This compound is made of *semmai + nīr + veṭṭi,* good water and digging (and diverting in channels) or unpaid labour. Here, the context requires *veṭṭi* to be taken in the sense of digging (and diverting in channels; for *veṭṭi* is opposed to *aḍaittu-pāychchikoḷḷudal*). The phrase perhaps means 'where water is naturally flowing, channels need not unnecessarily be dug and the water diverted through them, but may be made to flow anywhere by damming it in appropriate places.' This phrase occurs in other inscriptions also, where Dr. Hultzsch and Mr. Venkayya have left it untranslated. See *S. I. I.*, Vol. III, p. 46.

[3] *Kuṟṟēttam* and *kuḍainīr*: The first word means "a small piccotta." The phrase *kuṟṟēttavāykkāl* occurs in *S. I. I.*, Vol. III, p. 5. The second word literally means water obtained from excavated pits or water from umbrellas; the latter does not make any sense. The meaning of the compound is not known [This is perhaps the same as *kūḍainīr* which occurs in the Tiruvālaṅgāḍu and the Leiden grants.—H. K. S.]

[4] *Pādētti.* The reading here is not final; what the phrase, as it is read, means is not clear.

[5] *Aṟaiyōlai, aṟai + ōlai* = an *ōlai* which is meant to be preserved in a room. This word occurs in several inscriptions.

[6] The word *vēḷkōvaṉ* means at present a potter: I do not believe it meant the same thing in early times; in many documents *vēḷkōvaṉs* are signatories. Literally it means 'a prince of a feudatory dynasty' (*vēḷ + kō + aṉ*).

No. 6.—INSCRIPTIONS OF SUDI.

By Lionel D. Barnett.

Sūḍi, the ancient **Sūṇḍi,** is now a village in the Rōṇ *tāluka* of Dhārwār District, Bombay. It lies about nine miles east-by-north from Rōṇ town, and is shown on the Indian Atlas sheet 58 (1827) as "Soodi," in lat. 15° 44′ and long. 75° 54½′. In ancient times it was an important city; in the following records it appears as a *rājadhāni*, or capital, of the **Kisukāḍ seventy** under the **Chāḷukyas** of Kalyāṇi.

The publication of the records of Sūḍi which are comprised in the following articles is based upon ink-impressions, the loan of which, together with other help, I owe to the unfailing kindness of the late Dr. Fleet. None of these inscriptions have yet been edited; but five of them are transcribed in the Elliot MS. Collection, namely Nos. C (Elliot I. 37), F (I. 144), I (I. 305), J (I. 302), and K (II. 226). Ranging as they do from about 900 A.D. to the latter half of the twelfth century, they throw considerable light on the history of the town and of Kisukāḍ. Nos. A, a record of a local foray about 900 A.D., and B, a mutilated deed of endowment a few years later, afford little positive information; but the remainder give many historical data. Nos. C-E (1) were composed while **Akkā-dēvi,** the sister of the **Chāḷukya Vikramāditya V,** was administering Kisukāḍ; C is of Śaka 932 (expired), or A.D. 1010, under **Vikramāditya V**; D of Śaka 973 (current), or A.D. 1050, under **Sōmēśvara I**; E (1) of Śaka 976 (expired), or A.D. 1054, in the same reign; E (2), of Śaka 980 (expired), or A.D. 1058, confirms a previous charter of **Akkā-dēvi.** F, dated Saka 981 (expired), or A.D. 1060, in the same reign, introduces a *Mahāsāmantādhipati* named **Nāgadēva,** who seems to have been then ruling over Kisukāḍ. G contains two records, both of the reign of **Sōmēśvara II**; the first, dated Śaka 991 (expired), or A.D. 1069, tells us that at that time Kisukāḍ was governed by **Siṅgaṇa-dēva,** while the second, of Śaka 997 (expired), or A.D. 1075, mentions a *Daṇḍanāyaka* whose name seems to be **Koṭṭimayya,** and who possibly succeeded Siṅgaṇa-dēva in the government of the province. In H there are three separate records: the first is of Śaka 996 (expired), or A.D. 1075, under **Sōmēśvara II**; the second is of about the same period; and the third, belonging to the reign of **Vikramāditya VI,** introduces a certain **Chākayya** as *karaṇa* of Kisukāḍ. Nos. I-K all belong to the reign of **Vikramāditya VI**; I is dated in year 9 of the Chāḷukya-Vikrama era, or A.D. 1084, and mentions the senior queen **Lakshmā-dēvi** as reigning at **Kalyāṇa** and granting a town in the province; in J, of the same year, Kisukāḍ seems to be under the rule of the *Daṇḍanāyaka* **Śrīvallabha**; and in K, dated in the 38th year of the same era, the province is administered by a branch of the **Bāli-vaṁśa,** a grant being made by the *Mahāsāmanta* **Daḍigarasa.** L brings us to the reign of the **Kaḷachurya Saṅkama,** when Kisukāḍ was under the control of **Vikrama-dēva** or **Vikkayya,** a scion of the **Sinda** dynasty of **Yelburga.**

A.—A VIRAGAL.

This inscription is on a stone buried in the field of Gulappā bin Ayyappā, in Survey Number 139. The stone, as is commonly the case with monuments of the kind, is adorned with **sculptures** in four tiers. On the lowest tier is figured the hero, bow in hand, facing towards the proper right against a hostile army represented by an elephant and two horses with their riders, while on the other side are a horseman and two figures apparently bearing umbrellas. On the tier above this we see the hero being conveyed to paradise by two celestial nymphs with chowries; and on the tier above this is a seated figure (Indra ?) with a chowry-bearer at each side. The uppermost tier shews in the centre a *liṅga* on an *abhishēka*-stand, with a seated bull on the proper left. The inscription occupies five lines of about 2 ft. 2 in. in width.—The **characters** are Kanarese, from ⅝ in. to 1 in. in height; for the most part they are well preserved,

and they appear to be of the period *circa* 900 A.D. They are throughout archaic in type. In *embol* (line 5) we find the special form of *m* noted above, Vol. XII, p. 335.—The **language** is Kanarese, of the oldest dialect; the locative case however is in *-ol*, not the archaic *-ul*, and we find the short genitive in *-na*, the short accusative in *-an* (*mātan*, *sōlamaṁ*, l. 3) beside that in *-ān* (*yasamān*, l. 4), and the later forms *paḍedaṁ* (line 4) and *niṟisidaḷ* (line 5), beside the archaic *emboḷ*. It appears to be in metre, probably some kind of *shaṭpadi*.

TEXT.[1]

1 Svasti śrī-**Turagana** mane-magati * * * * *[2] Vvajrā * *
2 d=āchāryyan=**Turagā** nīn=īy=eḍeyol=iḷdu kūḷaṁ gel[3] * [e]-
3 ndoḍ=ā mātan=ollad-[i]re sōlama[ṁ] kaṇḍātan=[i]re sōlal=āga-
4 d=end=ātaniṁ munna naḍad=iṟidu paḍedaṁ yasamān=ātaṁg*[4]
5 * ḷabbe Lachchhakkan=emboḷ=āke niṟisidaḷ=ī kallaṁ

TRANSLATION.

Hail! . . . the steward of the fortunate **Turaga** . . . when the Āchārya of . . . said: "O **Turaga**, stand in this place and conquer the base man,"[5] when he [? **Turaga**] did not agree to that speech, and saw (*the prospect of*) defeat, he said: "We must not be defeated," and, advancing in front of him [? Turaga], and stabbing (*the enemy*), he won fame.[6] For him the mother . . . she who is named Lachchhakka, set up this stone.

B.—FRAGMENT OF A GRANT.

This record comes from a stone buried in the road of the quarter known as the Chalavādi-kēri ("street of the Holeya ascetics"). The stone is divided into three vertical bands; the central band has a curved top, on which is a **sculpture** representing a *liṅga* on an *abhishēka*-stand with a bull on its proper right. On these three bands the inscription is incised. Impressions of only three fragments of the record are available, as apparently the remainder is entirely effaced. Of these three, the first, (*a*), is almost illegible, only a few letters being decipherable. Of the other two, (*b*) and (*c*), I append the text. The area of (*a*) is about 1 ft. 5½ in. in width by 11 in. in height; that of (*b*) about 11 in. in width by 2 ft. 4 in. in height; and that of (*c*) about 9½ in. in width by 2 ft. 8½ in. in height.—The **characters** are Kanarese, rather coarse in type, and measuring from 1¼ in. to 1½ in. in height. They seem to belong to the early part of the tenth century A.D., perhaps a few years later than the preceding record. In the main their character is distinctly archaic; but the vowel *e* is written indifferently in the earlier and in the later manner.—The **language** also is archaic Kanarese, shewing however the short endings of the accusative and genitive and the locative in *-oḷ*.—The **subject** is the endowment of a religious charity. Fragment (*b*) informs us that the formal ceremony of the endowment was

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[1] From the ink-impressions. I am indebted to Dr. Fleet for much help in the readings of this record.

[2] The first four of these five *aksharas* may be read variously: Dr. Fleet suggested *Vītarāga*, but the traces seem to me to point to a name like *Nitturan*.

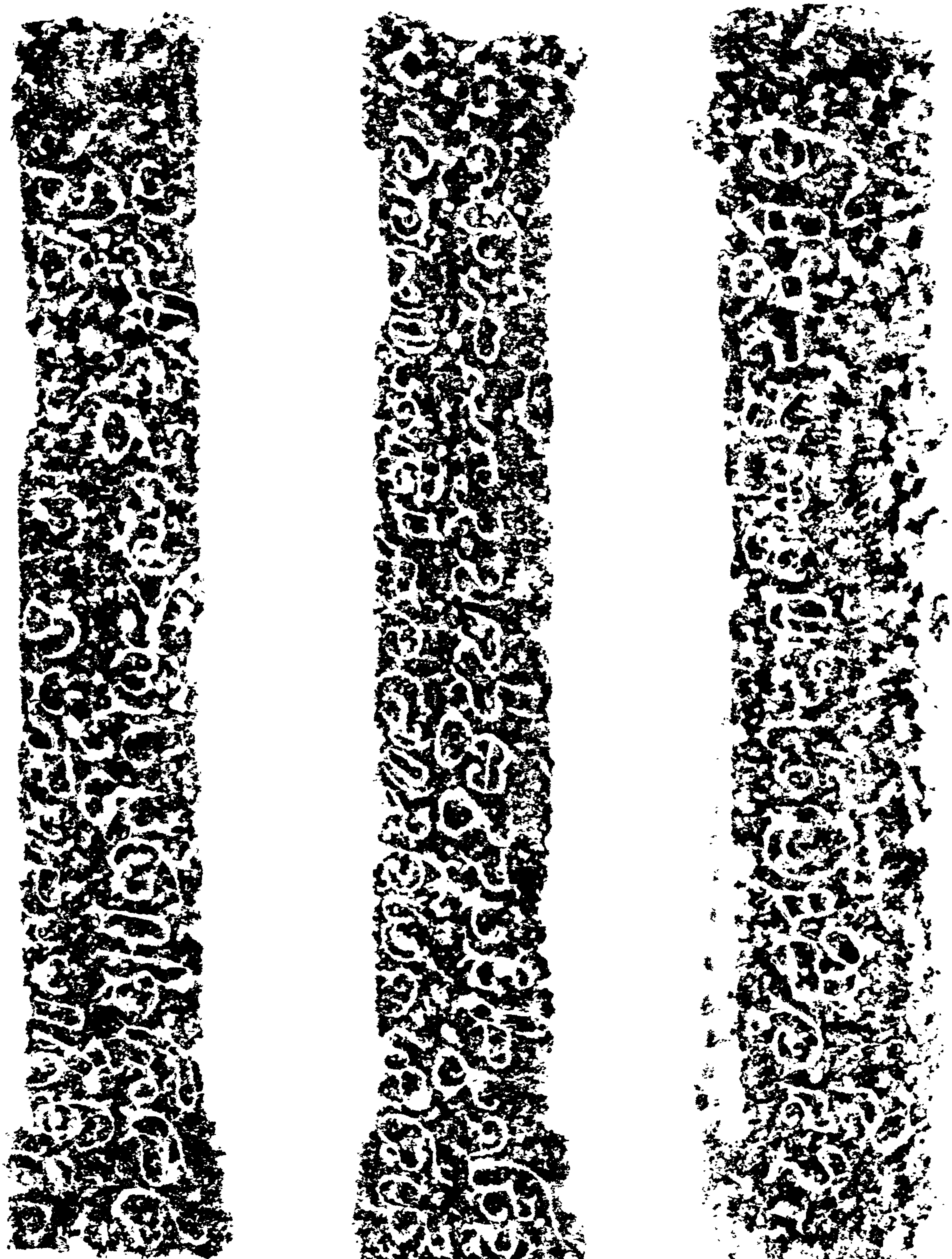
[3] There is a letter subscript under the *l*.

[4] There seems to be an *i* on the top of the *g*.

[5] *Kūḷaṁ gel* may also mean "win (by victory) food." Apparently the Āchārya promised Turaga victory, if he held his ground; but the battle went against him, and he expected to be defeated and killed; then his *mane-magati* rushed in front of him and saved him, at the cost of his own life.

[6] That is, he found a hero's death.

Viragal Stone Inscription at Sudi.



F. W. THOMAS. SCALE ONE-THIRD W. GRIGGS & SONS, LTD., PHOTO-LITH.

performed in the presence of the god Baddegēśvara (that is, in a temple of Śiva founded by, or in honour of, a person named Baddega), the witnesses being a Śaiva teacher, whose name seems to have been **Mūrtti-Śivāchārya**, and the "Seventy," probably the heads of the local Brāhmaṇs. It then mentions **Puligeṛe**, i.e. Lakshmēshwar (on which see above, Vol. XIV, p. 188), and a place named **Baddega-Brahmapuri**, which must be the quarter tenanted by Brāhmaṇs connected with the above-mentioned temple of Baddegēśvara, the context suggesting that it was situate in Puligeṛe; it then breaks off. Fragment (*c*) speaks of feeding a thousand ascetics before this same temple at the time of the *uttarāyaṇa-saṁkrānti*, after which comes a description of the guilt of appropriating (?) the estate of Baddega-Brahmapuri; this guilt is declared to be equal to the sin of destroying the "Thirty-two thousand,"[1] seven crores of devotees, and Benares itself.

TEXT.[2]

(*b*)

1 **na** Baddegēśvara-dēva-
2 **ra** saṁnnidhānadoḷ ya-
3 ma-niyama-svādhyā-
4 ya-dhyān-ānushṭhāna-
5 samachar[3]=appa **Mū-**
6 **[r]tti-Śivāchāryyaruṁ**
7 ēḷpadiṁbaru[ṁ] sā-
8 kshiy=āge **Pulige-**
9 **ṛeyaṁ(ya) Baddega-Bra-**
10 **hmapuriy**=endu pesa-
11 r * * * * * śrī-
12 * * * * * * ba-

(*c*)

1 uttarāyaṇa-saṁ-
2 krāntiyol Badde-
3 g[ē]śvarada munde sā-
4 sira tapōdhanara-
5 n=ūḍuvudu **Badde-**
6 **ga-Brahmapuri** * *
7 buḷaṁ mū[vat]t-[i]-
8 rchhchhāsiramuman=ē-
9 ḷ-kōṭi tapōdhana-
10 mumaṁ Vāraṇ[āsi]-
11 yuman=aḷidoṁ ī
12 sthānam=[ē*]ḷ-kōṭo(ṭi) * *[4]
13 śvamē[dha-pha]lama-
14 n=e * * * * *

C.—OF THE REIGN OF VIKRAMADITYA V : SAKA 932.

This record is inscribed on a rectangular slab on the left-hand side of a temple at Sūḍi known as the *Jōḍu-kalaśada guḍi.*[5] A transcript is given in the Elliot MS. Collection, I. 37. The inscribed area of the slab is about 3 ft. 4½ in. in height and 1 ft. 7½ in. in width; the lower part is defective, so that the concluding lines are wanting. On the top of the slab is a panel with **sculptures**, representing a cow facing to the proper left, with sucking calf, and over them the sun and moon.—The **character** is a well shaped Kanarese hand of the period. The letters are sloped and slightly angular; their height is generally from ⅝ in. to 1 in.—The **language** is throughout Old Kanarese prose. The archaic *ḷ* occurs correctly in *ēḷpattumaṁ* (l. 11), *iḷda* (l. 26), and wrongly in *tiḷakaṁ* (l. 3). A curious point of syntax appears in *kshudr-ōpadravaman=*

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[1] We should naturally expect this to refer to Noḷambavāḍi. But it seems to designate Banavāsi. Normally Banavāsi was a *twelve-thousand* province, and it is mentioned in many records as such. But there are exceptions. A record of A.D. 860 speaks of "thirty-thousand villages of which Vanavāsi is the foremost" (above, Vol. VI, p. 35, v. 21); and another, of A.D. 919, mentions "the Banavāsi thirty-two thousand province" (*Ind. Ant.*, 1903, p. 225). For the explanation of these facts see Dr. Fleet's remarks in *J. R. A. S.*, 1912, p. 707.

[2] From the ink-impressions.

[3] This must be wrong; perhaps it should be corrected to *samaṭhar*, i.e. *samartthar*.

[4] There seem to be traces of two *aksharas* after the *ṭo*; but it may be that there is only one.

[5] See *I. A.*, Vol. XXX (1901), p. 257.

īgal (ll. 26-27), where the accusative case seems to be the subject or predicate of the verb, somewhat in the same way as in Arabic, thus confirming the dicta of the grammarians (Kittel's Grammar, p. 394).

The subject of the record is a transaction, somewhat of the nature of a lease, concerning some estates. It begins with the usual prelude, announcing that **Tribhuvanamalla-dēva,** i.e. the **Chāḷukya Vikramāditya V,** with the standing titles of his dynasty, was reigning at the time (ll. 1-6), and that the **Kisukāḍ seventy** was under the government of his sister **Akkā-dēvi,**[1] described as "sharing in the enjoyment of the fruits of thousands of issues of unceasing supreme felicity, equal to a second Goddess of Fortune, a wishing-jewel of immeasurable bounty, a crest-jewel of discretion, uniform in speech, adorned with virtues" (ll. 6-13). Then comes the date (ll. 13-15), and after it the deed (ll. 15 ff.), by which the six Gāvuṇḍas and the eight Seṭṭis of Sūṇḍi, representing the laic administration, lease out to the Mahājanas, or heads of the Brāhmaṇ community residing in the local Brahmapuri or Brāhmaṇs' quarter, certain specified estates, viz. 114 *mattar* of black land, which the latter are to enjoy on payment of a *mūrggaru-vaṇa,* due when the produce of the fields is divided (*bhatta-bhāga*); and it is stipulated that they shall take due care of the estate, and not alienate the land or a single street in which they reside, in spite of any pressure.

The details of the **date** (ll. 13-14) are: Śaka 932, corresponding to the cyclic year Sādhāraṇa; the full-moon of Mārgaśiras; a lunar eclipse. Mr. R. Sewell informs me that by the *Ārya-siddhānta* the quoted *tithi* was current on **Wednesday, 8 November, A.D. 1010,** full-moon taking place 20 h. 45 m. after mean sunrise on that day; and by the *Sūrya-siddhānta* the moment of full-moon was 20 h. 41 m. after mean sunrise on that day. But there was no eclipse of the moon on that date; the only lunar eclipses in that year were on 1 April and 26 September.

Besides the reference to the **Kisukāḍ seventy** (l. 11), several **place-names** are mentioned in the specification of boundaries. The estate in question was bounded on the east by the lands of **Siriguppe** (l. 19), on the south by **Saṁkalūr** (l. 20), on the north by the lands of "the town," viz. of Sūḍi. On Kisukāḍ see Dr. Fleet's note on "The Kisukâḍ seventy district" in *I. A.*, Vol. XXX (1901), p. 259 ff. Siriguppe is doubtless the "Sirugoopa" of the Indian Atlas sheet 58, about $2\frac{1}{2}$ miles E. S. E. from Sūḍi, in lat. 15° $42\frac{3}{4}$', long. 75° $58\frac{1}{4}$'[2]; Saṁkalūr is probably the "Sunkunoor" of the same map, about 2 miles S. S. E. from Sūḍi, in lat. 15° $42\frac{1}{3}$', long. 75° $57\frac{1}{3}$'.

TEXT.[3]

1 [Svasti Samasta]-bhuvan-āśraya Śrī-Pri(pṛi)-
2 thvī-va[llabha ma]hārā[jā]dhirājaṁ paramēśva-
3 ra para[mabhaṭṭā]rakaṁ **Satyāśraya-kuḷa-tiḷa(la)kaṁ**
4 **Chāḷuky-ābharaṇaṁ** śrīmat-**Tribhuvanamalla-dēvara**
5 vijaya-rājyam=uttar-ōttar-ābhivṛiddhi-pravarddha-
6 mānam=ā-chaṁdr-ārkka-tāraṁ saluttam-ire || Svasty=A-
7 navara[ta]-parama-kalyāṇ-ābhyudaya-sahaśra(sra)-
8 phaḷa-bhō[ga]-bhāgini dvitīya-Lakshmī-samāneya-
9 r=a[ga]ṇita-[dā]na-chintāmaṇi vivēka-chūḍāmaṇiga-
10 ḷ=ēka-vākyeyar=gguṇada beḍaṁgiyar=appa

[1] See *Dynasties of the Kan. Distr.*, p. 435.

[2] There is also a "Sirgupi" shown on the Indian Atlas (1903) quarter-sheet 41 in lat. 16° $17\frac{1}{3}$' and long. 75° $48\frac{3}{8}$'.

[3] From the ink-impression.

11 [śrī]mad-**Akkā-dēviyar=Kkisukāḍ=ēḻpattumaṁ** dushṭa-
12 nigraha-viśishṭa-pratipāḷanadiṁ sukha-saṁkathā-vi-
13 nōdadind=āḷdu rājyaṁ-geyyuttam-ire **Sa(śa)ka-varsha**
14 **932neya Sādhāraṇa-saṁvatsarada Mārggaśira-**
15 **da** ,puṇṇameyoḷ=āda sōma-grahaṇadandu **Sū-**
16 **ṇḍiy=aṟuvar=ggāvuṇḍaṁgaḷum**=enbar=sse[t]ṭ[igaḷuṁ (?)dē]-
17 [**va**]ra sannidhānadoḷ=alliya bra[hmapuri]-
18 ya mahājanakke bariya[1] * * * * [o]-
19 ḷagaṇa bhūmi mūḍal **[Sirigu]ppeya** pola-
20 da mēre teṁkalu **Samkalūra** sīme paḍuval * *
21 ṭṭanēśvarada[2] polada mēre badagalu p[u]rada pola-
22 da mēreyiṁd=oḷage dhārā-pūrbbakaṁ mū[r*]ggaru-va-
23 ṇamaṁ tett=uṇb=aṁt=āgi biṭṭa ereya mattar
24 nūṟu padinālkuṁ bhatta-bhāgam=ādoḍuṁ
25 mūrggaru-vaṇamaṁ tiṟuvar=ā bhūmiyu-
26 man=avar=iḻda kēriya-l-n=onduṁ kshudr-ōpadravama-
27 n=āgal=īyade sva-dharmmadiṁ [pratipāḷisu]vor |
28 śōk * sā * * * * * * * * * * * sā

D.—OF THE REIGN OF SOMESVARA I: SAKA 973.

This record is written upon a stone slab near the plinth of a local *maṭh* belonging to the Karasthaḷadavaru.[3] The stone, which appears to be without sculptures, has a width of 2 ft. 3 in.; the maximum height is 3 ft. 4¾ in., the lower part being incomplete. What remains of the text is for the most part well preserved.—The character is a good Kanarese hand of the period. The letters, varying from ¾ in. to ⅞ in. in height, are well shaped, and resemble those of C, but shew a slight tendency towards a more upright and rounded type.—The language is throughout Old Kanarese prose. The archaic *ḻ* is kept in *ēḻ*° (ll. 7, 23), *iḻdu* (l. 14), and *nāḻk-* (l. 23), but is changed to *ḷ* in *poḷal-* (l. 24) and *kīḷila* (l. 26); and final *-m* sporadically turns to *-v* in *paṇav=* (l. 28). *Śrāheya* (l. 20), *aru-taḷāraṁ* (l. 24), and *maṁchal* (l. 25) are of some lexical interest.

The document has a somewhat unusual interest in its relation both to history and to social organisation. It begins by stating that the reigning sovereign was the **Chāḷukya Trailōkya-malla (Sōmēśvara I),** and the **Kisukāḍ seventy,** together with the **Toṟugare sixty** and the **Māsavāḍi hundred-and-forty,** was being administered by **Akkā-dēvi**[4] (ll. 1-9) and then states that in the *nele-vīḍu*[5] **Pannāḷeya-kōṭe,** on the specified date, seven royal ministers[6]—namely the *mane-vergaḍe* or Steward of the Household, two *tantrapāḷas* or Councillors, a *pradhāna*, an *aḷiya*, a Steward of the Betel-bag, and a secretary to the Council—in concert with the Commissioner of the County (*nāḍu pergaḍe*) and other administrative officials granted to the eight Seṭṭis and eighty households a renewal of their corporate constitution, which had partly

[1] Uncertain; it may be *siriya*.

[2] The *ṭṭa* is not very certain.

[3] An order of celibate Jaṅgamas, or Liṅgāyat ascetics.

[4] See *Dynast. Kanar. Distr.*, pp. 435, 440.

[5] On this term see below, on inscr. F, p. 86.

[6] It is perhaps worth while to call attention to the number *seven*. Similarly the *Mahābhārata*, Sabhā-p°. v. 23, speaks of seven *prakṛitis*, which Nīlakaṇṭha explains as referring to the commandant of the citadel (*durg-ādhyaksha*), controller-general of the army (*bal-ādhyaksha*), chief justice (*dharm-ādhyaksha*), commander of the army in the field (*chamū-pati*), chaplain, physician, and astrologer. The *Kauṭilīya*, i. 15, speaks of 12, 16, or more members of the council of ministers. Manu, vii. 54, recommends 7 or 8; the *Milinda-pañha*, IV. i. 36, mentions 6, viz. the commander-in-chief, prime minister, chief judge, chief treasurer, bearer of the sunshade, and bearer of the sword of state. Sōmadēva in his *Nīti-vākyāmṛita*, ch. x., recommends 3, 5, or 7.

broken down in the stress of the war with the **Chōlas**,[1] doubtless the **famous conflict which** culminated in the battle of Koppam in A.D. 1052, when **Sōmēśvara I** was defeated by the army of Rājādhirāja **Chōḷa I,** who perished in the fight. The articles of the constitution which follow refer to the fiscal arrangements for the estates and to penalties for assaults; in the midst of the latter the record breaks off.

The details of the **date** (l. 10) are: Śaka 973, corresponding to the cyclic year Vikṛita; the 13th of the bright fortnight of Jyēshṭha; Sunday. On this I am indebted to Mr. R. Sewell for the following observations: "There were two Jyēshṭhas in that year, (i) *adhika* and (ii) *nija*. (i) For *adhika*-Jyēshṭha: by both the *Ārya-siddhānta* and *Sūrya-siddhānta* 13 śukla Jyēshṭha *began* 19 h. 12 m. *after* mean sunrise on **Sunday, 6 May, A.D. 1050.** So, properly speaking, the 13 śukla *tithi* was coupled with Monday, 7 May, as being current at sunrise on that day. But it was current for 4 h. 43 m. late on the Sunday night. (ii) For *nija*-Jyēshṭha: 13 śukla was current at mean sunrise on, and was coupled with, **Wednesday, 6** June, **A.D. 1050.** It began 55 m. by the *Ārya-siddhānta*, 51 m. by the *Sūrya-siddhānta* after mean sunrise on Tuesday, 5 June. Probably therefore the date was in *adhika*-Jyēshṭha, though it is not quite perfect. The mean 13th *tithi* of *adhika*-Jyēshṭha began 1 h. 42 m. after mean sunrise on Monday, 7 May, 1050; it could not be connected with the previous Sunday."

The places mentioned are: the **Kisukāḍ seventy** (ll. 7, 23), the **Toṟugare**[2] **sixty** (l. 7), the Māsavāḍi **hundred-and-forty** (l. 8), **Pannāḷeya-kōṭe** (l. 9), and **Karagambāḍu** (l. 19). The first of these has been fully discussed in Dr. Fleet's note "The Kisukāḍ seventy district" in *I. A.*, Vol. XXX (1901), pp. 259 ff. Pannāḷeya-kōṭe, also known as Pannāḷe-durga, Pranāḷaka-durga, and Padmanāḷa-durga, is Panhāḷā, some twelve miles north-west of Kōlhāpur.[3] The Māsavāḍi district is located by the fact that it contained Ḍambaḷ, the ancient Dharmapura; see *Dyn. Kanar. Distr.*, p. 465. That of Toṟugare has not been identified.

TEXT.[4]

1 Ōm[5] Svasti Samasta-bhuvan-āśraya Śrī-Pri(pṛi)thvī-vallabha mahārāj[ādhirā]-
2 ja paramēśvara paramabhaṭṭārakaṁ **Satyāśraya-kuḷa-tiḷakaṁ Chā[ḷu]-**
3 ky-ābharaṇam śrīmat-**Traiḷōkyamalla-dēvara** vijaya-rājyam=uttar-ō[ttar-ā]-
4 bhivṛiddhi-pravarddhamānam=ā-chaṁdr-ārkka-tāraṁ saluttam-ire | Svasty=Ari-nṛipa-[maku]-
5 ṭa-ghaṭṭita-charaṇ-āravindeyar=Ggaṁgā-snāna-pavitreyar=ddīn-ānātha-chintā[maṇi]
6 vivēka-chūḍāmaṇigaḷ=ēka-vākyeyar=gguṇada beḍaṁgiya[r=appa]
7 śrīmad-**Akkā-dēviyar=Kkisukāḍ=eḻva(ḻpa)ttumaṁ Toṟugarey[6]=aṟuva[ttu]-**
8 maṁ **Māsavāḍi** nūṟa-nālvattumaṁ dushṭa-nigraha-viśishṭa-pratipāḷa[nadiṁ]
9 sukha-saṁkathā-vinōdadind=āḷuttam-ire **Pannāḷeya-kōṭeya** nele-vīḍino[l]
10 **Sa(śa)ka-varsha 973neya Vikṛita-saṁvatsarada Jēshṭha** su(śu)ddha 13 **Āditya-**vāra
11 śrīman-mane-verggaḍe **Kāḷidāsayya** | **taṁtrapāḷa Miḷḷayya** | **taṁtrapāḷa Chiṭ-ṭimayya** [|*]

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[1] The term used is *Chōḷikara praghaṭṭakadiṁ*. The word *praghaṭṭaka* is explained in dictionaries as a rule, mode of treatment, and the like; but this will not suit the present context, which demands the meaning of "conflict" or something of the kind.

[2] On the spelling of this name see n. 6 below.

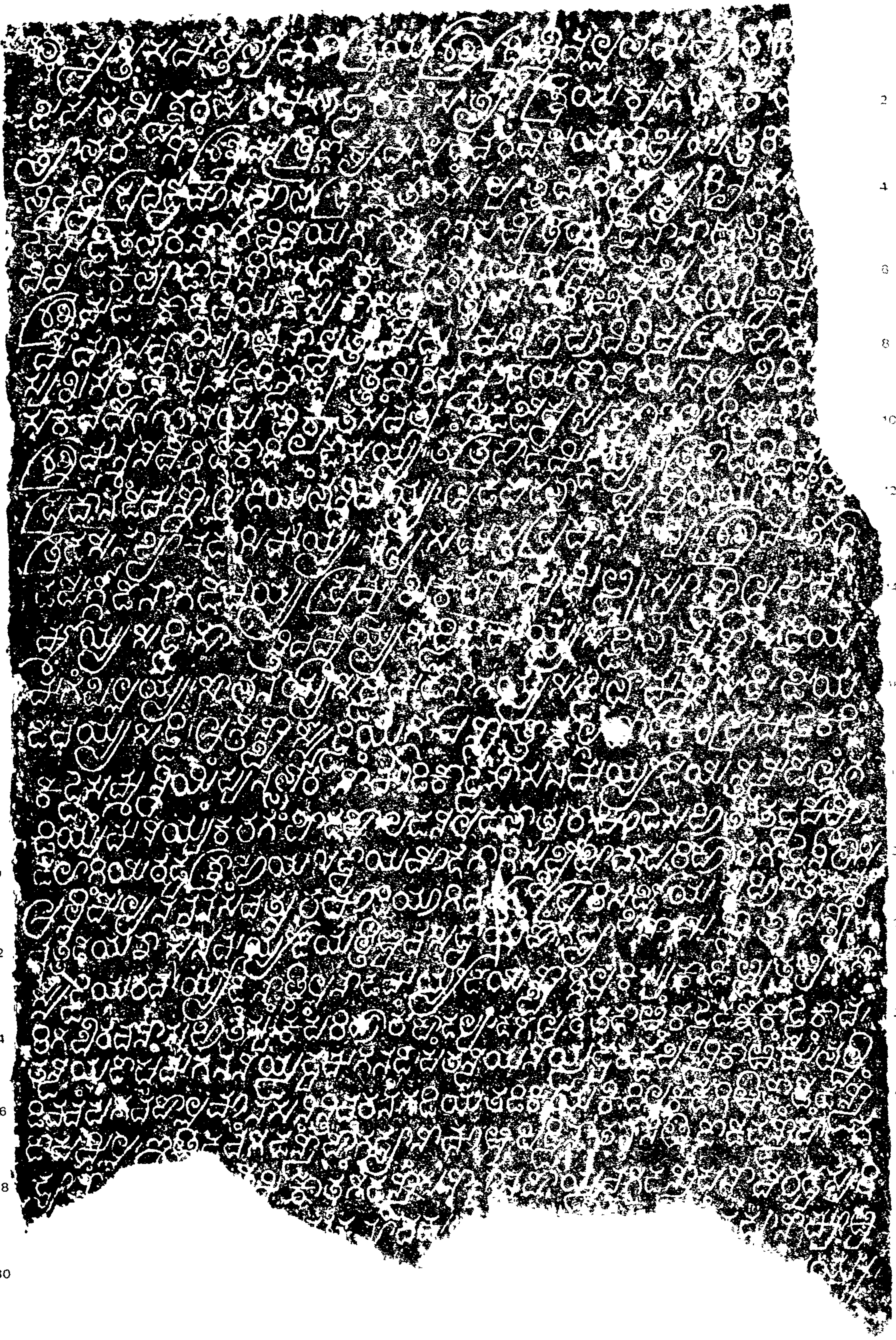
[3] See *Dyn. Kanar. Distr.*, p. 546.

[4] From the ink-impression.

[5] Denoted by the *chakra* symbol.

[6] The crossbar of the *ṛ* on the right side is prolonged in an upward curl; that it must be read as *ṛu* is proved by the inscription E (1), l. 9, which has a distinct subscript *u*. Hitherto the name has been given as *Toṛagare*; cf. below, inscription F, l. 20.

Sudi Inscription of Somesvara I.—Saka



F. W. THOMAS

SCALE

FROM AN IMPRESSION SUPPLIED BY

12 pradhāna **Demmaṇṇa** | aḷiyaṁ **Chandimayya** | aḍapada **Chāvuṇḍarāyaṁ** | taṁ-
13 trada sēnabōvaṁ **Dāsimayya**-|-n=antu samasta-pradhānaruṁ śrīmat-nā-
14 ḍa perggaḍe **Nāgadēvayya** pramukha karaṇamum=iḷdu | **Sūṇḍi Ajava-**
15 **rmmayya Seṭṭi** | **Sā(śā)ntivarmmayya Seṭṭi** | **Dēmayya Seṭṭi** | **Chāvuṇḍi Seṭṭiya**
16 magaṁ **Ballayya** | **Sō(śō)bhānayya Seṭṭi** | **Mada Nāgayya Seṭṭi** | **Chāmaṇṇa Seṭṭi** | **Jaya-**
17 **dēvayya Seṭṭi** | ant=eṇbar=sseṭṭiyarggaṁ eṇbhaṭṭ=okkalgaṁ **Chōḷikara** praghaṭṭa-kadiṁ
18 keṭṭa sammandhiyiṁ punarbhbharaṇaṁ-māḍi koṭṭa sā(śā)sana-maryyādey=ent=endoḍe | aṁga-
19 ḍiyuṁ maneyuṁ Karagaṁbāḍa polada nelada chātur-āghāṭa-sahitaṁ tad-varsham=mo-
20 dal=āgiy=eraḍu śrāheya siddh-āyam=oḷag=āgi sarbba-bādhā-parihāraṁ-goṭṭu nilisi
21 alliṁ mēle Nandana-saṁvatsaram=ādiy=āgi varshaṁ prati sarbb-āya-sahitaṁ [|*] dharmma-
22 vattaḷeya[1] śāsana-maryyādeyal=tiṟuva siddh-āyaṁ poṁ-gadyāṇam=eṇbhattu [|*] eṇba-
23 r=sseṭṭiyara maryyāde nāḷk=illa nāḍa maryyādey=eṇbargg=illa [|*] **Kisukāḍ=eḷpattaroḷaṁ** sā-
24 rige bīra-vaṇa-sahitaṁ suṁkaṁ parihāraṁ [|*] poḷal=oḷage ara-taḷāraṁ keṭṭudarkke koṭṭu kāvaṁ |
25 tandeya dōshaṁ maganan=eydadu magana dōshaṁ tandeyan=eydadu [|*] kaḷḷaṁ bandikāraṁ maṁchal-vi-
26 ḍivavaṁ pagevaṁ polla-mānasan=int=ivaran=aṁgaḍiya taḍikeya kiḷila keḷag=iṟidoḍe daṇḍaṁ
27 dōsham=illa | iṟidavaṁge daṇḍaṁ poṁ-gadyāṇam=āṟu pī(ba?)ṭṭiu=ātanan=iṟidoḍe daṇḍaṁ poṁ-ga-
28 dyāṇaṁ * * * * * e mikk-ātaṁge daṇḍaṁ paṇav=ond[u] poydavaṁge daṇḍaṁ paṇav=eraḍu suri-
29 * * * * * * * * * * * * * nūvadu[2] * * * * * * * * * * * * [po]ṁ-gadyāṇaṁ mūṟu[3]

TRANSLATION.

(Lines 1-4.) Ōm! Hail! When the victorious reign of king **Trailōkyamalla,** refuge of the whole earth, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chāḷukyas,** was advancing in its course of successively increasing prosperity (*to endure*) as long as moon, sun, and stars:—

(Lines 4-9.) Hail! While **Akkā-dēvi,** whose feet-lotuses are rubbed by the diadems of opponent kings, who is pure through bathing in the Ganges, a wishing-jewel to the distressed and masterless, a crest-jewel of discretion, uniform in speech, adorned with virtues, was administering the **Kisukāḍ seventy,** the **Toṟugare sixty,** and the **Māsavāḍi hundred-and-forty** in the enjoyment of pleasant conversations so as to suppress the evil and protect the excellent;—

[1] The main shaft of the *v* is prolonged downwards in a straight line, apparently through some flaw of the stone.

[2] Or *nōvadu*.

[3] After this line traces of two more lines appear; l. 30 ended in *ydu*, l. 31 in (?) *ṭa*.

(Lines 9-18.) in the standing camp of **Pannāḷeya-kōṭe**, on **Sunday**, the **13th day** of the **bright fortnight of Jyaishṭha** in the **Śaka year 973**, the **cyclic year Vikṛita**, all the Ministers of State, to wit, **Kāḷidāsayya**, Steward of the Household, the Councillor **Miḷḷayya**, the Councillor Chiṭṭimayya, the Minister of State **Demmaṇṇa**, the *aḷiya* **Chandimayya**, **Chāvuṇḍarāya** the Steward of the Betel-bag, and **Dāsimayya** the Secretary to the Council, in concert with the administrators headed by **Nāgadēvayya**, Commissioner of the County, made for the Eight Seṭṭis **Ajavarmayya Seṭṭi of Sūṇḍi, Śāntivarmayya Seṭṭi, Dēmayya Seṭṭi, Chāvuṇḍi Seṭṭi's** son **Ballayya, Śōbhanayya Seṭṭi, Mada Nāgayya Seṭṭi, Chāmaṇṇa Seṭṭi,** *(and)* **Jayadēvayya Seṭṭi**, and for the Eighty Households, a renewal of their corporate regulations in so far as they had broken down through the invasion of the **Chōḷikas**,[1] and granted a statutory constitution of the following tenour:

(Lines 18-28.) The shops and houses are to have their four sides of access situate in the grounds of the lands of Karagambāḍu. They allow them to stand with a grant of immunity from all imposts, including fixed land-rent, for two *śrāhes*,[2] beginning from the present year; subsequently, from the year Nandana onwards, they are to be charged with the *sarv-āya*[3] annually. The fixed land-rent to be paid by them under the statutory constitution of the Department of Charities[4] is to be eighteen gold *gadyāṇas*. The constitution of the Eight Seṭṭis is not to apply to the county, nor the constitution of the county to the Eight. Within the **Kisukāḍ seventy** the land-plots are to be immune from tolls with the *bīra-vaṇa*.[5] Within the town, in cases where anything is lost, the *ara-taḷāra*[6] has to make (it) good. The guilt of a father shall not attach to a son, nor the guilt of a son attach to a father. If one strike (*with a weapon*) a thief, robber, burglar, enemy, (*or*) evil-minded person under a shop, screen, (*or*) veranda, (*there shall be*) a fine, (*but*) no guilt; the fine upon the striker (*shall be*) three gold *gadyāṇas*. If one strike him with the (?) fingers, the fine (*shall be*) . . . gold *gadyāṇas*; for him who (?) exceeds . . . the fine (*shall be*) one *paṇa*; for him who cudgels (*such a one*), the fine (*shall be*) two *paṇas* . . .

E (1).—OF THE REIGN OF SOMESVARA I: SAKA 976.

This record is engraved on the front of a stone now standing in the temple of Mallikārjuna at Sūḍi, on the right side of the sanctum. On the top of the stone is a panel containing **sculptures**, representing on the proper right a *liṅga* on an *abhishēka*-stand with a worshipper standing by it on the extreme right, while on the proper left is a cow with sucking calf, over which are the sun and moon. The inscription, which is imperfect at the bottom, covers an area of 1 ft. 10 in. in width, the maximum height being 3 ft. 5¼ in. For the most part it is in a very dilapidated condition, and hence it is possible that my transcript may contain some inaccuracies in detail.—The **character** is Kanarese, of the period. but of a somewhat irregular

[1] See above, p. 78.

[2] Attention was called to this word in *I. A.*, Vol. XVIII, p. 38 f., Vol. XIX, p. 163, Vol. XXII, p. 222, Vol. XXIII, p. 224, and Vol. XXV, p. 286. Many instances of its use occur in the inscriptions of Orissa (cf. *Antiquities of Orissa*, Vol. II, p. 165 ff., *J. A. S. B.*, Vol. LXII, pt. i., p. 90 ff.); and in all of these it comes between the number of the *aṅka*, or regnal year, and the name of the month. This fact suggests that it means a *twelvemonth*; and this inference is decisively proved by the present passage. For here we are told that the period covered by the year of our grant (scil. the year Vikṛita) and the remaining time up to the beginning of the year Nandana (in other words the year Khara) amounts to two *śrāhes*. Thus two *śrāhes* are equal to two years, and hence *śrāhe* must signify the period of 12 months. See my note in *J. R. A. S.*, 1917, p. 132.

[3] This seems to mean all dues of hereditary village servants; cf. *I. A.*, Vol. XIX, p. 249 n.

[4] On the meaning of *pattaḷe* see above, Vol. XIII, p. 325.

[5] An impost of unknown nature; cf. *I. A.*, Vol. XIX, p. 249 n., *Ann. Report Mysore Archæol. Dept.*, 1915-16, p. 52.

[6] This seems to signify some kind of beadle (see Kittel, s.v. *taḷāra*: cf. above, Vol. XI, p. 46 f.). On *ara* see my note on the Baṅkāpūr inscription, above, Vol. XIII, p. 175

and not particularly graceful type. The letters are between ½ in. and ¾ in. in height. The special character for *y* (see above, Vol. XII, p. 335) seems to be used in *Rēvadāsayyaṁ*, l. 12. —The language, with the exception of the introductory Sanskrit formula *Svasti Jayaś=ch=ābhyudayaś=cha*, is Old Kanarese. The archaic *ḷ* is preserved in *iḷdu*, l. 13, and wrongly substituted for *l* in *āḷdu*, l. 10; but we have *ĕlpattumaṁ*, l. 8.

The purpose of the inscription is to record the rules for the funds of a temple. It states that in the reign of the **Chāḷukya Trailōkyamalla (Sōmēśvara I)**, while **Akkā-dēvi** (described with the same epithets as in inscription D) was administering the **Kisukāḍ seventy**, the **Toṟugare sixty**, and the **Māsiyavāḍi hundred-and-forty** (ll. 1-11), the administrative officials, headed by all the Ministers of State (*pradhāna*), **Nāgadēvayya**, the Commissioner of the County (*nāḍa pergaḍe*), **Rēvadāsayya**,[1] the Secretary, and **Mādhavayya**, the Chief Justice, issued at the *nele-vīḍu*, or standing camp, of **Vikramapura** a statutory constitution for the temple of the god Akkēśvara in Sūṇḍi—evidently a sanctuary of Śiva founded or re-established by Akkā-dēvi—regulating the disposal of the lands of the establishment so as to ensure the due performance of its rituals (ll. 11-16). Then follow the names of the various beneficiaries (ll. 17-35). Among these we find a Paṇḍit named **Viśva-śivāchārya** (l. 18), a *vaṁśiga* (flute-player, l. 19), a *ravāḷavaḷa*[2] named Siṅgayya (l. 20), a *bariya ravāḷavaḷa* (l. 21) and a manager (*pergaḍe*, l. 23) whose names are not quite plain, and a number of temple-courtesans (*sūḷe*) whose names and posts are carefully specified. The latter details are very technical, and an adequate translation is beyond my power; they are however interesting, as shewing the organisation of the staff of a temple according to their places and functions, and throwing some light on the technical uses of certain words, such as *pātra* (ll. 31, 32), which apparently has the sense of "dancing woman."[3] Compare No. F. below, p. 17, and the Baṅkāpūr inscription above, Vol. XIII, p. 168.

In this connection I would call attention to the division of the posts of the temple-staff and of their quarters into those of the right and those of the left hand, which appears in this and other inscriptions. It seems to be connected with the well-known separation of the non-brahmanic castes of the South into those of the right and those of the left hand.[4] In the temple of Kālī at Conjeevaram the right-hand castes worshipped in one *maṇḍapa*, the left-hand castes in another.[5] If this view is correct, Mr. Srinivasa Aiyangar must be wrong in his theory that the division of the castes arose about 1010 A.D. from the distinction of the two armies of Rājarāja Chōḷa into that of the right and that of the left hand[6] I believe the converse to be the truth: the division seems to have been in existence long before the eleventh century, and was indicated by the separation of the castes in public worship; and Rājarāja made use of the principle (or at least the name) to classify his armies.[7]

The details of the **date** (ll. 14-15) are: **Śaka 976**, corresponding to the cyclic year Jaya; the new-moon of Jyēshṭha; Tuesday; an eclipse (of the sun). Mr. Sewell informs me that these

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[1] The short *a* in the second syllable of this name is in accordance with the rule of Pāṇini, VI. iii. 63.

[2] This means "keeper of a *ravāḷa*." What a *ravāḷa* is I do not know; but the word must be the same as the Marathi *ravāḷa*, which means a goldsmith's die. Possibly then it may mean the stamp for the badges or tokens issued by the temple. *Bariya ravāḷa* (l. 20) will then mean a secondary die.

[3] Cf. *pātra-jaga-daḷe* in *Epig. Carn.*, VII. 1 (Shimoga), Sb. 97 and below, inscr. I, l. 17.

[4] See especially G. Oppert, *On the Original Inhabitants of Bharatavarsha or India*, 1888, p. 85 ff., in the *Madras Journal of Literature and Science*, 1887-8. Some further material is noticed in *Progress Report of Asst. Archæol. Supt. for Epigr., Madras*, 1912-13, pp. 99-102, 109, 130, and 1914-15, pp. 15, 106.

[5] See M. Srinivasa Aiyangar, *Tamil Studies*, 1st series, p. 99.

[6] *Tamil Studies*, p. 92 ff.

[7] In this connection Dr. Fleet has called my attention to the curious names *Balava-Jakkaiya* and *Eḍava-Jakkaiya* in *Ep. Carn.*, Vol. V (Hassan), transl. p. 237.

data work out correctly for **Tuesday, 10 May, A.D. 1054**, when the moment of new moon was at 2 h. 29 m. after mean sunrise; the result would be the same if the calculation were made for true sunrise at Dhārwār. On that date there was an eclipse of the sun in India (see Schram's Table A. in Sewell and Dikshit's *Indian Calendar*, p. 121).

The following places are mentioned: the **Kisukāḍ seventy** (l. 8); the **Toṛugare**[1] **sixty** (l. 9); the **Māsiyavāḍi hundred-and-forty** (ib.); **Vikramapura** (l. 11); **Sūṇḍi** (l. 15, etc.). On the first three see above, pp. 76, 78. The form *Māsiyavāḍi* is a variant of the more usual *Māsavāḍi*. Vikramapura is the modern Arasibīḍi.[2]

TEXT.[3]

1 Ōm[4] Svasti Jayaś=ch=ābhyudayaś=cha || Svasti Samasta-bhuvan-āśraya **Śrī-**Pṛithvī-vallabha
2 mahārājādhirāja paramēśvara paramabhaṭṭārakaṁ **Satyāśra-**
3 **ya**-kuḷa-tiḷakaṁ **Chāḷuky**-ābharaṇaṁ śrīmat-**Trailōkyamalla-dē-**
4 **va**-vijaya-rājyam=uttar-ōttar-ābhivṛiddhi-pravarddha-
5 [mā]naṁ=ā-chaṁdr-ārkka-tāraṁ saluttam-ire || Svasty=Ari-nṛipa-ma-
6 [ku]ṭa-ghaṭṭita-charaṇ-āravindeyar=Ggaṁgā-snāna-pavitreyar=ddīn-ā-
7 nāta(tha)-chiṁtāmaṇi vivēka-chūḍāmaṇigaḷ=ēka-vākyeyar=gguṇa-
8 da beḍaṁgiyar=appa śrīmad-**Akkā-dēviyar=Kkisukāḍ**=eḷpa-
9 ttumaṁ **Toṛugarey**=aṛuvattumaṁ **Māsiyavāḍi** nūṛa-nālva-
10 ttumaṁ dushṭa-nigra[ha-viśi]shṭa-pratipāḷanadiṁd=āḷdu(ḷdu) sukha-saṁkathā-
11 vinōdadiṁ rājyaṁ-geyyuttaṁ **Vikramapurada** nele-vīḍinoḷ=sama-
12 sta-pradhānaruṁ nāḍa perggaḍe **Nāgadēvayyaṁ** sēnabōvaṁ **Rēvadāsayyaṁ**
13 dharmm-ādhyakshaṁ **Mādhavayyan**=int=ī pramukha karaṇamuṁ beras=iḷdu
14 **Sa(śa)ka-varsha 976[neya Ja]ya-saṁvatsarada Jēshṭhad=amavāsye Maṁ-**
15 **gaḷa-vārad** * * * * [sūryya]-grahaṇadoḷ **Sūṇḍiy=A-|-kkēśvara-**
16 da pātra[5]-Chaitra-pavitra * * * * sā(śā)sana-maryyādey=ent=ene ||
17 a * sā(śā)sana-maryyā[de][6] * * * * lu **Sūṇḍiya** poladoḷ biṭṭa taḷa-
18 vṛittiya 500 mattar=oḷage **Viśva-śivāchāryyargge** * * * * * *
19 mattaruṁ * * * ya * * āṛuva * * g=eraḍu taḷada mattaruṁ 35 vaṁśigaṁ-
20 ge mattaruṁ 12 ravāḷavaḷa Siṁgayyaṁge mattaruṁ 15 bariya ravā-
21 ḷa[vaḷa*] * * * * ge mattaruṁ 18 avara samānad[7]=eḍa-vakkada kēriya mo-
22 dala[8] deseya biṭ[ṭ]iya chāmarada sūḷe * * bbege[9] mattaruṁ 11 perggaḍe
23 Bāḷamūkayyaṁge[10] mattaruṁ 15 balada deseya modala kaṁbha-
24 da sūḷe * * bbege mattaruṁ 15 alliya kaṁbhada sūḷe Asa-
25 gabbege mattaruṁ 13 eḍada deseya modala kaṁbhada sū-
26 ḷe Rēvakabbege mattar 13 alliya kaṁbhada sūḷe Gubbiya
27 Chāvuṇḍabbege mattar * * balada deseya biṭṭiya chāmara-
28 da sūḷe * * * bbege mattaruṁ 12 alliya kēriya chāma-

[1] On this spelling of the name see above, p. 78.
[2] Cf. Dr. Fleet's paper "The Kisukāḍ seventy district" in *I. A.*, Vol. XXX (1901), p. 260.
[3] From the ink-impressions.
[4] Denoted by a symbol like a reversed 8.
[5] The *tra* is uncertain.
[6] This word is doubtful.
[7] The vowel of *mā* is doubtful.
[8] There are *two* letters at the beginning of this line before the *la*, and both are uncertain.
[9] The traces of this name rather suggest *Vēṁkabbege*, but this hardly seems suitable in a Śaiva temple.
[10] The *Bā* is uncertain.

29 rada sūḷe Chiṭṭiyabbege[1] mattaruṁ 12 eḍada deseya
30 kēriya chāmarada sūḷe Gubbiya Kōtabbege mattaruṁ 12
31 balada de[se]ya pātraṁ sūḷe * vakabbege mattaruṁ 12 eḍada dese-
32 ya pātraṁ sūḷe * * bbege mattaruṁ 13 balada māḍada pātraṁ sū-
33 ḷe Gārggabbege mattaruṁ 12 eḍa-vakkada kēriya sūḷe
34 Mailabbege mattaruṁ 1[2] bala-vakkada kēriya sūḷe Jakka-
35 bbege mattaruṁ 12[||*]Int=ī maryyādeyaṁ tappade pratipāḷi[2]-

E (2).—OF THE REIGN OF SOMESVARA I: SAKA 980.

This is a record engraved on the side of the same stone that contains the preceding inscription. It is complete, but underneath it are the first three lines of a second document, which commences in the same words as this; the stone then breaks off. Its height is 3 ft. 10½ in., its width 10 in.—The character is Kanarese; the letters are somewhat irregular in shape and size, and vary in height from $\frac{7}{16}''$ to $\frac{5}{8}''$.—The language is Old Kanarese, usually changing final *-m* before vowels to *-v*, and changing *ḷ* to *ḻ* in *aḻi*? (ll. 37, 41), while retaining it in *iḷdu* (l. 20).

The object of the document is to record a confirmation of the previous grant E (1). It was issued by a council of administrative officials (*karaṇa*) headed by a minister whose name has been obliterated, doubtless as a result of a loss of royal favour. The latter is described, among other epithets, as being "equal in nobility of character to Bali, Karṇa, Śivi, Dadhīchi, Chārudatta, and Jīmūtavāhana" (ll. 6-7). Bali is the Daitya king who granted the boon of three paces of earth to Vishṇu in the Dwarf-incarnation (*Mahābhārata* III. 28, XII. 223 f., XIII. 98; *Bhāgavata-purāṇa* VIII. x.-xxiii., etc.). Karṇa is the well-known hero of the *Mahābhārata*. Śivi (Śibi) is the king who gave his own flesh to save a dove from a hawk (*Mahābh.* III. 139, 197, 199, VII. 58: cf. the Sivi-jātaka, *Jāt.* No. 499, and the article by Messrs. M. L. Dames and T. A. Joyce in *Man*, Feb. 1913). Dadhīchi or Dadhyach gave his bones in order to make the thunderbolt to destroy the Asuras, Vṛitra and Triśiras (*Ṛig-vēda* I. lxxxiv. 13, X. xlviii. 10; *Mahābh.* III. 100, IX. 51, XII. 342).[3] Chārudatta and Jīmūtavāhana are the heroes respectively of the *Mṛichchhakaṭikā* and the *Nāgānanda*. The date of the former drama, which is ascribed to a king Śūdraka, is uncertain, Macdonell (*Sanskrit Liter.* p. 361) inclining to the view that would assign it to the sixth century A.D.; the latter bears the name of Harshadēva of Kanauj. In this connection it may be noted that in the collection of dramas published as "Bhāsa's Works" in Nos. xv-xvii, xx-xxii, xxvi, xxxix, and xlii of the Trivandrum Sanskrit Series there is a *Chārudatta-nāṭaka* (No. xxxix), with the same plot as the *Mṛichchhakaṭikā*; and, without prejudice to the debatable question as to whether this collection of plays is the work of Bhāsa, it may perhaps be permitted to suggest the possibility that this particular *Chārudatta-nāṭaka*, and not the *Mṛichchhakaṭikā*, is the source from which the author of our inscription derived—directly or indirectly—his knowledge of the virtues of Chārudatta. Now the editor of the Trivandrum Sanskrit Series, Pandit Gaṇapati Śâstrî, in the preface to No. xlii, p. xl, tells us that "there is a peculiar class of actors . . . in this country known among the people as 'Châkyar.' These people are found acting the *Nâgânanda* and the third Act of *Pratijñâyaugandharâyaṇa* which they call *Mantrâṅka Nâṭaka*, on occasions of some temple festivals, in a method peculiar to them." The *Pratijñā-yaugandharāyaṇa* is one of the collection of "Bhāsa's Works"; and, since it is acted together with such an old play as the *Nāgānanda*, there seems some likelihood that it also is ancient. If this be so, the *Chārudatta-nāṭaka*, being apparently by the same author, is of the same antiquity; and,

[1] The *ṭṭi* is rather doubtful; it may be *ṇṭi*.

[2] Fragments of two more lines remain; only a few letters are decipherable on them.

[3] Jīmūtavāhana and Dadhīchi are mentioned in the *Saṁkshēpa-Śaṅkara-vijaya* ascribed to Mādhava, X. 21 (cf. X. 18), as typical instances of glorious self-sacrifice.

as some of its features suggest (though they do not definitively prove) that it is more ancient than the *Mṛichchhakaṭikā*, we may at least admit the possibility that it is the source of the comparison used in our inscription.[1]

The details of the **date** (ll. 20-23) are as follows : Śaka 980, the cyclic year Vilambin ; the full-moon of Jyēshṭha ; a Sunday. On this Mr. Sewell remarks : "Śaka 980 *expired* = Vilambin = A.D. 1058-9. There were two Jyēshṭhas in that year, *adhika* and *nija*. The latter does not work out correctly : in it the full-moon day was Tuesday. The former is correct. It is interesting to note that the 15th śukla was expunged in that month. At mean sunrise on Sunday, 10 May, A.D. 1058, the 14th śukla of *adhika*-Jyēshṭha was current, and at mean sunrise of the following day, Monday, the 1st kṛishṇa was current. But the moment of full-moon was 1 h. 12 m. before mean sunrise on Monday, and so Sunday, 10 May, was the full-moon day. The day was certainly **Sunday, 10 May, A.D. 1058.** The same result is obtained if we calculate by mean *tithis* ; in that case the moment of full-moon was 13 h. 15 m. after mean sunrise on Sunday, 10 May, 1058."

The only **places** mentioned are Sūṇḍi (l. 23) and the *tīrthas* (ll. 33-34).

TEXT.[2]

1 Svasti Yama-niyama-
2 svādyā(dhyā)ya-dhyāna-dhāraṇa-mō(mau)-
3 n-ānushṭāṇa[3]-parāyaṇaṁ nī-
4 ti-parāyaṇaṁ sisht-ishṭa-vandī[4]-vaitā-
5 ḷikaṁ(ka)-vidagdha-kavi-gamaka(ki)-vādi-vāgmi-ja-
6 n-ādhāraṁ(n)=ēk-āṁga-vīraṁ Bali-Karṇṇa-Si(śi)vi-Dadhī-
7 chi-Chārudatta-Jīmūtavāhana-samān-[ō]-
8 dāri raṇa-raṁga-sūtradhāri mūrtti-
9 Nārāyaṇaṁ Sarasvati(tī)-karṇṇa-
10 kuṇḍaḷ-ābharaṇaṁ śrīma*
11 * * * dēva-pāda-paṁ-
12 [kaja-bhrama]rar=appa śrī * *
13 * * * * * * * * * *
14 * * * * * * * * nirūp[i*]-
15 ta-mahāmātya-padari(vī)-virā-
16 jamāna mān-ōnnata prabhu-ma-
17 ntr-ōtsāha-sa(śa)kti-traya-saṁpa-
18 nnar=appa śrīmat-perggaḍe *
19 * * * nāyaka-pramukha
20 karaṇav=iḷdu **Sa(śa)ka-varsha 980**
21 **neya Viḷaṁbi-saṁvatsarada Jyē-**
22 **shṭa**(shṭha)da puṇṇame **Āditya-vāra-**
23 dandu **Sūṇḍiy**=Akkēsva(śva)ra-dēva-
24 rggav=alliya sāsirbbargaṁ pā-

[1] The same comparison occurs elsewhere ; cf. *Epig. Carn.* II (Śravaṇa Beḷgoḷa), No. 53, an inscription of Saka 1045, where a person is described as an *abhinava-Chārudatta*. It is distinctly literary, and presupposes a book, just as the reference to Jīmūtavāhana presupposes the drama *Nāgānanda*, whereas the references to Bali, Karṇa, Śivi, and Dadhīchi *may* come from oral legend.

[2] From the ink-impression.

[3] Read *-ānushṭhāna-*.

[4] Read *śishṭ-ēshṭa-vandi-*.

25 damūla-parivārakkaṁ koṭṭa
26 sā(śā)sana-maryyādey=ent=endoḍe
27 pūrvvadiṁ śrīmad-**Akkā-dēvi-**
28 yar koṭṭa sā(śā)sana-maryyā-
29 deyiṁ sarvva-bādhā-pari-
30 hāraṁ(v)=āgey=Ā dharmmamaṁ
31 sva-dharmmadiṁ pratipāḷisidava-
32 rgge' sva-dharmmadiṁ naḍeyisida-
33 vargge Kurukshētra Prayā-
34 ge Vāraṇāsiyoḷ sāsirvva[r*]
35 brāhmaṇarggaṁ sāsira kavile-
36 y=ubhayamukhi koṭṭa
37 pa(pha)lam=ak[k*]uv=Idan=aḷidavargg=e-
38 nī(ni)pa tīrtthaṁgaḷoḷ sāsi-
39 rvvaru brāhmaṇaruvaṁ sāsi-
40 ra kavileyaṁ sāsirvvaru
41 tapōdhanaran=aḷida pātakav=a-
42 kku || śrī śrī śrī

TRANSLATION.

(Lines 1-20.) Hail! acting in concert, the administrative officials, headed by the Steward . . . . nāyaka, who is devoted to the major and minor disciplines, scripture-reading, meditation, spiritual concentration, and observance of silence, devoted to the conduct of policy, a supporter of the cultured, the agreeable, eulogists, heralds, witty poets, readers, disputants, and orators, a hero of the bodyguard, equal in nobility of soul to Bali, Karṇa, Śivi, Dadhīchi, Chārudatta, and Jīmūtavāhana,[1] a controller of the stage of battle, an incarnate Nārāyaṇa, adorned with the earrings of Sarasvatī, a bee at the lotus-feet of . . . . . dēva, who is illustrious in the office of high minister appointed . . . . . exalted in dignity, possessed of the three powers of lordship, counsel, and enterprise,[2]—

(Lines 20-23.) on **Sunday**, the **full-moon of Jyēshṭha of the Śaka year 980, the cyclic year Vilambin,**—

(Lines 23-26.) granted for the god Akkēśvara of **Sūṇḍi** and for the thousand persons of that (*establishment*) and for the staff and attendants a statutory constitution in the following terms:—

(Lines 27-30.) In conformity with the statutory constitution previously granted by **Akkā-dēvi**, there shall be immunity from all imposts.

(Lines 30-42 : a Kanarese hortative formula of the usual type.)

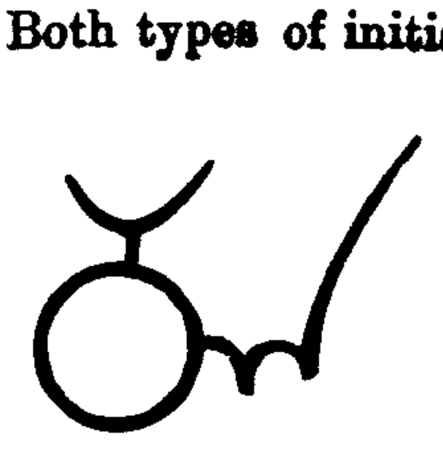
F.—OF THE REIGN OF SOMESVARA I : SAKA 981.

This record is incised on a slab on the right side of the temple known as the *Jōḍu-kalaśada guḍi* (see above, p. 75). On the top of the slab is a panel with **sculptures**: in the centre a shrine, on the proper right a squatting votary, on the left a standing cow suckling a calf and a seated bull, over these the sun and moon. The inscribed area is quadrilateral: the top (2 ft. 5¼ in.) and bottom (3 ft. 9 in.) are parallel, but the sides slope outwards; the height is about 5 ft. 5¾ in. The **lettering,** which is generally well preserved, is in a good Kanarese

[1] See above, p. 83.

[2] The three *śaktis*: see Kittel, s.v. *śakti-traya*.

character of the period; the individual letters vary from $\frac{7}{16}$ in. to $\frac{5}{8}$ in. Both types of initial *i* are used;[1] and we may also note the form of *jh*, which is found on ll. 43 and 51.—Except for the introductory formula and opening stanza (ll. 1-2) and the comminatory verses on ll. 54-59, which are in Sanskrit, the language is Old Kanarese. It preserves *ḻ* in *negaḻdaṁ* (l. 15), *ēḻpattumaṁ* (l. 19), *iḻdu* (l. 21), *ēḻpattara* (l. 29), but has *negaḷe* and *pogaḷe* (l. 25), *pogaḷuguṁ* (l. 51). On *porttuṁ* (l. 49), *porttum* (l. 50), see above, Vol. XIII, p. 327. The *upadhmānīya* occurs in °*tamaḥ-* (l. 18) and °*sarppāḥ* (l. 57), and is wrongly inserted in *vāḥ=pāpād* (l. 58). *Séguṇa* (l. 15), which is an older form of the name *Sēvuṇa*, is noteworthy. Of some lexical interest are: *dhavaḷāraṁ* (l. 24), *kal-vesaṁ*[2] (l. 26), *ānamna* (l. 35),[3] *mugguḍḍe* (l. 38 ff.),[4] *vakkhāṇisu°* (l. 42; cf. above, Vol. XII, p. 270), *ghaḷige* (l. 43; cf. above, Vol. XIII, p. 327 n.), *vaṁśigaṁ* (l. 46), *ekka-lāvaṇam*[5] and *jhātkāri* (l. 51).



JHA.

The subject of the record is, as usual, a donation. It begins by referring itself to the reign of the **Chāḷukya Trailōkyamalla (Āhavamalla, *i.e.* Sōmēśvara I)**, who in v. 2 is described as "shattering the pride of the potent **Chōḷa** monarch, a submarine fire to the whole of the ocean that is the race of the **Māḷavyas**, a wind to the clouds that are the kings of the **Aṅgas, Vaṅgas, Khasas, Vēṅgī**, the **Pāṇḍyas, Saurāshṭras, Kēraḷas, Nēpāḷas, Turushkas, Chēras**, and **Magadhas**."[6] Then is introduced a *mahāsāmantādhipati* named **Nāgadēva**, a Steward of the Royal Household (*mane-verggaḍe*) and general (*daṇḍanāyaka*), whose high rank, military exploits, and eminence are extolled in vv. 3-5: v. 5 especially mentions his victories over the **Chōḷas, Bhōja**,[7] the **Gūrjjaras, Sēguṇas** (*i.e.* the Sēvuṇas or Sēuṇas), **Chēras**, and **Kōṅkaṇas**. Descending into prose, the record then states that at the time of its composition Nāgadēva was administering the **Kisukāḍ seventy**, the **Toragare sixty**, and many *bhatta-grāmes* (ll. 17-21), and then in four stanzas describes his public works at Sūṇḍi, consisting of a fine temple of Nāgēśvara (Śiva) with an adjoining *dhavaḷāra* and courtesans' quarter, and a tank styled the Nāga-goṇḍa (vv. 6-9). Now begins the document proper: on the given date, when king **Trailōkyamalla**, "having made a victorious expedition through the southern region and conquered the **Chōḷa**, was holding a triumphal progress,"[8] being at the *Puḷiy=appayaṇa-vīḍu* or "halt-camp of **Puḷi**,"[9] a village in **Sindavāḍi**, Nāgadēva assigned under the royal warrant the village of **Sivuṇūr** in the **Kisukāḍ seventy** to **Sōmēśvara-paṇḍita-dēva**, a Saiva doctor (ll. 26-30), who is extolled in vv. 10-11; this village was to serve for the maintenance of the **Saiva** cult (vv. 12-13); the boundaries of Sivuṇūr are specified (ll. 38-41), likewise the portions of them assigned under special headings, such as expenses of worship and public works, maintenance of ascetics, professors, students, sacrificants, public women, artisans, etc. (ll. 41-46); and the *manneyar* (seigniors) of Sivuṇūr formally transferred their rights over the tribute from that estate to Sōmēśvara (ll. 46-48). The architect of the temple of Nāgēśvara at Sūṇḍi was

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[1] See Dr. Fleet's remarks above, Vol. XI, p. 7 ff.

[2] Cf. *Ep. Carn.* IV, ii., Ng. 65, VII, i., Hl. 14, and above, Vol. XIII, p. 175, n. 5.

[3] Cf. *I. A.*, Vol. XXX (1901), p. 257 n.

[4] See above, Vol. XIII, p. 34, n. 3.

[5] See the Iṭṭagi inscription, l. 50 (above, Vol. XIII, p. 46) and *Ep. Carn.*, Vol. VII, pt. 1, Sk. 132.

[6] See *Dyn. Kanar. Distr.*, p. 441. This list in some of its details seems to be more epic than historical.

[7] This is the great Bhōja-dēva of Mālwā; see *Dyn. Kanar. Distr.*, p. 441.

[8] See *I. A.*, Vol. XXX (1901), p. 257 n.

[9] *Appayaṇa* (of which *uppayaṇa* is a bye-form) is from the Sanskrit *aprayāṇa* (cf. *aprayāṇaka* in the smaller P. W. and Monier Williams' Dictionary). An *appayaṇa-vīḍu* apparently is a place ready to be used temporarily as a camp, and without important permanent structures; whereas a *nele-vīḍu* was furnished with permanent buildings, etc., and was in fact a military centre of the province. Cf. the Annual Report of the Mysore Archæological Department for 1914-15, pp. 47, 49, and *J. R. A. S.*, 1917 p. 117.

Śaṁkha or **Śaṁkharārya** (? Śaṁka or Śaṁkarārya), whose praises are sung in vv. 15-16. The fair copy of the record was made by **Rāvapayya**, town-clerk (*kuḷakaraṇi*) of Sūṇḍi (l. 63).

The details of the **date** (ll. 26-27) are: Śaka 981, the cyclic year Vikārin; the full-moon of Māgha; Monday. On this Mr. Sewell remarks as follows: "Śaka 981 *expired*=Vikārin= A.D. 1059-60. This date does not work correctly. The full-moon day, 15 śukla, of Māgha was **Thursday, 20 January, A.D. 1060,** on which day the moment of full-moon occurred at 17 h. 38 m. after mean sunrise. If calculated by mean *tithis*, the moment of full-moon was 16 h. 30 m. after mean sunrise on that Thursday."

Several **places** are mentioned, besides the tribal names enumerated in vv. 2 and 5 and the frequent references to Sūṇḍi. They are: the **Kisukāḍ seventy,** l. 19 (see above, p. 76); the **Toragare sixty,** l. 20 (see p. 78); **Bāḷguli** and **Kāriṭṭage,** l. 20; the **Sindavāḍi** *nāḍ*, l. 28 (see *I. A.*, Vol. XXX, 1901, pp. 257 ff.); **Puḷiy=appayaṇa-vīḍu,** l. 28; **Sivuṇūr,** l. 29, etc.; **Taddevāḍi,** l. 37; and the usual list of *tīrthas*, ll. 59-60. Puḷiy=appayaṇa-vīḍu is the "Hooly-beade" (i.e. Huḷibīḍu) of the Indian Atlas, 3 miles north of Ālūr in Ālūr *tāluka*, Bellary District (*I. A.*, Vol. XXX, 1901, p. 258). As regards Sivuṇūr, the subject of the present grant, Dr. Fleet proposes (*ibid.*) to identify it with Jigaḷūr, the "Jeegulloor" of the Indian Atlas and "Jiglúr" of the Bombay Survey, 6 miles W.S.W. from Sūḍi. The only serious objection to this view is that Sivuṇūr had on its south-west and west a "Great River," ***per-baḷḷa,*** which seems to point to the Hirāhaḷḷa, a tributary of the Malprabha, whereas Jigaḷūr lies on the western side of a branch of the Malprabha some little distance to the east of the Hirāhaḷḷa. Taddevāḍi is Tardavāḍi, the district in the neighbourhood of Bijāpur (see *I. A.*, Vol. XIX, p. 269). As regards Bāḷguḷi and Kāriṭṭage (lit. "Black Iṭṭage," *i.e.* Iṭṭage of the black soil), I am unable to identify them with any villages in the district around Sūḍi.

TEXT.[1]

[Metres: *Anushṭubh*, vv. 1, 18-22; *Mattēbhavikrīḍita*, vv. 2, 3, 15; *Mahāsragdharā*, vv. 4-6, 10-14, 16; *Kanda*, vv. 7-9; *Śālinī*, v. 17; *Vasantatilakā*, v. 23.]

1 Ōm[2] Svasti Jayaś=ch=ābhyudayaś=cha || Jayaty=āvishkṛitaṁ Vishṇōr=vvārāhaṁ kshōbhit-ārṇṇavaṁ [|*] dakshiṇ-ōnnata-
2 daṁshṭr-āgra-viśrānta-bhuvanaṁ vapuḥ || [1*] Svasti Samasta-bhuvan-āśrayaṁ **Śrī-Pṛithvī-vallabhaṁ mahārājādhi-**
3 **rāja** paramēśvara paramabhaṭṭārakaṁ **Satyāśraya**-kula-tilakaṁ **Chāḷuky**-ābharaṇaṁ śrīmat-**Trailōkyamalla-va-**
4 **llabhaṁ** || Vṛitta | Baḷavach-**Chōḷa**-narēṁdra-darppa-daḷanaṁ **Māḷavya**-vaṁś-ārṇṇav-ākhilad[3]=Aurbb-ānaḷan=**Aṁga-Vaṁga-Khasa-Vēṁgi-**
5 **Shā(pā)ṇḍya-Sau(sau)rāshṭra-Kēraḷa-Nēpāḷa-Turushka-Chēra-Magadha** - kshmādhīśa-dhārādhar-ānilan=aṁbhōdhi-vṛit-āvanī-vaḷaya-
6 doḷ **Chāḷukya-kaṇṭhīrava** || [2*] Vachana | Ant=enisida śrīmad-**Āhavamalla-dēvara** vijaya-rājyam=uttar-ōtta-
7 r-ābhivṛiddhi-pravarddhamānam=ā-chaṁdr-ārkka-tāraṁ saluttam-ire | tat-pāda-padm-ōpajīvi samadhigata-paṁcha-mahā-
8 śabda mahā-sāmantādhipati mahā-prachaṇḍa-daṇḍanāyakaṁ vairi-bhaya-dāyakaṁ satya-**Rādhēyaṁ** śauch-**Āṁjanēyaṁ**
9 sujana-prasannaṁ nuḍidu matt=ennaṁ śrīmat-**Trailōkyamalla-dēva**-pād-ābja-bhṛiṁgaṁ sāhas-ōttuṁgaṁ nām-ādi-samasta-prasa(śa)-

[1] From the ink-impression.

[2] Denoted by the *chakra*-symbol.

[3] The corresponding passage in inscription H below has *-ārṇṇava-jvaḷad*.

10 sti-sahitaṁ śrīman-mane-verggaḍe daṇḍanāyakaṁ **Nāgadēvayyaṁ** || Vṛitta |
Vasudh-ēś-āgraṇi chakravartti-tiḷakaṁ **Trailō-**

11 **kyamallaṁ** nij-āvasath-āmātya-padakke māḍe mahim-āvashṭambhamaṁ tāḷdi
sādhisidaṁ munnam=asādhyar=app=ahitaraṁ ta-

12 d-dravyamaṁ tandu puṁjisidaṁ svāmig=apāra-paurusha-guṇaṁ śrī-gaṇḍa-
Nārāyaṇaṁ || [3*] Jalarāsi(śi)-śrēṇiyoḷ pāl-gaḍal=ama-

13 ra-kuja-śrēṇiyoḷ pārijātaṁ kuḷa-śaiḷa-śrēṇiyoḷ Mandaram=akhiḷa-nadī-śrēṇiyoḷ
Gaṁgey=ent=aggaḷam=e-

14 nt=ārādhyam=ant=ī chatur-udadhi-taṭī-sthūla-kallōḷa-māḷ-āviḷa-bhāsvad-bhūri-bhūgōḷaka-
janita-vibhu-śrēṇiyoḷ **Nāgadēvaṁ** | (||) [4*]

15 Subhaṭar=ttann=annar=ill=elliyum=ene negaḷdaṁ **Chōḷa-kāḷ-āntakaṁ Bhōja-bhujaṁg-
āhi-dvishaṁ Gūrjjara-mada-haraṇaṁ Sēguṇa-**

16 dhvaṁsakaṁ **Chēra-bhaya-bhrānti-pradaṁ Kōṁkaṇa-**baḷa-daḷanaṁ **hāra-nīhāra-tārā-**
nibha-śumbhat-kīrtti daṇḍādhiparoḷ=atuḷa-dōr-vvikra-

17 maṁ **Nāgadēvaṁ** || [5*] Vachana | Ant=asama-samara-rasa-rabhasa-parigata-ripu-
nikara-kari-vara-śiraḥ-pirapāṭan[1]-ācharaṇanuṁ |

18 karṇṇē-japa-tamaḥ-paṭala-vighaṭana-khara-kiraṇanuṁ | **Chāḷukya**-chakrēśvara-
kaṭaka-bāhattara-niyōgi-nivah-ārādhyanuṁ

19 para-balakk=asādhyanuṁ | kāryyadoḷ Bṛihaspatige sariyuṁ śrīmad-**Āhavamallana**
kēsariyum=eṁ(e)nisi **Kisukāḍ=eḷpattumam**

20 **Toragarey=aruvattumaṁ Bāḷguḷi Kāriṭṭage** modal=āge palavuṁ bhatta-
grāmegaḷumaṁ sarbb-ābhyantara-siddhiyiṁ dushṭa-nigraha-vi-

21 śishṭa-pratipāḷanaṁ-geydu sukha-saṁkathā-vinōdadin=āluttam-iḷdu || Vṛitta |
Himavat-kū(ku)ṭkīḷadiṁd=unnatam=idu Rajatādrīṁdra-

22 diṁ tāne vistīrṇṇam=id=eṁd=urbbī-taḷaṁ baṇṇise pura-varadoḷ **Sūṇḍiyoḷ**
viśva-lōk-ōttamamaṁ Nāgēśvaraṁg=ettisidan=ati-

23 śay-āvāsamaṁ chāru-chakrēśa-mahāmātyaṁ pradhān-āgraṇi viśada-**yaśō-rājitaṁ**
Nāgadēvaṁ || [6*] Kanda | Nāḍāḍiy=allad=ant-ire mā-

24 disidaṁ dēva-nilayad=eraḍuṁ keladoḷ kūḍe dhavaḷāramaṁ sura-nīḍam=iv=ene
sūḷe-gēriyaṁ budha-nilaya || [7*] Sogayisuva **Sūṇḍiyo-**

25 ḷ dhare pogaḷe jasaṁ negaḷe pāl-gaḍalgaṁ pempiṁ migil=enipa
taṭākaman=osed=agaḷisidaṁ rāya-maṁtri-chūḍāratnaṁ || [8*] Mānasa-
sarōvarakkaṁ tāne

26 migil Nāga-goṇḍam=ene kal-vesadiṁ dāna-nidhi māḍisidan=abhimāna-dhanam
Nāga lēva-daṇḍādhīśam |(||) [9*] Autu māḍisi | **Sa(śa)ka-varsha**[2] **981neya**
Vikāri-

27 **saṁvatsarada Māghada** puṇṇame **Sōma**-vāradandu śrīmat-**Trailōkyamalla-dēvar**
dakshiṇa-dig-vijayaṁ-geydu **Chōḷanam** jayaṁ-geydu maguḷe

28 bijayaṁ-geyyuttaṁ **Sindavāḍi-nāḍa** baḷiya grāmaṁ **Puḷiy**=aṇpayaṇa-vīḍinoḷ
sōma-grahaṇa-nimittaṁ dhārā-pūrbbaka-purassaraṁ

29 **Kisukāḍ=eḷpattara** baḷiya **Sivuṇūraṁ** sarbba-namasyam=āge tāmbra-śāsanamaṁ
chakravartti kuḍe paḍedu rājadhāni **Sūṇḍiya** Nagarēśva-

30 rada pratibaddha[3] Nāgēśvarada **Sōmēśvara-paṇḍita-dēvargge** ||[4] Vṛittaṁ |
Kshitiyoḷ=divya-bratīṁdrar=ppalar=oḷar=avaṟgg(rg)=oṇḍ=uḷḷoḍ=oṁd=ill=id=ē-

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[1] Read *parīpāṭan-*.

[2] A spiral symbol precedes this word.

[3] After this word there seems to be an *akshara* obliterated.

[4] After this *daṇḍa* is a *chakra*-symbol.

31 n=eṁba **tapō-vikhyātiy=ēn=eṁb=amaḷina-charita-khyātiy=ēn=eṁba** vidyā-chaturatva-**khyātiy=ēn=eṁb=akhiḷa-guṇa-gaṇa-khyātiy=eṁb=ondu** peṁp=ū-

32 rjjitam=āyt=eṁdaṁde **Sōmēśvara**-yati-patiyaṁ baṇṇisal ballan=āvoṁ || [10*] Sakaḷa-kshmāpāḷa-chūḍāmaṇi-kashaṇa-kiṇ-ōpēta-pād-ābja Vaiśēshika-chū-

33 ḍāratna Naiyāyika-sarasija-mārttaṇḍa Sā(sā)ṁkhya-prabhāv-ādhika śabda-jñāna-Padmāsana ninag=eṇey=ār=eṁbinaṁ sanda Mīmāṁśa(sa)ka-gōtra-trāsi **Sōmē-**

34 **śvara**-yati-pati bhūlōka-vikhyātan=ādaṁ || [11*] Śiva-gēha-vyūha-khaṇḍa-sphuṭita-nava-sudhā-karmma-nirmmāpaṇakkaṁ Śiva-pūjā-vyāptigaṁ tach-Chhiva-ma-

35 hima-mahā-bhōga-saṁpat-padakkaṁ Śiva-yōgīṁdra-brajakkaṁ Śiva-pada-yugaḷ-ānamna-vidyāi tthigaḷgaṁ **Sivuṇūraṁ** koṭṭan=ēṁ puṇyada kaṇi-

36 yo jadha(ga)ch-chakradoḷ **Nāgadēvaṁ** || [12*] Jasam=urbbī-bhāgamaṁ dig-vivaiaman=amar-āvāsamaṁ tive dharmma-vyasanaṁ kaig=aṇme **Sūṇḍī**-puradal=eseva **Nā-**

37 **gēśvar**-āvāsamaṁ māḍisi **Taddevāḍi-dēvaṁg**=aṛikeya **Sivuṇūraṁ** śiḷā-sā(śā)sanaṁ māḍisi biṭṭaṁ daṇḍanāth-āgraṇi sakaḷa-jagan-maṇḍanaṁ **Nāgadēvaṁ** || [13*]

38 [1]Śrīman-**Nāgadēvēśvarakk**=āḷva dēva-bhōgaṁ **Sivuṇūra** chatur-āghāṭada sīme mūḍaṇaṁ(ṇa) deseyal Biliya Kalla muggum(ggu)ḍḍe | āgnēyadoḷ

39 Piriya Kiriya Kalla mugguḍḍe | teṁka deseyal Gōsāsiya kereya teṁkaṇa meyya banniya marada mugguḍḍe | nairi(rṛi)tyadoḷ=Per-bbaḷḷaṁ mēre | paḍuval Pe-

40 r-bbaḷḷada paḍuvaṇa meyya-belada maraṁ mēre | vāyavyadoḷ=ā Per-bbaḷḷada deseya vāyavyada gōṁṭinol=kechchan=appa kalgaḷ | badagaṇa deseg=ā Per-bbaḷḷad=ā deseya keraṁku-

41 gallu | īśānyadoḷ=Uppina Paḷḷaṁ mēre | antu chatus-sīmeyiṁd=olag=uḷḷa bhūmiy=ellamaṁ taḷa-vṛitti māḍi pachch-ikkida sama-kaṭṭinol dēvargge śrīkhaṇḍa-dhūpa-nivēdya-

42 khaṇḍa-sphuṭitakke mattar nūṛ-ayvattu | alliya tapōdhanar=āhāra-dānakke mattar mūnūru tapōdhanargge vakkhāṇisutam-irppa bhaṭṭargge mattar mūvattu |

43 maṭhada māṇiyaran=ōdisuv=ōjhargge mattar=eṁṭu b[2]maṇ-geyva brāhmaṇar=irbbarggam mattar=eṁṭu | ghaḷigeya māṇiyar=nnālvarggaṁ mattar=irppattu | Nāga-goṇḍakke mattar=irppattu |

44 dēvara bhōgakke naḍeva piriy-ara-vāḷa-sūlege mattar=irppattu perggaḍe-vāḷa-sūlege mattar padinaydu bala-vakkad=eḍa-vakkada kaṁbaḍa sūleyar=nnālvar-ggam mattar=nnālvatt-eṁṭu

45 bala-vakkad=eḍa-vakkada chāmarada sūleyar=nnālvarggaṁ mattar nālvatt-eṁṭu | pātra nālvarggaṁ mattar nālvatt-eṁṭu | bhōgada sūleyar=irbbarggaṁ mattar=irppatta-nālku parekā-

46 raṁge mattar=irppatta-nālku vaṁśigaṁge mattar panneraḍu sūḷevāḷaṁge mattar panneraḍu kalkuṭiga Chandōjaṁge mattar mūvattu **Sivuṇūra**-manneya sā-

47 myada tereyaṁ manneyaṁ **Daḍigayyaṁ** | **Doḍḍayyaṁ** | **Ajjarayyan**=int=ivar=mmodal=ā[3] manneyar=ellaṁ tan-tamma putra-pautrikaṁ śrīman-Nāgēśvara-dēvargg=āva-kālamum naḍasu-

48 v=ant=āg-ire **Sōmēśvara-paṇḍita-dēvara** kālaṁ karchchi dhārā-pūrbbakaṁ māḍi manneya sāmyada tereyaṁ parihāram=āge biṭṭar=Int=ī dharmmamaṁ **Sūṇḍiy=aruvar=ggāvuṇḍugaḷu-**

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[1] Preceded by a *śaṅkha*-symbol.

[2] Preceded by a *śaṅkha*-symbol.

[3] After *ā* there seems to be an obliterated letter.

49 m=eṇbar=ssetṭiyaruṁ kai-koṇḍu sva-dharmmadiṁ rakshisuttam-irppar ||[1] **Vṛittaṁ** | Goravar=Kk[ā*]ḷāmukhar=unaishṭhikar=enisadoḍaṁ bhōgadoḷ mūṟu **porttuṁ**[2] vara-kāntā-saṁkuḷaṁ

50 band-irade taḍevaḍaṁ viśva-vidyārtthigaḷ bittaradiṁd=ā porttum[2]=ōdutt-iradoḍam= irisalk=āgad=enduṁ var-ādhīśvarar=end=ī dharmmamaṁ nirmmisi niyamisidaṁ **Sūṇḍiyoḷ Nāgadēvaṁ** || [14*]

51 [3]Kaṇi vidyā-vibhavakk=udāharaṇey=artth-ōpārjjanakk=ekka-lāvaṇam=udyad-guṇa-ratna-rājig=eṟe-vaṭṭ=audāryya-saṁpattig=ē gaṇaj=end=ī guṇi **Śaṁkha(ka)naṁ** pogaḷuguṁ jhātkāri-jhaṁjhā-

52 samīraṇa-saṁbhūta-taraṁga-saṁbhṛita-payōdhi-prāvṛit-ōrbbī-talaṁ || [15*] Besanaṁ daṇḍādhināth-āgraṇi sakaḷa-jagan-maṇḍanaṁ **Nāgadēvaṁ** besasal kai-koṇḍu **Sūṇḍī**-purada na-

53 ḍuve **Nāgēśvar-āvāsamaṁ** chintisal=ārggaṁ bārad=eṁb=antuṭaṇa kaḷasa(śa)-nirbbāṇam=app=annegaṁ māḍisidaṁ vakr-ōkti-Vāchaspati paṁ(pa)ti-hitar= āchāryyan=ī **Śaṁkha(ka)rāryyaṁ** ||[4] [16*] Ślōkaṁ ||

54 Sāmānyō=yaṁ dharmma-śē(sē)tur=nṛipāṇāṁ kāḷē kāḷē pāḷanīyō bhavadbhiḥ sarbbān=ētān=bhāvinaḥ pārtthiv-ēṁdrān bhūyō bhūyō yāchatē Rāmacha[ṁ*]draḥ || [17*] Sva-dattāṁ para-

55 dattāṁ vā yō harēta vasundharāṁ | shashṭir=varsha-sahaśrā(srā)ṇi vishṭhāyāṁ jāyatē kṛimiḥ || [18*] Suvarṇṇam=ēkaṁ gām=ēkāṁ bhūmēr=apy=ēkam=aṁguḷaṁ [|*] haran=narakam=āpnōti

56 yāvad=ā-bhūta[5]-saṁplavaṁ || [19*] Bah[u]bhir=vvasudhā bhuktā rājabhiḥ Sagar-ādibhiḥ [|*] yasya yasya yadā bhūmiḥ(s)=tasya tasya tadā phaḷaṁ || [20*] Na vishaṁ visham=ity=āhuḥ(r)=dēva-śva(sva)ṁ visha-

57 m=uchyatē [|*] visham=ēkākinaṁ hanti dēva-svaṁ putra-pautrakaṁ || [21*] Viṁdhy-āṭavīshv=atōyāsu shu(śu)shka-kōṭara-vāsinaḥ [|*] kṛishṇa-sarppāḥ=prajāyantē brahma-dēva-sva-hārakāḥ ||[6] [22*]

58 Vṛittaṁ | Mad-vaṁsa(śa)-jāḥ para-mahīpati-vaṁsa(śa)-jā vāḥ=pāpād[7]=apēta-manasā[8] bhuvi bhūmipālāḥ [|*] yē pāḷayanti mama dharmmam=idaṁ[9] samastaṁ tēbhyō mayā virachi-

59 tāṁjaḷir[10]=ēsha mūrdhni ||[11] [23*] Int=ī sā(śā)sana-maryyādeya dharmmamaṁ sva-dharmmadiṁ pratipāḷisidavargge śrī-Kurukshētraṁ Prayāge Vāraṇāsi Śrīparbbatam=A-

60 rgghyatīrtthaṁgaḷoḷ śata-kratuvum=aśvamēdhaṁ-geyda phaḷamum=ēḷ-kōṭi kavileya kōḍuṁ koḷagumaṁ ponnoḷaṁ paṁcha-ratnadoḷaṁ kaṭṭisi chaturvvēdigaḷ=app=ēḷ-kōṭi brāhma-

61 ṇargg=ubhayamukhi-gotta phaḷamum=ā tīrtthaṁgaḷoḷ=ēḷ-kōṭi tapōdhanargg=ā-chaṁdr-ārkka-tāram=anna-dānam=ikkida phaḷamum=akkum=Ī dharmmaman=upēkshisi kiḍisidavargg=a-

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[1] This *daṇḍa* is followed by a spiral symbol.

[2] For *poḷtuṁ*, *poḷtum*.

[3] The line is preceded by a spiral symbol.

[4] The *daṇḍa* is followed by a *śaṅkha*-symbol.

[5] For *chū* the engraver has cut a *hā* with a vowel *u* underneath.

[6] Followed by a spiral symbol.

[7] Read *vā pāpād*.

[8] Probably a mistake for the usual °*manasō*.

[9] Probably an error for *imaṁ*; but *dharma* may also be neuter.

[10] Read *virachitō=ṁjaḷir=*.

[11] Followed by a spiral symbol.

62 nituṁ tīrtthaṁgaḷoḷ=eḷ-kōṭi kavileyum=eḷ-kōṭi brāhmaṇarum=eḷ-kōṭi tapōdhanaruman=alida pāpaṁ sārggnṁ || Vākyaṁ Nyūn-ākshharam=adhik-āksharaṁ vā tat=sarbbaṁ pramāṇam=iti ||[1]

63 Baredaṁ[2] Sūṇḍiya kuḷakaraṇi Rāvapayyan=Īśva[ra-p]āda-paṁkaja-bhramaraṁ maṁgaḷa [mahā-śrī] śrī śrī ||

TRANSLATION.

(Line 1.) Hail! victory and success!

(Verse 1.) Victorious is the Boar-form of Vishṇu as it revealed itself stirring up the ocean, with the universe resting on the tip of its lofty right tusk.

(Lines 2-4.) Hail! The asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chāḷukyas, Trailōkyamalla-vallabha**:—

(Verse 2.) A shatterer of the pride of the potent **Chōḷa** monarch, a submarine fire to the whole of the ocean that is the race of the **Māḷavyas**, a wind to the clouds that are the kings of the **Aṅgas, Vaṅgas, Khasas**, and **Vēṅgi**, the **Pāṇḍyas, Saurāshṭras, Kēraḷas, Nēpāḷas, Turushkas, Chēras**, and **Magadhas**, is the **Chāḷukyan lion** in the circuit of the ocean-girt earth.

(Lines 6-10.) While the victorious reign of king **Āhavamalla**, who is thus described, was proceeding in a course of successively increasing prosperity (*to endure*) as long as the moon, sun, and stars—one who lives upon his lotus-feet, who has attained the five *mahā-śabdas*, the *mahā-sāmantādhipati*, the great august General, who bears all titles such as "a Rādhēya [Karṇa] in truthfulness, an Āñjanēya [Hanumān] in purity, gracious to the good, one who changes not his words,[3] a bee to the lotus-feet of king **Trailōkyamalla**, exalted in boldness," the Steward of the Household (*and*) General, **Nāgadēvayya**—

(Verse 3.) When the foremost of monarchs, the ornament of emperors, **Trailōkyamalla**, raised him to the rank of minister in his own house, he, being established in dignity, conquered previously unconquerable foes, he brought and piled up for his master their treasures, he who possessed the virtue of boundless valour, a blessed Nārāyaṇa of warriors.

(Verse 4.) Among oceans how eminent is the Milk-Ocean, among celestial trees the Pārijāta, among central mountains Mandara, among all rivers Ganges! so among the noble men born on the bright spacious earth stirred by the lines of massive billows along the shores of the four oceans how worshipful is **Nāgadēva**!

(Verse 5.) Nowhere are there warriors like to him: thus was **Nāgadēva** illustrious, a slayer of the **Chōḷa Kāla**,[4] a Garuḍa to the serpent **Bhōja**,[5] a suppressor of the **Gūrjaras'** pride, a destroyer of the **Sēguṇas**, a cause of terror and confusion to the **Chēras**, a shatterer of the hosts of the **Kōṁkaṇ**, one who has lustrous fame like pearl-strings, hoar-frost, and stars, peerless in valour of arm among commanders.

(Lines 17-21.) While he, thus known as being accustomed to split the skulls of noble elephants or attacking hosts of foemen that have an unequalled lust for battle, as dissipating like the hot-rayed (Sun) the mass of gloom consisting of slanderers, as being adored

[1] Followed by a spiral symbol.

[2] This line has a spiral symbol at its beginning, and at its end, after the *daṇḍa*, two spirals with a *śaṅkha*-symbol between them.

[3] Literally, "who, having spoken, says not otherwise."

[4] As Śiva was a destroyer (*antaka*) to Kāla, so Nāgadēva was a destroyer to the Chōḷa king.

[5] See above, p. 86.

by the company of the seventy-two officers in the camp of the **Chāḷukya emperor**, as being unconquerable by hosts of foemen, as being like Brihaspati in management of affairs, and as being the lion of Āhavamalla, was administering the **Toragare sixty** and **Bāḷguḷi** and **Kārittage** and many other provision-villages,[1] with full internal rights,[2] so as to suppress the wicked and protect the cultured, in enjoyment of pleasing conversations :—

(Verse 6.) **Nāgadēva**, the Emperor's agreeable High Minister, foremost among councillors, radiant with brilliant glory, raised in the excellent town of **Sūṇḍi** for **Nāgēśvara** a surpassing dwelling pre-eminent in the whole world, so that the (*people of the*) earth praised it, saying that it is loftier than Himālaya[3] or Kūtkīḷa, likewise more spacious than the great Silver Mountain [Kailāsa].

(Verse 7.) He, a home for sages, in a manner that was not that of a common man constructed on each side of the temple white-plastered buildings such as might be called a nest of gods, and a quarter for public women.

(Verse 8.) In fair **Sūṇḍi**, while the world praised him (*and*) his fame shone brightly, that crest-jewel of royal ministers gladly caused to be dug a pond which may be said to exceed in greatness the Milk-Ocean.

(Verse 9.) The General **Nāgadēva**, a treasure of bounty, rich in public spirit, constructed with craft of stone-work a Nāga-goṇḍa [Nāgas' tank] which in its turn surpasses the Mānasa lake.

(Lines 26-30.) Having made these structures :—On **Monday**, the **full-moon** of **Māgha** in the Śaka **year 981**, the **cyclic year Vikārin**, when king **Trailōkyamalla**, having made a victorious expedition through the southern region and conquered the **Chōḷa**, was on return (back) holding a triumphal progress, in the halting-camp of **Puḷi**, a town within the **Sindavāḍi** province, on the occasion of an eclipse of the moon, the emperor having issued with pouring of water a copper-plate title-deed to the effect that the village of **Sivuṇūr** in the **Kisukāḍ seventy** should be held on universally respected tenure, (*Nāgadēva*) received (*and assigned it*) to **Sōmēśvara-paṇḍita-dēva**, (*a votary*) of Nāgēśvara, attached to the Nagarēśvara [City God] of the capital **Sūṇḍi** :—

(Verse 10.) On the earth there are many godlike great ascetics; if these have some single (*quality*), they have not got another; but he has such unique rich distinction that men say (*of him*) "What eminence in asceticism! What eminence in stainless conduct! What eminence in erudite skill! What eminence in the series of all the virtues!" Thus who now is able to praise (*fitly*) the great ascetic **Sōmēśvara** ?

(Verse 11.) "O thou whose lotus-feet are scarred by the rubbing of the crest-jewels of all monarchs, crest-jewel of Vaiśēshikas, sun to the lilies of Naiyāyikas, excellent in mastery of Sāṁkhya, a Brahman in grammatical science, who is peer to thee ?" On this account the great ascetic **Sōmēśvara**, a worthy *Gōtra-trāsi*[4] to Mīmāṁsakas, has become renowned on earth.

(Verse 12.) For the reconstruction with fresh plaster-work of worn-out and broken (*masonry*) in a multitude of temples of Śiva, for the practice of the worship of Śiva, in order that this honour of Śiva should attain to a position of great felicity, for the benefit of the company of great **Yōgins** of (*the cult of*) Śiva, for the benefit of students bowing before Śiva's feet, he granted **Sivuṇūr** : what a mine of godliness in the domain of the world is **Nāgadēva** !

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[1] Villages specially allotted for his maintenance. Cf. above, Vol. III, p. 313, where Professor Kielhorn wrongly altered *bhatta* to *bhaṭṭa*.

[2] *Sarv-ābhyantara-siddhi*: cf. *I. A.*, Vol. XIX (1890), p. 271.

[3] [I would render 'loftier than the mountain Himalaya,' taking *kūtkīla*, *i.e.* *ku-utkīla*, as a variant of *ku-kīla*.—Ed.]

[4] A variant on the title of Indra, *Gōtra-bhid*, "shatterer of mountain-fastnesses." *Gōtra-trāsi*, "scaring mountains," also means "scaring families," here of Mīmāṁsakas.

(Verse 13.) (*His*) fame filling the regions of earth, the divisions of space, and the abode of the gods, (*and his*) passion for religion becoming extreme, **Nāgadēva,** foremost of generals, ornament of the whole world, built a splendid dwelling for **Nāgēśvara** in the town of **Sūṇḍi,** and, having caused to be made a title-deed on stone, he granted the renowned **Sivuṇūr** to the god of **Taddevāḍi.**

(Lines 38-41.) The bounds of the four sides of access of **Sivuṇūr,** the sacred estate administered for (*the god*) Nāgadēvēśvara, (*are as follows*): on the east, the *mugguḍḍe* of the white stone; on the south-east, the *mugguḍḍe* of the Great Hog's Stone; on the south, the *mugguḍḍe* of the *meyya-banni* tree south of the Gōsāsi tank; on the south-west, the Great River is the limit; on the west, the *meyya-beḷa* tree west of the Great River is the limit; on the north-west, the (?)red stones at the corner north-west of the same Great River; on the north, the rough stone in the same direction towards the same Great River; on the north-east, the Salt Stream is the limit.

(Lines 41-46.) Making thus all the land within the four bounds into a *taḷa-vṛitti* estate, by an arrangement of apportionment (*he assigned*) to the god for sandalwood, incense, oblations, and (*repairs of*) worn-out and broken (*masonry*) one hundred and fifty *mattar*; for gifts of food to the ascetics of the place, three hundred *mattar*; for the professors lecturing to the ascetics, thirty *mattar*; for the teachers giving lessons to the youths of the monastery, eight *mattar*; for the two Brāhmaṇs offering libations, eight *mattar*; for the four youths of the assembly-hall, twenty *mattar*; for the Nāga-goṇḍa, twenty *mattar*; for the public woman acting for the god's enjoyment who is attached to the *piriy-ara*, twenty *mattar*; for the public woman attached to the steward, fifteen *mattar*; for the four public women at the columns of the right and left sides,[1] forty-eight *mattar*; for the four fan-bearing public women of the right and left sides, forty-eight *mattar*; for the four dancers, forty-eight *mattar*; for the two public women in use, twenty-four *mattar*; for the drummer, twenty-four *mattar*; for the flute-player, twelve *mattar*; for the steward of the public women, twelve *mattar*; for the stone-cutter Chandōja, thirty *mattar.*

(Lines 46-49.) In order that the seigniors **Daḍigayya, Doḍḍayya, Ajjarayya,** and all the other seigniors (*of Sivuṇūr*), their sons and grandsons, should continue to apply the revenues of lordship from the seigniory of **Sivuṇūr** for all time to (*the cult of*) the god Nāgēśvara, they laved **Sōmēśvara-paṇḍita-dēva's** feet and with pouring of water made over (*to him*) the revenues of lordships from the seigniory with immunity (*from imposts*). Thus the six Gāvuṇḍus and eight Seṭṭis of **Sūṇḍi,** taking charge of this pious foundation, shall maintain it according to its proper rule.

(Verse 14.) If the Goravas[2] who are Kāḷāmukhas should not be devout, if they should be so neglectful that the company of fair women should not come for three days for enjoyment, or if all the students should fail to study actively always, the worthy superintendents must never allow them to stay: to this effect has **Nāgadēva** established and regulated this pious foundation at **Sūṇḍi.**

(Verse 15.) The earth surrounded by the ocean filled with billows raised by the roaring storm-winds praises this worthy **Śaṁka,** calling him a mine of splendid learning, a model for the acquisition of wealth, a site of the series of jewels of exalted virtues, a crown of the perfection of generosity: what a *kaṇaju*![3]

(Verse 16.) When **Nāgadēva,** foremost of generals, ornament of the whole world, issued the command, this **Śaṁkarārya,** a Vāchaspati of punning phrase, a teacher to the loyal,

[1] This explains the phrase *ka[ṁ*]bhada nālvargg[e*]*, "for the four persons of the column," in the Bankāpūr inscription, l. 48, above, Vol. XIII, p. 172. Cf. above, p. 81.

[2] Śaiva ascetics of the monastery.

[3] Literally, a storehouse; cf. Ann. Report, Mysore Arch. Dept., 1918, p. 6.

undertook the charge and constructed in the middle of the town of **Sūṇḍi** a dwelling for Nāgēśvara, so that the finials were completed in a manner that none could possibly imagine.

(Lines 54-59: seven common Sanskrit admonitory verses.)

(Lines 59-62: a prose Kanarese admonitory formula of the usual type, followed by a prose Sanskrit formula.)

(Line 63.) **Rāvapayya**, town-clerk of **Sūṇḍi**, a bee to the lotus-feet of **Īśvara**, wrote (*this grant*). Luck! great fortune!

G.—OF THE REIGN OF SOMESVARA II: SAKA 991 AND 997.

This is an inscription on a stone in a wall on the right side of the gateway of the village. The slab is rectangular; the width of the inscribed area is 3 ft., the height 5 ft. 6¾ in. It is broken at the bottom, and in a state of extreme dilapidation, hardly a single line being completely preserved. Over the inscribed area is a panel with **sculptures**. This is divided by perpendicular lines into five smaller panels, which, reckoning from the proper right, contain the following designs:—(1) a squatting votary; (2) a similar figure, surmounted by the sun; (3) a *liṅga* on an *abhishēka*-stand; (4) a squatting bull, surmounted by the moon; (5) a cow suckling a calf. Over this is the rounded top of the slab.—The **character** is a good normal Kanarese of the period; the letters are about ½ in. high.—The **language** is Old Kanarese, with the exception of the introductory formula, the opening verse, and the two concluding verses of admonition and final formula, which are in Sanskrit. As the greater part of the contents of the record is illegible, we can say little of its peculiarities of language. We may, however, note the preservation of *ḻ* in *negaḻda*, ll. 6, 21, 36, *negaḻd=*, l. 31, *iḻdud=*, l. 10 (?), *iḻdu*, l. 37, *nimiḻd=*, l. 12, *ēḻpattumaṁ*, ll. 17, 37, *ēḻ-kōṭi*, l. 47, *gaḻde*, l. 24 ff., and the false spelling *kuḻa*, l. 3.

The contents of the record, so far as they are legible, may be summarised as follows. After the prefatory *Jayaś=ch=ābhyudayaś=cha* and the regular verse beginning *Jayaty=āvishkṛitaṁ*, it gives the usual Chāḻukyan formula (*Samasta-bhuvan-āśraya*, etc.), ending with the name of the reigning sovereign, **Bhuvanaikamalla-dēva (Sōmēśvara II)**, and then (l. 3) breaks into an *Utpalamālā* verse lauding his prowess and his dominion over the kings of the **Chōḻas**, **Varāḻas**, **Lāḻas**, **Khasas**, **Māgadhas**, **Kēraḻas**, **Pārasīkas**, **Nēpāḻas**, and **Turushkas**. After a *kanda* verse to the same effect (l. 5), it descends to prose (ll. 6-9), stating in the usual form that during his reign there was a certain feudatory, possessing the five *mahā-śabdas* and bearing besides other titles (now illegible) those of *vivēka-Chāṇakya*, *amōgha-vākya*, and *Kāñchī-puravar-ēśvara*, whose name was **Bhuvanaikamalla-Noḻamb[ādhirāja-Permmana]ḍi Siṁgaṇa-dēva** (ll. 8, 9). Accordingly, Siṅgaṇa was of the **Noḻamba race**, and bore the *biruda* **Bhuvanaikamalla**, perhaps as a compliment to his suzerain.[1] Two or three stanzas are devoted to the praise of Siṅgaṇa's valour as displayed against the **Chōḻas** and on other occasions (ll. 9-13). Then comes a prose passage (ll. 13-19) giving him a number of complimentary epithets (e.g. *vibhav-Ākhaṇḍala* and *ripu-bhūpāḻa-kāḻakūṭa*, l. 14; *śaraṇ-āgata-vajra-pañjara*, *pratipaksha-bhīkara*, and *vikram-ōttuṅga*, l. 15), stating that at the time of the deed he was administering the **Noḻambavāḍi thirty-two thousand** and the **Kisukāḍ seventy**,[2] and introducing **Sōmēśvara-paṇḍita-dēva**, a votary of the god **Achalēśvara (Śiva)** in the *rājadhāni* Sūṇḍi, who apparently was the trustee of the endowment to be presently specified. Two *kanda* verses are devoted to Sōmēśvara's merits (ll. 19-21). They are followed by the formal statement of gift (ll. 21-

[1] We may compare the case of Bhuvanaikavīra-Udayāditya under the same king: *Dyn. Kanar. Distr.*, p. 443. On Siṅgaṇa cf. *Dyn. Kanar. Distr.*, ib. The Siṅgaṇa-dēvarasa who was governing Kisukāḍ, Banavāsi, and Sāntaḻige in A.D. 1045 (*Dyn.*, p. 439) may have been his grandfather.

[2] Here the name is more perfectly preserved: the stone reads *Bhuvanaikamalla-Noḻamb[ādhirā]ja-Permma[n]aḍi Siṁgaṇa-dēvar* (l. 16).

24), announcing the transfer by Siṅgaṇa to Sōmēśvara of certain lands in Śaka 991 for the supply of *nivēdya* of the god (Achalēśvara), feeding of ascetics, etc.; and the bounds of this estate are specified (ll. 24-27).

This is immediately followed by a second record, beginning with a verse (ll. 27-28), and then giving in prose the titles of a *Daṇḍanāyaka* of Bhuvanaikamalla, which include *samadhigata-paṁcha-mahā-śabda*, *mahā-sāmantādhipati*, *para-nārī-putra*, *satya-Rādhēya*, and *sāhasa-Vainatēya* (ll. 28-31). His name is defaced; here only the ending, *-mayyaṁ*, is clearly visible; but on l. 37 we can read with certainty *Ko . . dēvayyaṁ*, while the two intermediate *aksharas* may with great probability be read as *ṭṭima*. Accordingly we may provisionally read as the name **[Koṭṭi]mayyaṁ** on l 31 and **Koṭṭimadēvayyaṁ** on l. 37. Several verses, beginning with a *Mattēbhavikrīḍita*, are devoted to the praise of his valour and virtue (ll. 31-36). Then comes the formal grant, stating that this *Daṇḍanāyaka*, while administering the **Kisukāḍ seventy** and another district, of which the name looks like *Chaṁdravartti*, assigned in Śaka 997 an estate for the maintenance of the cult of Achalēśvara (ll. 36-40), the endowment to be under the protection of the six Gāvuṇḍas and eight Seṭṭis of Sūṇḍi (ll. 40-41). Then comes another assignment, almost wholly illegible (ll. 41-42), after which is a clause stating that a jeweller (*maṇigāra*) named **Maddi Seṭṭi**, son of a Seṭṭi whose name is effaced, but who is described as a *guṇada bedaṁga*, of the Jewellers' Quarter in Sūṇḍi, granted for the same cult certain shops in Sūṇḍi and others in the *rājadhāni* Vikramapura, the latter of which were part of his *seṭṭi-sāmya* or "liberty" possessed by him as a merchant (ll. 42-45). These properties also were to be under the protection of the six Gāvuṇḍas and eight Seṭṭis of Sūṇḍi (l. 45). The record closes with a Kanarese admonitory formula of the usual kind (ll. 45-48), the Sanskrit verses beginning *Sāmānyō=yaṁ* (ll. 48-49) and *Sva-dattāṁ para-dattāṁ vā* (l. 50), a Kanarese postscript (ll. 50-51) stating that the fair copy was drafted by **Rāvapayya**, the town-clerk of Sūṇḍi (see above, inscription F, l. 63), who is here styled *Bhāskara-dāsa*, "slave of the Sun," in addition to the epithet *Īśvara-pāda-paṁkaja-bhramara*, the Sanskrit formula beginning *Nyūn-āksharam* (ll. 51-52), and salutations to Sarasvatī and Gaṇapati (l. 52). On l. 53 is a fragment of a third date; [ba]hula saptami Āditya-vāradandina dakshiṇāyana-saṁkrānti-nimittaṁ. L. 54 shews traces of some epithets.

The record, as we have seen, contains **two dates.** The first (ll. 22-23) is as follows: Sa(śa)ka-varsha 991neya Saumya-saṁvatsarada Pushya su(śu)ddha a[shṭami] Bṛihaspati-vāradoḷ=uttarāyaṇa-śa(sa)ṁkrānti-nimittaṁ. The second (l. 38) runs thus: Sa(śa)ka-varsha 997neya Rākshaśa(sa)-saṁvatsarada Pushya(?) . . . . . . uttarāyaṇa-saṁkrānti-nimittaṁ. I am indebted to Mr. Sewell for the following remarks on these data :—

"(1) Ś. 991 *expired*=Saumya=A.D. 1069-70. In this year, by the *Ārya-siddhānta*, the 8th śukla *tithi* of Pushya expired 6 h. 52 m. after mean sunrise on **Thursday, 24 December, A.D. 1069,** and was coupled with that Thursday. This, working by true *tithis*. Working by mean *tithis*, the result is the same; only the 8th *tithi* expired, by that calculation, 1 h. 34 m. after mean sunrise. Both were coupled with that Thursday. On the same day the Makara-saṁkrānti, the Uttarāyaṇa-saṁkrānti, occurred, by the *Ārya-siddhānta*, at 4 h. 55 m. after mean sunrise."

"(2) The year corresponds to A.D. 1075-6. In that year the Makara (Uttarāyaṇa)-saṁkrānti took place, by the *Ārya-siddhānta*, at 18 h. 10 m. after mean sunrise on **Thursday, 24 December, A.D. 1075.** The day was coupled with the 14th śukla *tithi* of Pausha (Pushya), which *tithi* expired (taken as a true *tithi*) at 2 h. 59 m. after mean sunrise on that Thursday; and, taken as a mean *tithi*, at 5 h. 40 m. after mean sunrise. In either case the 14 śukla of Pushya was coupled with that Uttarāyaṇa-saṁkrānti day=24 December 1075. That is evidently the date of the record."

Not many geographical names can be extracted from this dilapidated record. Besides the catalogue of kingdoms mentioned in ll. 3-4, the frequent reference to Sūṇḍi, and the usual list of *tīrthas* on l. 46, we find only the rather doubtful **Kāṁchīpura**, i.e. Conjeevaram (l. 8), the **Noḷambavāḍi thirty-two thousand** (l. 16), the **Kisukāḍ seventy** (ll. 16, 37), the name that I have read tentatively as Chaṁdravartti (l. 37), and **Vikramapura** (l. 44). Noḷambavāḍi is in the region of Bellary. On Kisukāḍ see above, p. 76. Vikramapura is now Arasibīḍi.

H.—OF THE REIGN OF SOMESVARA II : SAKA 996.

This is an inscription on a stone in the back-yard attached to the house of the *kulkarni* Lachappā. On the panel at the top of the stone are **sculptures**, similar to those of the inscription G, except that the first panel on the proper right contains the figure of some quadruped, and there is no trace of the sun and moon. The top of the slab is rectangular, not rounded. The area covered by the writing is about 5 ft. 2½ in. in height and 2 ft. 6¼ in. in width. The **characters**, which as far as l. 51 are normal Kanarese of the period, are between ½ in. and ⅝ in. high. The special form of y[1] appears in *bhūmiy=* (l. 27). On l. 43 begin **two supplements**, of which the first is in a hand very similar to that of the preceding, and the second is in an awkward angular script suggestive of the twelfth century.—The **language** of the first record, with the exception of the opening formula, the introductory verse, and the commonitory stanzas on ll. 31-37, which are Sanskrit, is Old Kanarese of the second period; the supplement on ll. 43-58 is of the medieval type of Kanarese. In the former, we may notice the retention of *ḻ* in *negaḻda* (ll. 7, 14), *negaḻdaṁ*[2] (l. 11), *iḻdu* (l. 8), *ēḻpattara* (l. 19 ff.), *ēḻ-kōṭi* (ll. 39-43), the mistaken *upadhmānīya* in *vāḥ=pāpād* (l. 34), and the lexically interesting word *mēḻe* (l. 22 ff.). The first supplementary record has initial *p* changed to *h* in *halla°* (ll. 46, 51), but elsewhere retains the *p*. The second supplement presents *haḍada* (l. 52), *han[n*]eraḍu* (l. 54), *hadināṟu* (l. 55), *hal[l*]a* (l. 55), by the side of *pū-vāṁta* (ll. 53-55).

The subject of the first record is a grant by **Bhuvanaikamalla (Sōmēśvara II)**. Opening with the formula *Svasti Jayaś=ch=ābhyudayaś=cha* and the verse *Jayaty=āvishkṛitaṁ*, it begins its eulogies with the same verse (*Baḷavach-Chōḷa*, etc.) as inscription F, followed by another stanza in the same strain (ll. 4-7), and then in prose introduces **Paṁchaliṅgadēvayya**, "the gentleman belonging to the God of the Five Liṅgas," who, as the context shows, is no other than **Sōmēśvara-paṇḍita-dēva**, known to us from inscription F; two verses in his praise follow (ll. 7-14). Then comes prose, stating that in Śaka 996, while in **Vikramapura**, **Bhuvanaikamalla** granted to this Pandit, for the support of the cult of **Pañcha-liṅga-dēva** (Śiva), the town **Musiyagere**, of which the bounds are specified (ll. 14-28), with some further details (ll. 28-31). The document concludes with five of the usual Sanskrit verses (viz. those beginning *Bahubhir=vasudhā*, *Sāmānyō=yaṁ*, *Mad-vaṁśa-jāḥ*, *Sva-dattāṁ*, and *Na vishaṁ*) and the usual Kanarese prose formula (ll. 31-43).

Then begins the first supplement (ll. 43-51). It opens with a clumsy *Mattēbhavikrīḍita* verse stating that **Chākayya**, the *karaṇa* or commissioner of **Kisukāḍ**, granted lands on the south of the temple of Ayi-liṅga-dēva (i.e. Pañcha-liṅga-dēva: see above), for maintaining the cult of **Chākēśvara**, which evidently is a temple of Śiva founded or re-established by him; this estate was made over to **Muni-Sōma**, or, as he is called further on, **Sōmadēva-brati-pati** or **Sōmēśvarāry-ōttama**—evidently the same as the **Sōmēśvara** mentioned in the first part of this inscription—having been purchased from the six Gāvuṁḍas (ll. 43-45). Then come three

[1] See above, Vol. XII, p. 335.
[2] With the second syllable short: see above, Vol. XIII, p. 327.

awkward verses, in respectively *Mahāsragdharā*, *Sragdharā*, and *Mattēbhavikrīḍita* metre defining the boundaries of the lands (ll. 45-51). The estate lay close by Saṁkalūr (l. 46).

Lastly we have the second supplement (ll. 52-58). It records in prose a list of land, which **Kalyāṇaśakti** (a Śaiva doctor whom we shall meet again in inscription K) obtained from Molleya Saṁka Gauṁḍa, and with the possession of which he was formally invested by the king. The king was **Vikramāditya VI**; for ll. 56-58 inform us that **Vikramāditya-dēvarasaru**, after celebrating the Ananta-vrata, laved the feet of Kalyāṇaśakti and granted to him in the presence of the six Gāuṁḍas and eight Seṭṭis the *aru-vaṇam*,[1] *beḍugol* (whatever that may be), and "street-mills" (*kēri-gāṇa*). This second supplement accordingly may be assigned to about 1100 A.D. One of the estates lay in Baḷagere (l. 53), another north of the road of Siriguppe (l. 55).

The date of the first record (l. 18) is: Śaka 996, the cyclic year Ānanda; Phālguna, possibly the tenth of the dark fortnight; Sunday. I am indebted to Mr. Sewell for the following observations: "Ś. 996 *expired*=A.D. 1074-5. In that year the lunar month Śrāvaṇa was intercalated. By the *Ārya-siddhānta*, on **Sunday, 15 March, A.D. 1075**, the true 11th *tithi* of the dark half of Phālguna ended about 14 h. 32 m. after mean sunrise on that day, and was coupled with the day (Sunday). By the *Sūrya-siddhānta*, the ending of the true *tithi* was 14 h. 36 m. after mean sunrise on the same day. The mean *tithi* Phālguna bahula 11 ended 17 h. 43 m. after mean sunrise on that Sunday, and was coupled with it. The date is correct as regards the week-day, Sunday, if for *tenth* we read *eleventh*."

A number of **geographical names** occur, besides the references to Sūḍi and the list of kingdoms in v. 2. The first record mentions the **Kisukāḍ seventy** (ll. 19, 20), **Vikramapura** (l. 19), **Musiyagere**, the town granted (l. 21), **Kaḷḷamanūr** (l. 22), **Gulugavaḷḷi** (ll. 22, 23), ? **Arahiṇa** * * (l. 23), **Mālagere** (l. 26), **Siṁgavaṭṭige** (l. 28) and some minor localities. In the supplements we find **Kisukāḍ** (l. 43), **Saṁkalūr** (l. 46), **Baḷagere** (l. 53), and **Siriguppe** (l. 55). Musiyagere is obviously the "Moosigerri" of the Indian Atlas sheet 58, according to which it lies 5 miles north-north-west from Sūḍi, in lat. 15° 48′, long. 75° 55½′. On Kisukāḍ, Saṁkalūr, and Siriguppe, see above, p. 76. Vikramapura is now Arasibīḍi. The other places I am unable to identify.

TEXT OF LINES 2-31.[2]

[Metres: *Mattēbhavikrīḍita*, vv. 2, 5; *Kanda*, v. 3; *Champakamālā*, v. 4.]

2 Oṁ[3] Svasti Samasta-bhuvan-āśraya Śrī-Pṛithvī-vallabha mahārāj-ādhirāja

3 paramēśvara paramabhaṭṭārakaṁ **Satyāśraya**-kuḷa-tiḷakaṁ **Chāḷuky**-ābharaṇaṁ śrīmad-**Bhuvanaikamalla-vallabhaṁ** || Vṛitta[ṁ] ||

4 Baḷavach-**Chōḷa**-narēṁdra-darppa-daḷanaṁ **Māḷavya**-vaṁś(s)-ārṇṇava-jvaḷad-**Au**rbb-ānaḷan=**Aṁga-Vaṁga-Khasa-Vēṁgī-Pāṇḍya-Saurāshṭra-Kē-**

5 **raḷa-Nēpāḷa-Turushka-Chēra-Magadha**-kshmāpāḷa-dhār-ādhar-āniḷan=aṁbhōdhi-vṛit-āvanī-vaḷayadoḷ **Chāḷukya**-

6 **kaṇṭhīravaṁ** || [2*] Kandaṁ Vīr-āvatāran=akhiḷ-ādhāraṁ **Bhuvanaikamalla-vallabhan**=āḷdaṁ dhāriṇiyam=ēka-chakrade vīraṁ

7 **nuta-sakaḷa-chakravartti-lalāmaṁ** || [3*] Ōm Ant=enisi negaḷda śrīmad-**Bhuvanaikamalla-dēvara** vijaya-rājya-

8 m=**uttar-ōttar-ābhivṛiddhi-pravarddhamānam=ā-chaṁdr-ā**[r]kka-tā[r]aṁ sukha-saṁkathā-vinōdadiṁ rājyaṁ-geyyuttam-iḷdu

[1] A tax on *māṇya* lands: see *Ind. Ant.*, Vol. XIX (1890), p. 249, and *Ep. Ind.*, Vol. III, pp. 184, 231, etc.

[2] From the ink-impressions.

[3] Denoted by a spiral symbol.

9 rājadhāni Sūṇḍiya Nagarēśvarada pratibaddham=appa **Paṁchaliṁgadēvayyar** ! Vṛittaṁ || Sugatadoḷ=Ādi-bu-
10 ddhan=Akaḷaṁkadoḷ=Ādi-jinaṁ pramāṇa-mārgga-gatadoḷ=**Akshapādan=akhiḷ-ārttha**-vivēka-chaṇaṁ Kaṇādan=ātma-gatado-
11 ḷ=akke vākya-gatadoḷ neṟe Jaimini śabda-lōka-mārgga-gatadoḷ=ā **Bṛihaspatiy=enalu** negaḷdaṁ **Nagarēśvar-ādhipaṁ** || [4*]
12 Hariṇ-āṁk-āṁka-jaṭā-viṭaṁka(ṁ)m=uri-gaṇ vyāghr-ājinaṁ [—⏑]ābharaṇ-ār[—⏑⏑—] triśūlam=enis-irdd=ī chi-
13 hnam=ill=eṁban=itt=eraḍ=ill=Īśvaran=eṁban=ēṁ [⏑⏑⏑—]! **Sōmēśvaraṁ Lākuḷīśvara**-[— —⏑⏑—] prabhāvaman=ad=i-
14 nn=ē vaṇṇipoṁ baṇṇipaṁ || [5*] Ōm[1] Ant=enisi negaḷda **yama-niyama-svādhyāya**-dhyāna-[dhāraṇa-maun]-ānushṭhāṇa(na)-ja-
15 pa-samādhi-śīḷa-guṇa-saṁpannar Lākuḷ-āgama-prasannar **Sāṁkhya-sarōvara-rāja-haṁsar** Naiyāyika-
16 kāminī-karṇṇ-āvataṁsar Vaisē(śē)shika-si(śi)khāmaṇigaḷu sakaḷa * * * * * * * * * * * * appa śrīmat-
17 **Sōmēśvara-panditargge Paṁcha-liṁga-dēvar=aṁga-bhōgakkaṁ vidyā-dānakkam=alliya** vi[dva]t-tapōdhanar=āhāra-dāna-
18 kkam=endu svasti **Sa(śa)ka-varsha 996neya Ānanda-saṁvatsarada Pā(phā)lguna** * * * * * * * * *[2] **Āditya-vāradandu**
19 **Kisukāḍ=ēḷpattaṟa** baḷiya **Vikramapuradoḷ** palavuṁ devasa * * * * * * * * *[3] śrīmad-**Bhuvanaika**-
20 **malla-dēvar** paṇḍitara kālaṁ karchchi hast-ōdakaṁ-geydu **sarbba-namasyaṁ** [s-āshṭa]-bhōgaṁ māḍi kottar[4] **Kisukāḍ=ē**-
21 **ḷpattara** baḷiya bāḍaṁ **Musiyageṟey=adaṟa** chatus-sīme mūdalu Māchiya keṟe ı ā[gnē]-
22 yadalu Kallamanūra Gulugavaḷḷiya mugguḍḍe **Pārtthada** mēḷey=alli niṟuṁ-gallu । teṁkalu Bichche-
23 y=ēriya mēgaṇa aṁkōleya mēḷe alli niṟuṁ-gallu । nairi(ṛi)tyadalu Gulugavaḷḷiya Arahina * *[5]
24 mugguḍḍe aṁkōleya mēḷe alli niṟuṁ-gallu । paḍuvalu Dogendelan=aṁkōleya mēḷe alli niṟuṁ-ga[llu ।]
25 vāyavyadalu Nariy=oṟavina Kūraṁgiya beṭṭada Būda-nanaṁdhareya kalla kuppi[6] । baḍa[ga]-
26 lu per-bbeṭṭa । Īśānyadalu Turaḷakabbeyiṁ badagaṇa Kūraṁgiya Mālageṟeya sīmeya mugguḍḍe ।
27 alli niruṁ-gallu । antu chātur-āghātad=oḷagaṇa bhūmiy=ellaṁ taḷa-vṛittiy=āgi sarbb-ābhyantara-siddhiyiṁ
28 grāmaṁ sarbba-namasyaṁ |[7] Sūṇḍiyoḷ=Āditya-vāradoḷ nereva santheya Siṁgavaṭṭigeya suṁkamaṁ
29 dēvara ne(ni)vēdyakke biṭṭar || Dēvālayaṁgaḷa baḍagalu keṟeya keḷage biṭ[ṭa] * * oṭṭi mattar=eraḍu ||[8]

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[1] Denoted by a spiral symbol.
[2] About 9 *aksharas* are illegible; the last six look somewhat like [*bahu*]*ḷa dasami*.
[3] About 9 *aksharas* here are illegible.
[4] We should rather expect *koṭṭa*.
[5] The *hi* is rather uncertain, and one or two letters are lost at the end of the line.
[6] Possibly *kurppi*.
[7] This *daṇḍa* is followed by a *śaṅkha*-symbol and another *daṇḍa*.
[8] Followed by the spiral symbol.

30 Int=i dharmmamaṁ Sūṇḍiy=aṟuvar=ggāvuṇḍugaḷum=eṉbar=ssettiyaruṁ kai-koṇḍu sva-dharmmadiṁ rakshisu-
31 ttam-irppar ||

TRANSLATION.

(Lines 2-3.) Hail! The asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chāḷukyas**, **Bhuvanaikamalla-vallabha** :—

(Verse 2.) A shatterer of the pride of the potent **Chōḷa** monarch, a blazing submarine fire to the ocean that is the race of the **Māḷavyas**, a wind to the clouds that are the kings of the **Aṅgas**, **Vaṅgas**, **Khasas**, and **Vēṁgī**, the **Pāṇḍyas**, **Saurāshṭras**, **Kēraḷas**, **Nēpāḷas**, **Turushkas**, **Chēras**, and **Magadhas**, is the **Chāḷukyan lion** in the circuit of the ocean-girt earth.

(Verse 3.) Of heroic descent, a support of the universe, a hero, a renowned ornament of all emperors, **Bhuvanaikamalla-vallabha** has ruled the earth with sole dominion.

(Lines 7-9.) While the victorious reign of king **Bhuvanaikamalla**, who is thus renowned, was proceeding in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars, and he was reigning in the enjoyment of pleasant conversations, the gentleman of the god **Pañcha-liṅga**, who is attached to (*the temple of*) Nagarēśvara in the capital city **Sūṇḍi**—

(Verse 4.) A primal Buddha to the Buddhist, a primal Jina to an Akalaṅka,[1] an **Akshapāda** [Gōtama] to the student of logic, a Kaṇāda skilled in discrimination of all meanings to the student of (*the science of*) the soul, and likewise a Jaimini indeed to the student of (*scriptural*) texts, a Bṛihaspati to the student in the realm of grammar: thus was the master of (*the temple of*) Nagarēśvara renowned.

(Verse 5.) **Sōmēśvara** . . . lacking the tokens (*of Śiva*) consisting of a mass of braided locks (*shaped like*) a dovecot and decorated by the deer-figured (*moon*), the fiery eye, the tiger-skin, ... , ornaments, the trident, yet an Īśvara [Lord, *or* Śiva] without peer(?) . . . . how now can a panegyrist (*fitly*) praise his mastery [?over the doctrines of the] **Lākuḷīśvara** sect?

(Lines 14-18.) To **Sōmēśvara-paṇḍita-dēva**, who is thus renowned, possessing the merits of practice of the major and minor disciplines, scriptural study, meditation, spiritual concentration, observance of silence, prayer, and absorption, favouring the Lākuḷa traditions, a royal swan in the lake of Sāṅkhya doctrine, an ear-jewel of the lady of Nyāya doctrine, a crest-jewel of **Vaiśēshika** doctrine . . . for the personal enjoyment of the god **Pañcha-liṅga**, for the dispensation of knowledge and dispensation of food to local learned men and ascetics,—

(Lines 18-21.) Hail! on **Sunday** . . . of **Phālguna in the Śaka year 996, the cyclic year Ānanda,** king **Bhuvanaikamalla,** [? having passed] several days in **Vikramapura,** within **the Kisukāḍ seventy,** laved the feet of the Pandit, poured water over his hands, and assigned to him as a universally respected estate with the eight rights of enjoyment[2] the town of **Musiyageṟe,** within the **Kisukāḍ seventy.**

(Lines 21-28.) Its bounds are: on the east, **Māchi's** Tank; on the south-east, the *mugguḍḍe* of Kaḷḷamanūr and Gulugavaḷḷi, the hillock[3] of Pārtha, there a dressed stone; of the south, the hillock of the *aṅkōle*[4] shrubs above the Dry-land(?) bank, there a dressed stone;

[1] Properly Akalaṅka is the name of a famous Jain divine; but here it seems to denote, by the *chhattri-nyāya*, Jain theologians generally. The whole passage means that Sōmēśvara was a master of the lore of all the schools mentioned.

[2] See above, Vol. XIII, p. 34.

[3] *Mēḷe*, which I assume to be the same as the *mēḍu* of the dictionary.

[4] The shrub *Alangium Lamarckii.*

on the south-west, the *muggudde* of Gulugavalli and . . . the hillock of *ankōle* shrubs, there a dressed stone; on the west, the hillock of *ankōle* shrubs belonging to Dogendela, there a dressed stone; on the north-west, the stone-heap of the Būda-nanaṁdhare[1] at the point of the Jackal's Spring and the hill of Kūraṁgi; on the north, the great hill; on the north-east, the *muggudde* of the boundary of Kūraṁgi and Mālagere on the north of (*the estate of*) Turalakabbe, there a dressed stone. Thus all the land within the four sides of access (*was granted*) on *tala-vritti* tenure with establishment of all internal rights,[2] a village universally respected.

(Lines 28-31.) The tolls of Siṁgavattige belonging to the markets meeting on Sundays at Sūndi they granted for (*defraying*) the food-offerings of the god. Two *mattar* of . . . were granted below the tank on the north of the temples. Thus the six Gāvuṇḍus and the eight Seṭṭis, taking charge of this pious foundation, shall maintain it according to its proper rule.

I.—OF THE REIGN OF VIKRAMADITYA VI: SAKA 1006.

This is a record incised on a stone on the left side of the gateway of Sūḍi. The width of the inscribed area is 2 ft. 0½ in., the height 4 ft. 11½ in. The top of the stone contains sculptures, representing on the centre a *liṅga* on an *abhishēka*-stand in a chapel, with a priest officiating upon it; to the proper right of this is a squatting bull, to the left a standing cow suckling a calf. It is in very indifferent preservation, though all the essential matter can be read.—The script is a typical Kanarese hand of the period; the letters vary from $\frac{9}{16}$ in. to ¾ in.—The language is Old Kanarese, verging on the medieval dialect, with the exception of the opening formula (l. 1), the verse *Jayaty=āvishkṛitaṁ* (ll. 1-2), two hortatory verses (ll. 44-47), the formula *Nyūn-āksharam=adhik-āksharaṁ vā* (l. 49), and the concluding *maṅgala* and adoration of Gaṇapati (l. 50), which are Sanskrit. The *ḷ* does not appear to be used in the inscription, though it is found in *-ggaḷdeyumaṁ* (l. 52) in a supplement; it is replaced by *r* in *negarddaṁ* (l. 6) and *negardda* (ll. 11, 22),[3] and by *ḷ* in *eḷpattara* (l. 28) and *eḷ-kōṭi* (l. 42). The *upadhmānīya* appears in *antaḥpura* (l. 18). Of some lexical interest are: *sujāṇa-ṭhāṇīya* (l. 17), *moraḍi* (in *dīriya moraḍi*, l. 32), and *kalāviga*, apparently "craftsman" (l. 52).

The subject of the record is another grant to the same Sōmēśvara whom we have met above. After the opening formula and the verse *Jayaty=āvishkṛitaṁ* (ll. 1-2), it gives in prose the formal titles of Tribhuvanamalla-vallabha (Vikramāditya VI), who is then extolled in three verses, in which it is said that the Chōḷas, Lāḷas (Lāṭas of Southern Gujarat), and Malepas (of the Western Ghauts) shunned him in terror and the Kōṁkaṇas trembled before him (ll. 2-10).[4] Next comes a panegyric upon his senior queen Lakshmā-dēvi,[5] in prose (ll. 12-19) and verse (ll. 20-22), after which we are informed that, while reigning at the standing camp of Kalyāṇa, on the specified date, she granted to Sōmēśvara the town of Poṁgari, in the Kisukāḍ seventy, for maintaining the local cult and charities (ll. 22-29). Then follow specifications of the boundaries of Poṁgari (ll. 29-34) and of supplementary assignments for offerings, students' stipends, and the Chaitra and Pavitra rites[6] (ll. 29-38). The endowment was to be under the control of the six Gāmuṇḍas and eight Seṭṭis of Sūṇḍi (ll. 38-39). Then follow a Kanarese commonitory formula of the regular type (ll. 39-43) and the Sanskrit verses beginning *Sāmānyō=yaṁ* (ll. 44-46) and *Sva-dattāṁ para-dattāṁ vā*

[1] If I have rightly divided this word, it should mean "the ghost's sister-in-law" (Skt. *bhūta-nanandṛi*).

[2] See *I. A.*, Vol. XIX (1890), p. 271.

[3] See above, Vol. XIII, p. 327.

[4] Cf. *Dynasties Kan. Distr.*, p. 453.

[5] *Ibid.*, p. 448.

[6] See *Ind. Ant.*, Vol. XXXVIII, p. 52.

(ll. 46-47). After these comes the statement that the fair copy was written by the town-clerk of Sūṇḍi, **Rāvapayya**, who is styled *Bhāskara-dāsa*, "slave of the Sun," and *Īśvara-pād-ābja-bhramara*, "a bee to the lotus-feet of Śiva."[1] The Sanskrit formula beginning *Nyūn-ākṣharam* (l. 49), a *maṅgala*, and the ungrammatical words *Gaṇapatyāya namaḥ* (l. 50) conclude the body of the record. To this is appended a supplement, apparently of four lines. It mentions a man whose name seems to be **Kattōja**, who is described as *Achalēśvarada kalāriga*, "the craftsman of (the temple of) Achalēśvara," and refers to a gift of some lands.

The details of the **date** (ll. 24-25) are: the year 9 of the Chāḷukya-Vikrama era, the cyclic year Raktākshi; the ninth day of the dark fortnight of Pushya; a Tuesday, *Maṁgaḷavāra*; the Uttarāyaṇa-saṁkrānti. On this I am indebted to Mr. Sewell for the following remarks: "By both the *Ārya* and the *Sūrya Siddhāntas* (calculating for the true *tithi*), Pushya bahula 9 was coupled in the given year with **Tuesday, 24 December, A.D. 1084.** The first year of the Chāḷukya-Vikrama era was, so said Kielhorn, apparently A.D. 1076-77. This confirms his fixture, since A.D. 1084-5 agrees with this record-year, the Chāḷukya-Vikrama year 9. The year 1084-5 was Raktākshi=Chāḷukya-Vikrama 9. The true *tithi*, Pushya bahula 9, ended by the *Sūrya-siddhānta* 10 h. 8 m. after mean sunrise on 24 December, A.D. 1084, and by the *Ārya-siddhānta* 10 h. 4 m. after. The mean *tithi* ended 43 m. before mean sunrise on that Tuesday, and would have been coupled not with Tuesday, but with Monday, 23 December. This seems to show that calculations were made at that time and place by true and not by mean *tithis*."

"The Uttarāyaṇa-saṁkrānti occurred on the same day (Pushya bahula 9), or 24 December, A.D. 1084, by the *Ārya-siddhānta* 2 h. 3 m., and by the *Sūrya-siddhānta* 2 h. 41 m., after mean sunrise. This, coupled with G (1) and G (2), seems to shew that the solar day of the turn of the year was considered of great importance in Dhārwār at that time."

The **places** mentioned are not many. Besides the races named in v. 2 and the usual *tīrthas* on ll. 39-40, we have only **Kalyāṇa** (l. 23), **Sūṇḍi** (l. 27, etc.), the **Kisukāḍ** seventy (l. 28), **Poṁgari** (ll. 28-29), and a few minor localities, the names of which are mostly illegible. Kalyāṇa is the capital, Kalyāṇi. On Kisukāḍ see above, p. 76.

TEXT OF LINES 2-29.[2]

[Metres: *Sragdharā*, v. 2; *Champakamālā*, v. 3; *Kanda*, v. 4; *Mattēbhavikrīḍita*, v. 5.]

2 Ōm[3] Samasta-bhuvan-āśraya Śrī-Pṛithvī-vallabha ma-

3 hārāj-ādhirāja paramēśvara paramabhaṭṭārakaṁ Satyāśraya-kuḷa-tiḷakaṁ **Chāḷuky-ābharaṇaṁ**

4 **śrīmat-Tribhuvanamalla-vallabhaṁ** || Vṛittaṁ || Svasti śrīmach-**Chaḷuky**-ānvaya-gagana-sudhā-rōchiy=ā-

5 namna[4]-bhūbhṛin-masta-nyast-āṁghri-padmaṁ Nṛiga-Naḷa-Nahush-ādy-ādi-bhūpāḷa-līḷā-vistīrṇṇ-ātma-prabhāvaṁ

6 vimaḷa-nija-yaśō-vallarī-vyāpta-dikpāḷa-stōmaṁ mūrtti-Nārāyaṇan=ene negarddaṁ[5] **Vikramāditya-dēvaṁ** || [2*]

7 Idaḍi(ri)na **Chōḷikaṁ** kaḷake vārane **Lāḷana** līle dūram=ādudu **Malepar-kkaḍaṁgi** tale-dōrade **Kōṁ-**

[1] Cf. above, p. 95.

[2] From the ink-impressions.

[3] Denoted by the spiral symbol.

[4] Cf. above, p. 86.

[5] For *negaḷdaṁ*.

8 **kaṇam=ellam=abja-patraḍa(da)** jaḷad=ante **saṁchaḷisut-irppuvu mattin=arāti gāḷig=ottida soḍal=ante uaṁdidudu**

9 **Vikraman=int=ir=aniṁdya-vikramaṁ** || [3*] Kandaṁ || **Ā mahipāḷakan=esakam=ad=ī** mahiyol **mahime-vaḍadu-**

10 d=udvṛitt-āri-stōmaman=ātmīya-bhuj-ōḍḍā(ddā)m-āsi-marīchi parbbi sādhise palaraṁ || [4*] Vachanaṁ ||

11 Ant=enisi negaṁrdda[1] **śrīmat-Tribhuvanamalla-dēvara** vijaya-rājyam=uttar-ōttar-ābhivṛiddhi-pra-

12 varddhamānam=ā-chaṁdr-ārkka-tāraṁ saluttum-ire || Tan-manō-vallabhe svasty=anavarata-parama-kalyāṇ-ā-

13 bhyudaya-sahasra(sra)-phaḷa-bhōga-bhāgini saṁsāra-sāra-svasti-saṁpad-abhōgini rāya-Nārāyaṇa-

14 viśāḷa-vaksha[s*]-sthaḷa-sthita-pratyaksha-**Lakshmi** yau[vana-na*]ndana-vana-vasanta-lakshmi sakala-kaḷā-kaḷāpa-līḷādha[re]

15 vilāsa-vidyādhare **Vikramāditya-dēva**-manō-raṁjani savati-mada-bhaṁjani **Chāḷukya-Rāma-**

16 hṛidaya-harsh-ōtkarshe santat-ānarghya-maṇi-kanaka-kaṁkaṇa-varshe nitya-pa[ra*]ma-puṇya-prabhāva-

17 charitra-pavitre sal-lalita-gātre sujāṇa-ṭhāṇīya-pātra-si(śi)rōmaṇi dāna-chiutāmaṇi

18 amaḷa-savati-mada-khaṇḍani samast-āntaḥpura-mukha-maṇḍani **śrīmat-Tribhuvana-malla-dē-**

19 **va**-viśāḷa-vaksha[s]-sthaḷa-nivāsiniyar=appa śrīmat-piriy-arasi **Lakshmā-dēviyar** || Vṛittaṁ ||

20 Anavady-āṁgaja-rājya-lakshmi lalanā-ratnaṁ viḷās-ōtpaḷaṁ janit-āsē(śē)sha-jagaj-jan-ābhimate-

21 yō vipr-āpta-kalpa-drumaṁ dyu-nadī-nirmmaḷa-kīrtti viśva-jagatībhṛid-**Vikramāditya**-chakri-nisargg-ō-

22 dita-puṇya-dēvateye **Lakshmā-dēvi** bhū-chakradoḷ || [5*] Ant=enisi negardda[2] śrīmat-piriy-a-

23 rasi **Lakshmā-dēviyar Kalyāṇa**-nele-vīḍinoḷ sukha-saṁkathā-vinōdadiṁ rājyaṁ-geyyu-

24 ttam-irddu śrīmach-**Chāḷukya-vikrama-varsha** 9neya **Raktākshi-saṁvatsarada Pushya**-bahu-

25 la-navami **Maṁgaḷa**-vāradol=ād=uttarāyaṇa-śa(sa)ṁkrānti-nimittaṁ svasti yama-niyama-svādhyā-

26 ya-dhyāna-dhāraṇa-mō(mau)n-ānushṭhāṇa(na)-japa-samādhi-śīla-saṁpannaruṁ śrīmad-rājadhāni

27 **Sūṇḍiy=Achalēśvarada Sōmēśvara-paṇḍita-dēvargge** alliya tapōdhanar=āhāra-dānakkaṁ vidyā-

28 dānakkaṁ dēvar=aṁga-bhōgakkam=endu **Kisukāḍ=ēḷpattara** [baḷiya] bāḍa **Poṁgariyaṁ** sarbba-nama-

29 syam=āgi dhārā-pūrbbakaṁ māḍi koṭṭar

TRANSLATION.

(Lines 2-4.) Ōm. The asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chāḷukyas, Tribhuvanamalla-vallabha** :—

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[1] Read *negardda* (i.e. *negalda*). [2] For *negalda*.

(Verse 2.) Hail! a nectar-rayed [Moon] in the sky of the blest **Chāḷukya** lineage, the lotuses of whose feet are placed upon the heads of bowing monarchs; whose own puissance is vast as the sport[1] of Nṛiga, Nala, Nahusha, and other kings of earliest times; who pervades the company of regents of the quarters of space with the creeping-plant of his stainless personal glory; an incarnate Nārāyaṇa—as such is king **Vikramāditya** renowned.

(Verse 3.) The hostile **Chōḷika** comes not to the battlefield; the **Lāḷa**'s play has been put far away; the **Malepas**, straining hard, shew not their heads; the **Kōṁkanas** are quivering all like water on a lotus-leaf; other foes have been extinguished like a lamp exposed to the wind: such is **Vikrama's** faultless prowess.

(Verse 4.) This monarch's condition on the earth has become exalted, as the rays of the mighty sword in his arms have spread abroad and overcome many multitudes of haughty foes.

(Lines 11-12.) While the victorious reign of king **Tribhuvanamalla**, who is thus renowned, was proceeding in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Lines 12-19.) She who is his soul's darling—hail!—who shares in the enjoyment of the fruits of thousands of issues of unceasing supreme felicity; who revels in possession of fortunes choicest in mortal life; a manifest Lakshmī resting on the broad bosom of that Nārāyaṇa among kings; a goddess of spring in the Nandana-park of youth; she who sports in (*mastery over*) the series of all the arts; a mistress of the arts of pleasure; delighting king **Vikramāditya's** soul; crushing the conceit of rival wives; raising intense joy in **Chāḷukya Rāma's** heart; dispensing a constant rain of priceless jewels and golden bracelets; pure in her ceaseless and perfect righteous power and conduct; having goodly graceful limbs; a head-jewel among actors enacting wisdom[2]; a wishing-jewel of bounty; shattering the conceit of stainless rival wives; adorning the face of the whole seraglio; dwelling on king **Tribhuvanamalla's** broad bosom: to wit, the Senior Queen **Lakshmā-dēvi** :—

(Verse 5.) A jewel of women; the Fortune of the kingdom of the faultless Aṅgaja (*i.e.* Cupid); a lotus of sport; winning the approval of all the people in the world; a tree of desire convenient for Brahmans; having glory stainless as the Celestial River [Ganges]; a holy genius arising from the nature of **Vikramāditya** the lord of the whole world—such is **Lakshmā-dēvi** in the domain of earth.

(Lines 22-29.) The Senior Queen **Lakshmā-dēvi**, who is thus renowned, while reigning at the standing camp of **Kalyāṇa** with enjoyment of pleasant conversations, on the occasion of the conjunction of the *uttarāyaṇa*, on **Tuesday, the ninth day** of the **dark fortnight** of **Pushya** in **the 9th Chāḷukya-vikrama year, the cyclic year Raktākshi,** assigned with outpouring of water to **Sōmēśvara-paṇḍita-dēva,** of (*the temple of*) **Achalēśvara** in the capital city **Sūṇḍi,** who—hail!—possesses the merits of practice of the major and minor disciplines, scriptural study, meditation, spiritual concentration, observance of silence, prayer, and absorption, for the dispensation of food and dispensation of knowledge to the local ascetics and for the personal enjoyment of the god, the town of **Poṁgari**, situate within the **Kisukāḍ seventy** on universally respected tenure.

J.—OF THE REIGN OF VIKRAMADITYA VI: SAKA 1006.

This is a record on a slab near the Basavaṇṇa Maṭh on the road to Kalasāpur. The stone, which is so dilapidated that very little of the contents can be read consecutively, is broken at

[1] I.e. heroic conduct performed without effort.

[2] I give this translation with reserve. *Ṭhānīya* (Sanskrit *sthānīya*; compare the use of *sthāna* and *sthānaka* in the language of dramaturgy) may mean "performing the part, enacting the *rôle*." *Sujāṇa* is usually an adjective; but it may be a substantive (see Pischel, *Gramm. der Prakrit-sprachen*, p. 191). Cf. inscription E (1) above, p. 81.

the bottom. On the top is a sculptured panel representing in the centre a *liṅga* on an *abhishēka*-stand, on the proper right a bull and a votary, both squatting, and on the left a cow suckling a calf; over this is another panel, filling the triangular top of the slab, on which are delineated the sun and moon, with apparently an elephant in each corner. The inscribed area is 3 ft. 1 in. wide, and 6 ft. 6 in. high.—The character is good Kanarese of the period, the letters being from $\frac{9}{10}$ in. to $\frac{4}{5}$ in. high.—The language is Old Kanarese, except for the introductory formula, the two first verses, and some formal stanzas on ll. 58-66, which are in Sanskrit. The deplorable condition of the stone makes it impossible to say much about the linguistic forms; but we may notice two points. The *ḻ* is preserved in (?) *ēḻda* (ll. 15-16), *iḻdu* (ll. 29, 45), *negaḻdu* (l. 52); and the *upadhmānīya* appears in *krishṇa-sarppāḥ=pra-j[āyantē]* (l. 63).

The contents may be summarised as follows: After the formula *Svasti Jayaś=ch=ābhyudayaś=cha* and the usual stanza *Jayaty=āvishkritaṁ* (ll. 1-2) comes the following Sanskrit verse of adoration of Śiva (l. 2): Namas=trayīmayaḥśriyo (read *trayīmaya-śrīr=yyō*) vyāptīkṛid=Brahmaṇaḥ purā sva-sthāpita-jagad-gēha-śāsanāya Pinākinē. Next comes a morsel of prose (ll. 2-4), announcing a pedigree (*vaṁś-āvatāra*) of **Tribhuvanamalla-vallabha (Vikramāditya VI)**, who is given the regular Chālukyan titles. The pedigree however consists only of these two verses, in *kanda* and *utpalamālā* metre respectively (ll. 4-7):

4 [Svast]i samasta-guṇ-āḍhyaṁ prastutan=ā Taila-bhūpan=ādiy=enalu bhū-vistīrṇṇa-

5 Kuntaḷ-ōrvvīśa-stōma-Chaḷukya-vaṁśar=esedar=ppalaruṁ || Avar=oḷage | Vṛittaṁ | Kīra-Kaḷiṁga-Vaṁga-Magadh-Ārbbuva-Gūrjjara-Pāriyātra-Nēpāḷa-Turu-

6 shka-Gauḍa-Khasha(śa)-Kōṁkaṇa-Kēraḷa-Chēra - Chōḷa - Kāntāraja - Siṁdhu-Pārasa-Varāḷa-Surāshṭraka-Lāḷa-Barbbar-Ābhīra-mahēśaraṁ basake māḍidan=Ā-

7 havamalla-vallabhaṁ ||

This gives us only the statement that in the **Chāḷukya** lineage descended from **Taila II** there was **Āhavamalla-vallabha (Sōmēśvara I)**, and a wholly impossible catalogue of kings whom he is said to have conquered.

Then comes a *kanda* verse extolling his son **Tribhuvanamalla-Vikramāditya (VI)**, followed by three stanzas identical with verses 4, 3, and 2 respectively of the preceding inscription I (ll. 7-13). Next we have the usual formula assigning the grant to Vikramāditya's reign (ll. 13-14), and a series of verses (ll. 14-24) in praise of one of his feudatories, a *daṇḍanātha-tiḷakaṁ* (l. 21) who appears to have waged war successfully upon the **Surāshṭras, Ābhīras, Chēras,** etc. (ll. 16-17). The subsequent prose (ll. 24-32) gives us the name of this worthy, **Śrīvallabha** (l. 28), together with his titles, which include *mahā-prachaṇḍa-daṇḍanāyaka* (l. 24), *vairi-bhaya-dāyaka* (ll. 24-25), [*satya*]-*Vainatēya*, *śauch-Āṁjanēya*, *kadana-thalī-vinōda* (l. 25), *mriga-mad-āmōda*, *vijaya-śrī-nivāsa* (l 26), and *ripu-kuḷa-kīḷa* (l. 27). It tells us further that he, while administering some province, assigned at the *nele-vīḍu* of Kalyāṇa on the specified date the town of **Mudiyanūr,** apparently in the **Kisukāḍ** seventy, to a trustee (ll. 28-32). The next section (ll. 32-52), in verse and prose, seems to refer to this trustee, who apparently was a son of our old acquaintance **Sōmēśvara** (*śrīmat-Sōmēsvar-āryya-priya-suta*, l. 39) and a votary of **Vigrahēśvara** (ll. 43, 46, 50), and to Mudiyanūr itself. Then the bounds of Mudiyanūr are specified (ll. 52-58), and the foundation is declared to be under the charge of the six Gavuṇḍas and eight Seṭṭis (l. 58).

The details of the date (ll. 29-30) are: the 9th year of the Chāḷukya-vikrama era, the cyclic year Raktākshi; the full-moon of Āśvayuja; Friday; a lunar eclipse. On this Mr. Sewell has given me the following remarks: "The year is A.D. 1084-5. In that year, by both the *Ārya* and *Sūrya Siddhāntas*, the moment of full-moon of Āśvayuja was shortly before sunrise on Tuesday, 17 September, A.D. 1084. The full-moon day of Āśvayuja was therefore

the previous civil day, **Monday, 16 September,** when the 15th śukla *tithi* was current at mean sunrise. It had however only begun, by the *Ārya-siddhānta* 9 m. before mean sunrise (even as little as 8½ m. accurately), and by other authorities the full-moon day *may* have been associated with Tuesday, but I think not. Also, if calculation had been made not for mean, but for true sunrise, the 15th śukla *tithi* may have been coupled with the Tuesday. Anyhow, the full-moon day was either Monday or Tuesday, 16 or 17 September, and could not be a Friday." On 16 September there was an eclipse of the moon (Von Oppolzer, *Canon der Finsternisse*, p. 360, and Sewell, *Eclipses of the Moon in India*, Table E., p. xxv.).

The **places** mentioned, so far as they can be deciphered, are, besides the catalogue of kingdoms in verse 4, and a few similar ones elsewhere, the *nele-vīḍu* **Kalyāṇa** (l. 30), the **Kisukāḍ** seventy (ib.), **Mudiyanūr** (ll. 31, 48, 53), **Meṇḍeyagere** (l. 54), and **Sūṇḍi** (l. 51). Mudiyanūr may possibly be the "Moodenoor" of the Indian Atlas sheet 58, which lies about 31 miles from Sūḍi, in lat. 15° 53′ and long. 76° 21′. I cannot trace Meṇḍeyagere anywhere in the neighbourhood; there is a "Mendegeri" in Jath *tāluka*, but that is out of the question.

K.—OF THE REIGN OF VIKRAMADITYA VI: YEAR 38.

This document is engraved upon a stone on the right-hand wall of the village-hall (*chāvaḍi*) of Sūḍi. On the top of the stone is a band divided into five panels, on which are **sculptures**: enumerated in order from the proper right, these are a turtle, a squatting bull, a *liṅga* on an *abhishēka*-stand, a seated figure of Siva Gaṅgādhara, and a cow suckling a calf. The inscribed area is about 5 ft. 6½″ in height and 3 ft. 2″ in width. It is for the most part in a very dilapidated condition, and much of it is entirely effaced. Happily however most of the essential historical matter can be deciphered.—The **character** is Kanarese, of the upright and somewhat square type that was fashionable about the time; the characters are moderately regular, and vary in height from somewhat less than ½″ to ¾″.

The **language** is Old Kanarese, with a little Sanskrit. The Sanskrit comprises the opening formula *Svasti Jayaś=ch=ābhyudayaś=cha* and the introductory verse beginning *Namas=tuṁga*°, a stanza in praise of **Kalyāṇaśakti** in the middle (v. 25, ll. 33-34), and some of the ordinary metrical formulæ further on. It contains an instance of the *upadhmānīya* in *ādhināthaḥ=para*°, l. 33. The Kanarese, so far as it is legible, shews few noteworthy features. The *ḷ* is retained only in *nnegaḷdaru* (l. 20), *negaḷda* (l. 25), *negaḷdar* (l. 34), in all of which the second syllable is short (see above, Vol. XIII, p. 327), beside *negarda=* (ll 4, 11). *Visarga* is used for *sh* in *Kiḥkindha* (l. 18), apparently by confusion with the *jihvāmūlīya* symbol. Besides the usual change of initial *v* to *b* in Sanskrit words, we find it internally in *saṁsābyam* (l. 4), *naby-* (l. 15). Of some lexical interest are the following: *prādgha* (ll. 2-3), *balsidom* for *balisidaṁ* (l. 23), *manneya-vaḷi* (ll. 32, 34 f., 38 f.), *unnuṁg=* (l. 35), *sīvaṭṭam* (l. 39).[1]

The **record** is a grant of the same type as the preceding. After the introductory *Jayaś=ch=ābhyudayaś=cha*, and the verse beginning *Namas=tuṁga*° (l 1), it launches out into a genealogy of the **Chāḷukyas**, which may be compared with that of inscription A of Iṭṭagi (above, Vol. XIII, p. 38). It begins thus, with a *śārdūlavikrīḍita* (v. 2), a *kanda* (v. 3), a *mahāsragdharā* (v. 4), and an *utpalamālā* (v. 5).

1 Śrī-rām-ādhipa-nābhi-

2 [k]ūpa-kanak-āṁbhōjātadoḷ=puṭṭidaṁ Nīrējōdbhavan=ā Chaturmmukha-manas-saṁbhūtan=ātaṁ guṇ-ādhāraṁ tāṁ Manu rāja-nīti-nipuṇaṁ Svāyaṁbhuvaṁ tat-sutaṁ sphāra-prē-

[1] This denotes some kind of domain or seigniory: cf. *tān=āḷuva Dēsahaḷḷiyā .. sthala*, Elliot Collection II, f. 58a (Royal Asiatic Society's copy).

3 dgha-yaśa[ḥ*]-Priyabrata-nri(nṛi)pālaṁ kshātra-gōtr-ōnnataṁ || [2*] Kaṁ || Tad-apatyar=ēlbar=ādar=ttodal=ēn=Agnīddhra-mukhya-nri(nṛi)par=avarg=ittaṁ muda-dim Priyabrataṁ saṁvidita-dvī-

4 paṁgaḷ=ēḷumaṁ pratyēkaṁ || [3*] Vṛi || Satataṁ dvīpaṁgaḷ=ēḷuṁ negardd(ld)-iral=avaṟo(ro)ḷ=dūra-vārāsi(śi)-kāṁchī-vṛita-Jaṁbū-dvīpam=āvishkṛita-mahimam=ad=ōr-aṁte saṁsēbyam=ā vistri(stṛi)ta-Jaṁbū-

5 dvīpa-lakshmī-vanitege vilasat-kuṁtaḷa-śrī vol=irkkuṁ vitat-ōdyat-**Kuṁtaḷaṁ** Kuṁtaḷa-nṛipa-tiḷakaṁ sanda **Chāḷukya-Rāmaṁ** || [4*] Va | Ā nṛipēṁdra-mauli-maṇi-marīchi-nicha-

6 ya-raṁjita-pad-āravindana vaṁś-āvatāram=ent=ene || [1]Śrī-rama[ṇ]-ī[śa-nā]bhi-kanak-āṁbuja-saṁbhavan=Abjajātan=ā Nīrajasaṁbhava-prabhavan=Atri tad-Atrijan=āge Sōman=ā chār[u-guṇ-ā]vaḷi-pra-

7 thita-Sōma-sutaṁ [Bu]dhan=ā Budh-ātmajaṁ vīra-Purūrava-kshitipan=ā nri(nṛi)pa-saṁtati **Sōma-vaṁśa-jaṁ** || [5*]

Brahman was born in the lotus issuing from Vishṇu's navel; his mind-born son was Manu Svāyaṁbhuva; Manu's son was Priyavrata, who had seven sons, Agnīdhra and the rest, and he assigned to each of them one of the seven continents (v. 3). In the continent of Jambū-dvīpa is the land of **Kuntaḷa**, which has for king the good **Chāḷukya Rāma** (v. 4). As regards his pedigree: from Vishṇu's lotus was born Brahman, from Brahman Atri, from Atri the Moon, from the Moon Budha, from Budha Purūravas, the founder of the Lunar dynasty (v. 5, ll. 6-7). The son of Purūravas was Hārīta, whose fame was white as the Milk Ocean; he had many sons (v. 6, ll. 7-8). From these arose the **Chāḷukya race**, which wears as its crest the paṁcha-chūḍa or fivefold tuft, and has the **Boar** for its **device** (*vārāha-lāṁchh-ōdbhava-tējar*), and received the **Brahma-tree** from the goddess Kātyāyanī (v. 7, ll. 8-9). A scion of this race was the glorious **Taila [II]** (v. 8, ll. 9-10). Taila's son was **Satyāśraya**, his son **Vikrama (Vikramāditya V)**; **Aiyaṇa, Jayasiṁha [II]**, and **Trailōkyamalla (Sōmēśvara I Āhavamalla)** then followed in succession (v. 9, ll. 10-11). The son of the last was **Sōmēśvara [II]**; his brother is **Vikramāditya [VI]** (v. 10, ll. 11-12).

Next comes the usual prose formula dating the record in the reign of **Tribhuvanamalla-dēva (Vikramāditya VI)**, ll. 12-14; and then we are introduced to a family of feudatories. King **Daḍiga**, son of king **Guṇḍa**, of the **Bappura** family, is pious, righteous, famed over the world (v. 11, ll. 14-16). Daḍiga, who expends inconceivable sums of money, is of the **Bāli race**, and is the *dharma-maṇḍalīka*, the righteous administrator, ruling over **Kisukāḍ** (v. 12, ll. 16-17). As regards his origin: when **Jāmadagnya (Paraśu-Rāma)** came in the course of his wanderings, in which he destroyed the Kshatriya race, there were born from the caves of **Mount Kishkindha** certain heroes, from whom sprang the members of the **Bāli race, who are** ornaments of the **Bappuras**[2] (v. 13, ll. 18-19). The scions of this family were famous, wedding the Goddess of Fame (v. 14, ll. 19-20). One of these (the name is illegible, but may be Daḍiga) had a military power that overthrew the **Chōḷa** commander, who was known as a leader of hosts (*Baḷa-saṁpannar=enippa Chōḷa-vaḍeyaṁ*; l. 20); when the latter (?) menaced the king seated upon an immoveable throne (the Chāḷukya ?), he brought his live head (*bāl-dale*, the head freshly cut off; l. 21) to his sovereign and rendered the **Chōḷas**

[1] Metre: Utpalamālā.

[2] This is obscure, and the imperfect state of the text makes it more so. The following words may be deciphered: 'Dharaṇī-khaṇḍadoḷ=uḷḷa pārtthiva[⏑— —]=koṁdu sūḷandu saṁharisuttuṁ bare Jāmadagnyan=adaṭu=Kkiḥkindha-śai[l. 19]ḷēndra-gaṁbaradiṁdaṁ [⏑⏑] puṭṭ-iral (?) kelavar=ant=ā [—⏑— —]ryya-ṭorn Bappura [— —⏑⏑] Bappur-ābharaṇar=ādar=Bbāli-vaṁś-ōdbhavaru.' On the Bappura family see below; the term *Bappur-ābharaṇar* is perhaps an echo of the familiar *Chāḷuky-ābharaṇa*. It is evident that this legend is meant to give an etymology of the name *Bāli*, which by implication it derives from *vala*, **a cavern. See** also below, p. 108.

submissive to him (v. 15, ll. 20-22). The Maṇḍalēśvara **Daḍiga [I]** was most illustrious and righteous, a furious lion crushing the pride of haughty *maṇḍalēśas* (v. 16, ll. 22-23). Next in succession was **Lōkarasa,** who was potent in wealth[1] (v. 17, l. 23). His son (whose name is illegible) was endowed with all virtues, an eager bee haunting the lotuses of Śambhu's feet, who threatened (*with eclipse*) the renowned beauty of Kāma (*tarjjit-Āṁgōdbhava-vinutatar-ākāran*) and won august enduring success (v. 18, ll. 23-25). His son was the great and blameless king **Guṇḍa [I],** who with the keen sword of his victorious arm lopped down the banded hosts of foemen (v. 19, ll. 25-26). His son was king **Daḍiga [II],** whose arm was a tying-post for that cow-elephant the goddess of victory. and who was ever attached to the brilliant spirit of fame and worshipful (v. 20, l. 26). His son was king **Barma,** exalted in the **Bappura** family, a fierce lion eager to shatter the frontal globes of the fiery elephants that were hostile kings, yet minded to do good to others (v. 21, l. 27). His son was king **Daḍiga [III],** a Love-god to the fairest of women, a Kānīna [Karṇa] to troops of suppliants, firmly devoted to the lotus-feet of Umā's Lord, an awful lion shattering the frontal globes of the furious rutting elephants of the haughty Chēra,[2] a peculiar ornament of the circuit of the earth (v. 22, ll. 27-29). His brothers (?) were **Irugarasa,** the treasure of majesty . . . **Siṅgaṇa, Biṭṭidēva,** . . . the glorious king **Herma,** the distinguished **Lōkarasa [II],** the benevolent **Nāmarasa,** and the generous and good **Daḍiga [IV]** (v. 23, ll. 29-30).

Now the trustee of the endowment, **Kalyāṇaśakti,** appears on the scene. We are informed that on the north (of the town) is a sanctuary of several deities called the **Pañcha-liṅga** (see above, p. 96), which was founded by the Pāṇḍava brethren[3] (v. 24, ll. 31-32). Connected with this establishment there is a godly and renowned divine of high lineage (v. 25, ll. 32-33). He is **Kalyāṇaśakti** (cf. above, p. 25), and his praises are sung in the following Sanskrit verse : Nirupama-Hara-dharmm-āṁbhōdhi-pūrṇṇ-ēndu-biṁbō Giriśa-charaṇa-nīrōjāta-matta-dvirēphah Hara-vṛisha-viśad-ōdyat-kīrtti-kānt-ādhināthaḥ=para-hi[l. 34]ta-Khacharēṁdrō[4] bhāti Kalyāṇa-[śakti]ḥ (v. 25, ll. 33-34). Then comes an account of his spiritual pedigree. The establishment was founded by a holy divine named **Paramēśvara-budha** (v. 26, ll. 34-35) ; his disciple was **Varēśvara-budha,** who surpassed in his religious observances the son of Vāyu [Hanuman] (v. 27, ll. 35-36) , his disciple is the illustrious **Kalyāṇaśakti** (v. 28, ll. 36-37).

This is followed by prose (ll. 37-40), formally recording the assignment of land by the Mahāsāmanta **Daḍiga,** son of **Guṇḍa,** to some one—the name is effaced, but it may be **Kalyāṇa-śakti**—who was attached to the Nagarēśvara establishment, the chief monastery of the *manneya-vaḷi* of the capital town Sūṇḍi, for supplying food and instruction to ascetics. The land granted included 1,000 *mattar* of his seigniory (*mānya*) in **Achaḷapura,** which was his *sīraṭṭa,* and was to be immune from all imposts (*ābādha*). This passage joins on to another (ll. 41-50), which records a further gift. It begins with the following titles :—

41 Svasti Samadhigata-paṁcha-mahā-śabda mahā . . . . .
dhīśvaraṁ | vīra-m[ā*]hēśvaraṁ | **Bāli-vaṁś-ōdbhavaṁ** | kīrtti-śrīy-u-
42 dbhavaṁ | ashṭādaś-āśvamēdha-yajña-dīkshitaḥ | pari . . . . . . yaṁ | **kūrmma-lāṁchhanaṁ** | vaṁdi-jana-kāṁchanaṁ | **kapi-dhvaja-virāja-**
43 **mānaṁ** | dāna-Kānīnaṁ[5] | satya-Rādhēyaṁ[6] | śauch-[Āṁjanēyaṁ | . . . . .
gu]ṇa-gaṇ-ōddāmaṁ | tappe tappuvaṁ[7] | bigid=ennaṁ[8] | . . .

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[1] ***Poṁ-goḷale balsidaṁ*** : on the instr. in *-e* see above on the Kurgōḍ inscription B, Vol. XIV, p. 277 n.

[2] The ink-impression seems to give *mānira-Ch[ē]ran=*. The first word is quite distinct ; unless it is a mistake for *mānitc, mānira* must be coined on the analogy of *rathira, mēdhira,* etc.

[3] The Pāṇḍavas are associated in legend with many sacred spots in the south, notably with the famous *rathas* of Māvalipuram.

[4] Namely Garuḍa. [Perhaps Jīmūtavāhana.—H. K. S.]

[5] Meaning "a Karṇa in bounty."

[6] "A Karṇa in truthfulness."

[7] Compare II Samuel xxii. 27, Psalm xviii. 26.

[8] "Who says no more after shutting (*his lips*)."

44 . . ra-samaya-prachaṇḍaṁ | nuḍid=ante g[aṇḍaṁ . . . . . . śaraṇ-āgata-vajra]-paṁjaraṁ | vairi-[padma]-kuṁjaraṁ | . . . . . .

This is the official *praśasti* of the family of Maṇḍalēśvaras to which Guṇḍa and Daḍiga belonged; but it is impossible to say which of them is particularly referred to here as donor of this second endowment. Lines 46-50, which give details of the grant, are almost wholly illegible; they end with an admonitory formula in Kanarese. Line 51 contains the Sanskrit verse beginning *Sva-dattāṁ para-dattāṁ vā*. Lines 52-54 are illegible; but apparently a third grant begins in them, for l. 55 has a reference to an endowment for *aṅga-bhōga* of the Pañcha-liṅga-dēva of the capital town Sūṇḍi, which runs on into l. 56. L. 57 contains the Sanskrit verse beginning *Na vishaṁ visham*. The remainder, ll. 58-67, records yet another endowment, but nothing material can be deciphered in it.

The chief interest of this record lies in the information which it gives regarding the **Bāli-vaṁśa** in general and the branch ruling over Kisukāḍ in particular. Other sources tell us little about it. In the Rōn inscription of Turagavedeṅga edited by Dr. Fleet above, Vol. XIII, p. 185, Turagavedeṅga is described as **Kishkindhā-puravar-ēśvara** and **Bāli-vaṁś-ōdbhava,** "lord of Kishkindhā best of cities" and "scion of the Bāli race." Dr. Fleet there points to the legendary connection of Bālin, the brother of Sugrīva, with Kishkindhā in the Rāmāyana.[1] Our present record however seems to trace the origin of the race to another circumstance: it speaks (ll. 18-19: see above, p. 106) of the birth of valiant men (*aḍalar*) from the caverns (*gaṁ-hara*) of Mount Kishkindhā in connection with the visit of **Paraśu-Rāma**, thus apparently indicating that after the latter's extirpation of the Kshatriyas a new branch arose, the ancestors of the Bāli-vaṁśa, and that these derived their name from *vala*, or *bala*, "a cavern." On the other hand, we must note that the family bore on its banner the device of an ape (l. 42), and this seems to prove their traditional descent from the hero Bālin. Possibly the two records may be reconciled by supposing that the *aḍalar* mentioned in our inscription were the forefathers of the hero Bālin, and that he derived his name from their legendary birth from the mountain. This however is only speculation: the essential facts are that the Bāli-vaṁśa claimed traditional lordship over the city of Kishkindhā, and that they had on their banner the figure of an **ape** and as their heraldic device a **turtle** (l. 42). It is not clear whether the Bāli-vaṁśa is connected with the Bali-vaṁśa mentioned in *Ep. Carn.* IV. ii., Yl. 25, and *Ann. Report Mysore Arch. Dept.*, 1910-11, p. 37, or with the Mahābali-vaṁśa noticed in *Progress Report of Asst. Arch. Supt. for Epigr., Madras*, 1913-14, p. 13; I have doubts.

The **Bappura** family, which according to our record was more or less the same as the Bāli-vaṁśa, is perhaps identical with the Batpūra or Bappūra race known from other sources (*Ind. Ant.*, Vol. XIX, pp. 14, 19; *J. B. B. R. A. S.*, Vol. X, p. 365; *Dyn. Kan. Distr.*, pp. 344, 349).

The record contains one **date**, that of the first grant, which is unfortunately imperfect. It reads (ll. 37-38): śrīmach-Chāḷukya-Vikrama-kāla[l. 38]da 38[ne*]ya Vijaya-saṁva-[tsarada . . .]. The epoch of the Chāḷukya-Vikrama era being 1075-76 A.D., its 38th year is **1113-14 A.D.**; and this coincides with the cyclic year Vijaya.

Few **place-names** are decipherable. We have only **Kuntaḷa** (l. 5), the **Kisukāḍ** *nāḍ* (l. 17), **Kishkindhā** (l. 18), **Sūṇḍi** (ll. 38, 55), and **Achaḷapura** (l. 39). The last is probably the residential quarter connected with the sanctuary of Achalēśvara mentioned in previous inscriptions.

[1] Cf. the cult of Tārā on the same mountain; above, Vol. XIV, p. 284. Whether the Vālīśvara temple at Rāmagiri in Chingleput District (Sewell, *Lists of Antiquarian Remains*, p. 174) is connected with this cult I cannot say.

L.—OF THE REIGN OF THE KALACHURYA SANKAMA.

The stone on which this record is engraved is on the eastern wall of the Maṭh in Sūḍi belonging to the Karasthaḷadavaru fraternity (see above, p. 77). It does not appear whether the stone has any sculptures. The first line of the inscription seems to be on a band separate from that covered by the remainder, and occupies an area 2 ft. 4½ in. wide and 2⅜ in. high. The remainder covers an area 2 ft. 4½ in wide and 2 ft. 4 in. high; it is damaged and illegible at the base and the lower corner of the proper right, but is otherwise well preserved.—The character is Kanarese, of the upright and somewhat square type usual in the period. The letters are between ½ in. and $\frac{9}{16}$ in. high. The special form for *y* appears in *śrēṇiy=*, l. 12; the *anusvāra* is written indifferently as a small circle above the line and a large circle in the line.

The language is throughout Old Kanarese, except for the introductory Sanskrit verse (l. 1). The *ḷ* never appears (we have *negaḷda* in ll. 24 and 26). The word *ippuḍu* (ll. 11, 12) is later in form than the cognate *irdduḍu* (l. 4). On *ānamna* (l. 12) cf. above, p. 86.

The inscription was doubtless intended to record a grant to some religious establishment; but in its present mutilated form it contains only an historical introduction, and even that is incomplete. Its verses 10-13 however may be supplemented from the Rōṇ inscription of the same reign, Śaka 1102. After invoking Śiva (v. 1) and poetically describing the Ocean (vv. 2, 3), Mēru (v. 4), and the land of Kuntala (v. 5), it gives in prose the formal titles and *birudas* of the Kaḷachurya Saṅkama, to whose reign it refers itself (ll. 14-18). These add little to the information already recorded in *Dyn. Kan. Distr.*, pp. 469 and 486. It then comes to the Kisukāḍ *nāḍ* (ll. 18-19), and praises its ruler, the Sinda Maṇḍalika Vikrama-dēva (v. 6). His pedigree follows. There was a valiant Maṇḍalēśvara named Ācharasa [Āchugi I of Yelburga], who was "like the embodied (? or wielded) sword-edge of king Vikrama," i.e. an efficient servant of Vikramāditya VI (v. 7). His brothers were Nākarasa, Siṁha [I], Dāna, Dāma, Chavuṇḍa and Chāma; and Siṅgarasa [II, the son of Āchugi I,] begot the Maṇḍalēśvara Āchugi [II] (v. 8). The last-named by Mā-dēvi begot Permāḍi-dēva (v. 9) and Chāvuṇḍa (v. 10). This Chāvuṇḍa took as his queen Siriyā-dēvī, who was daughter of the Kaḷachuri emperor Bijjala by Ēchala-dēvi and sister of Vajra-dēva (v. 11); and she bore to Chāvuṇḍa two sons, Bijjalā and Vikkayya (v. 12). Vikkayya is identical with the Vikrama-dēva of v. 6; in v. 13, as supplemented from the Rōṇ record, he is given the full name Vikramāditya.

There is little in these details that is not already recorded in *Dyn. Kan. Distr.*, pp. 468 ff. and 572 ff., and especially pp. 477 and 576. We may note that the present record gives Dāna as the name of one of the younger brothers of Āchugi I, whereas other inscriptions term him Dāsa, and it seems to confuse Āchugi's brother Siṅga I with the former's son Siṅga II. For a general survey of the Sinda family see my paper on the Kurgōḍ inscriptions (above, Vol. XIV, p. 268).

The only place-names mentioned are Kuntaḷa (ll. 14, 19), Kāḷāmjara (l. 15), and Kisukāḍ (l. 19). The spelling *Kāḷāṁjara*, instead of the more regular *Kāḷaṁjara*, is perhaps connected with the other form *Kālāṁjana* which sometimes occurs (*Dyn. Kan. Distr.*, p. 469, n. 5), and which is obviously a product of popular etymology from *kāla* and *añjana*; possibly then *Kāḷīṁjara* represents a contamination of the original *Kāḷaṁjara* and *Kāḷāṁjana*.

TEXT.[1]

[Metres: *Anushṭubh*, v. 1; *Śārdūlavikrīḍita*, v. 2; *Mahāsragdharā*, vv. 3, 5; *Mattēbhavikrīḍita*, vv. 4, 11-13; *Kanda*, vv. 6, 7, 9, 10; *Champakamālā*, v. 8.]

1 Ōm[2] Namas=tuṁgaś-chiraś[3]-chumbi-chaṁdra-chāmara-chāravē [|*] trailōkya-nagar-ārambha-mūla-staṁbhāya Śaṁbhavē || [1*]

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[1] From the ink-impression. [2] Denoted by a spiral symbol. [3] Read *tuṁga-śiraś-*.

2 Śrī-dhāmaṁ purush-ōttam-āśrayam=ahīn-ōdbhāsitaṁ sarvva-sat[t*]v-ādhāraṁ dvija-rāja-rājitav=udaṁchat-kīrtti-

3 Gaṁg-ānvitaṁ prādhānyaṁ bhuvan-aika-jīvanak=enipp=oḷp-unme nāgēśvara-śrī-dhany-ākri(kṛi)tiy-ol=ma-

4 naṁ-golsitō[1] ratnākaram śrī-karaṁ || [2*] Adu Jaṁbū-dvīpamaṁ kh-āṁgaṇame baḷasid=ant=irddud=aṁ-

5 bhaḥ-karīṁdr-[ō*]dradan-āghāt-ōchchaḷat-śīkara-makara-kar-āsphāḷa - pāṭhīna - puchchha-chhada-nadr(kr)-ōdvakra-kūrmma-pra-

6 kupita-viluṭhach-chhiṁśumāra-prahāra-pradalat-phēna-pravāha-prabaḷa-ghana-ghan-ārāva-raudraṁ

7 samudram || [3*] Aṁtu sogayisuva muṁnīre mērey=āgi nikhiḷa-dvīpa-kuḷa-kudhara-kuhara-kuṁja-raṁ-

8 jitamuṁ aśēsha-dōsh-āpaharaṇa-pariṇata-prabhāva-sukshētramum=enisi sogayisuva Jaṁbū-

9 dvīpada naṭṭa naḍuve || Sura-kāṁntā-rata-kūjita-pratirava-prōjriṁbhitaṁ[2] kiṁnarī-vara-gīt-ārava-mōhita-dhvi(dvi)-

10 pa-kulaṁ siddh-āṁganā-pāda-paṁkaruha-prāṁchita-kuṁkuma-sthagita-chaṁchach-chaṁdrakānt-ōpaḷaṁ karam=opp-i-

11 ppuḍu ratna-kūṭa-ramaṇīyaṁ Mēru-dhātrīdharaṁ || [4*] Ā Kāṁchanāchaḷada dakshina-dig-bhāgadoḷu Bharata-

12 ksh[ē*]tram=eṁbud=ippud=adarolū(ḷu) || Polan=ellaṁ gandha-śāli-prakara-parivri-(vri)tam nandana-śrēṇiy=ellaṁ phaḷa-bhār-o(ā)namna-

13 chūt-āvani[ja*]-vaḷayitaṁ dīrgghik-ānikam=ellaṁ daḷit-āṁbhōjāta-rēṇu-sthagita-lalitam=ūr-ūrggaḷ=ellaṁ prajā-

14 saṁkula-gō-dhānya-prakīrṇṇ-āṁchite(ta)m=enal=eseguṁ **Kuṁtaḷ-ōrvvī-viḷāsaṁ** || [5*] Tat-Kuṁtal-ādhipati || Svasti[3] Sa-

15 masta-bhuvan-āśrayaṁ Śrī-Pri(pṛi)thvī-vallabhaṁ mahārājādhirāja paramēśvara Kāḷāṁjara-puravar-ā-

16 dhīśvaraṁ suvarṇṇa-vri(vṛi)shabha-dhvajaṁ ḍamaruga-tūryya-nirgghōshaṇa kadana-prachaṁḍa māna-Kanakāchaḷa subhaṭa-

17 r=āditya kaligaḷ=aṁkuśa chalad-aṁka-Rāma Sanivāra-siddhi giri-durgga-mallaṁ Kaḷachuryya-kula-kamaḷa-mārttaṁ-

18 ḍa niśśaṁkaṁ(ka)-mallaṁ chakravartti **Saṁkama-dēvarasaru** sukha-saṁkathā-vinōdadiṁ rājyaṁ-geyyuttam-ire || Viḷasita-

19 m=enipa Kuṁtala-dēśadoḷu bahu-phala-dhānya-dhēnu-dhana-pūrṇṇam=enisuv=ūrggaḷa nele nāḍu **Kisukāḍu** || Ā nā-

20 ḍan=āḷvan=arthi-jan-ānandaṁ **Siṁnda-maṇḍalika-tilakaṁ** tējō-nidhi **Vikrama-dēvaṁ** śrī-nandanan=eseye taṁnna lalit-ākāraṁ || [6*]

21 Ā jagad-vīran=anvay-āvatāram=ent=endoḍe || Moneyoḷu kūrppaṁ tōrutum=anavaratam baladol=a-

22 marutum Vikrama-bhūpana kaṭṭiḍaladhin[4]=aṁt=esevan=**Ācharasa**-maṁḍaḷēśvaram bhūtaladolū(ḷu) || [7*] Dore-vaḍed=ādi-maṇḍali-

23 kan=**Āchugi** tat-sahajātan=appa **Nākarasana Siṁha-bhūbhujana Dāna-mahīśana Dāma-dhāriṇīśvarana Chavuṁḍa-maṇḍa-**

24 ḷika-vi(vī)rana **Chāma-narēṁdran**=oḷpu vistarisidudalli **Siṁgarasan**=ātmajan=**Āchugi**-maṁḍaḷēśvaraṁ || [8*] Ā negaḷd=**Ācharasaṁ**-

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[1] Read *goḷisitō*.

[2] Read *prōjjṛimbhitaṁ*.

[3] Preceded by the *śaṅkha*-symbol.

[4] Read *kaṭṭid=alagin=*.

25 **gaṁ** mānini **Siriyā-dēviyarasigaṁ**[1] **puṭṭidan=urvvī-nuta-vibhavaṁ satya-nidhānaṁ Permmāḍi-dēvan**=apratima-

26 yaśaṁ || [9*] Ene negaḷda **Permma-**bhūbhujan=anujaṁ vidvishṭa-maṇḍaḷēśvara-kāntā-jana-karṇṇa-patra-vichchhēdanan=apratima-pratāpi

27 **Ch[ā]vuṁḍa-**nri(nṛi)paṁ || [10*] Tat-paṭṭa-mahādēvi || **Nara-nāth-āgraṇi Bijjalaṁ Kaḷachuri-kshmāpāḷan**=ayyaṁ gu-

28 [ṇ-ākare]y=ād=**Ēchala-dēvi** tāyi[2] nri(nṛi)pa-varaṁ śrī-**Vajra-dēvaṁ** sahōdaran=atyuṁnata-**Siṁda-**vaṁśyan=adhipaṁ **Chāvuṇḍan**=eṁ-

29 [daṁde dal] **Siriyā-dēviy-**ol=ār=eraḷ-kuḷadoḷaṁ saṁpūjyeyar*u* rāṇiyar*u* || [11*] Tat-tanūjarū(*ru*) || Dhareyaṁ pāḷisa[l=eṁ]-

30 [de Gaurige Gajāsya]ṁ Shaṇ[m]ukhaṁ Sīteg=uddhura-tējaṁ Lava-bhūbhujaṁ Kuśa-nri(nṛi)paṁ śrī-Dēvakī-dēvig=ādaradiṁdaṁ **Bala-Kri(kṛi)shṇar**=udbhavi-

31 [pa vol lōk-ōttamar=ppu]ṭṭidar=**Ssiriyā-dēvige** vīra-**Bijjala-**nri(nṛi)paṁ **Vikkayyan**=eṁb=ātmajarū(*ru*) || [12*] Avar=oḷage || [Prajeyaṁ]

32 [pālisi dharmmamaṁ nilisi śishṭa-brātamaṁ kād=ari]-brajamaṁ sōd[u niraṁtaraṁ vipuḷa-lakshmī-dhāman=ādaṁ] mahībhuja-[chūḍāmaṇi]

33 [**Siṁda-**vaṁśyan=ajitaṁ śrī-**Vikramādityan**=āpta-jan-ōdyan-nidhi maṁḍaḷēśa-tiḷakaṁ **Chāvuṁḍa-dēv-**ātmajaṁ ||] [13*]

34 [Almost wholly illegible.]

TRANSLATION.

(Verse 1.) Homage to Śambhu, beautiful with a yak-tail fan consisting of the moon kissing his lofty head, the foundation-column for beginning the city that is the triple universe.

(Verse 2.) A site of wealth [*or*, of Fortune],[3] a dwelling of the noblest of men [*or*, of Purushōttama], illumined to perfection [*or*, illumined by the Lord of Serpents], origin of all living beings [*or*, of all the *sattva* element], made bright by kings of birds [*or*, by Garuḍa], connected with the brilliantly glorious Ganges [*or*, having a Ganges-like white stream of brilliant glory], pre-eminent, the true essence of the single watery element [*or*, sole life] of the universe, causing welfare [*or*, being the origin of Lakshmī]:—like the happy aspect of the splendour of the Serpent's Lord [Vishṇu], the jewel-mine [Ocean] verily delights the mind.

(Verse 2.) The Ocean stands like the ethereal space encompassing this Jambū-dvīpa, with drizzle springing up from the blows of the huge tusks of great water-elephants, with streams of foam bursting out from the lashing of dolphins' arms and from the beating of *pāṭhīna* fishes' tails and fins and of alligators, crooked turtles, and angry wallowing porpoises, and hideous with the roar of mighty dense clouds.[4]

(Lines 7-9.) In the very middle of Jambū-dvīpa, which, with the ocean thus resplendent as its bound, is brilliant in being adorned with grotto-bowers in the central mountains of all the continents and in being a blessed land richly endowed with power to remove all guilt—

(Verse 4.) Conspicuous indeed is Mount Mēru, charming with jewelled peaks, which is full of echoes of the murmurs of celestial damsels' amorous dalliance, where the tribes of birds are fascinated by the sounds of Kinnarīs' sweet songs, and where brilliant moonstones are besmeared with lustrous saffron from the lotus-feet of Siddhas' wives.

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1 Read *Mā-dēviyarasigaṁ*.

2 *Tāyi* is to be pronounced as a monosyllable.

3 The double meanings running through this verse are meant to compare the real ocean with the mythical Milk Ocean, the home of Vishṇu.

4 The Ocean is thus compared to the sky, which is blue, emits rain and snow and contains storm-clouds.

(Lines 11-12.) On the south of this Golden Mountain is the land of Bharata ; in it—

(Verse 5.) All the fields are compassed by lines of fragrant rice-crops ; all the series of parks encircled by mango-trees bending with the weight of fruit; all the multitudes of pools charmingly powdered with pollen of bursting lotuses ; all the towns splendidly abounding in crowds of people, kine, and grain : thus appears the bright aspect of the land of **Kuntaḷa.**

(Lines 14-18.) As to the lord of this Kuntaḷa :—When—hail!—the asylum of the whole world, darling of Fortune and Earth, great Emperor, supreme monarch, lord of **Kāḷāṁjara** best of cities, **whose banner** (*bears the device of*) **a golden bull,** who is (*heralded by*) the noise of the double drum and (*other*) musical instruments, awful in battle, a Golden Mountain in dignity, a sun of warriors, a goad to the valiant, a Rāma in boldness of character, successful (*even*) on Saturdays, a man of valour in mountain fastnesses, a sun to the day-lotuses of the **Kaḷachurya** race, an intrepid man of valour, the Emperor **Saṅkama-dēvarasa,** was reigning with enjoyment of pleasant conversations :—

(Lines 18-19.) In the bright land of Kuntala is **Kisukāḍ,** a province containing towns that are full of abundant fruit, grain, kine, and money.

(Verse 6.) The ruler of this province is a delight to the needy, an ornament of **Sinda** Maṇḍalikas, a treasure of splendour, **Vikrama-dēva,** a child of Fortune,[1] whose own charming form is conspicuous.

(Line 21.) As regards the lineage of this world-hero :—

(Verse 7.) The Maṇḍalēśvara **Ācharasa [I]** appeared on earth like the embodied (? *or* wielded) sword-edge of king **Vikrama,** displaying valour in battle [*or,* sharpness at its point], constantly associated with might [*or,* with the right hand].

(Verse 8.) In dwelling upon the excellence of the illustrious first Maṇḍalika **Āchugi [Ācharasa I]** and of his brothers **Nākarasa,** king **Siṁha [Siṅga I],** king **Dāna,** king **Dāma,** the valiant Maṇḍalika **Chavuṇḍa [I],** and king **Chāma,** (*it should be said that*) the **Maṇḍa-lēśvara Āchugi [II]** was the son of **Siṅgarasa [Siṅga II].**

(Verse 9.) To this distinguished **Ācharasa [II]** and his high-spirited consort **Mā-dēviyarasi** was born **Permāḍi-dēva** of world-renowned majesty, a treasure of truth, incomparable in glory.

(Verse 10.) The younger brother of this distinguished king **Perma** was king **Chāvuṇḍa [II],** who plucked away the leaves in the ears of hostile Maṇḍalēśvaras' mistresses, incomparable in majesty.

(Line 27.) His chief consort—

(Verse 11.) Seeing that her father was the **Kaḷachuri monarch Bijjala,** foremost of lords of men, her mother **Ēchala-dēvi,** a mine of virtues, her brother the blest **Vajra-dēva,** best of kings, her husband **Chāvuṇḍa [II],** the scion of the most exalted **Sindas,** what queens in the two races were so highly honoured forsooth as **Siriyā-dēvi** ?

(Line 29.) Their sons—

(Verse 12.) As to Gaurī, for the protection of earth, were born the Elephant-faced [Gaṇ-ēśa] and Shaṇmukha, as to Sītā king Lava immense of splendour and king Kuśa, as to the blest lady Dēvakī by act of grace Bala and Kṛishṇa were born, so were born to **Siriyā-dēvi** the hero king **Bijjala** and **Vikkayya** as sons, best of the world.

(Line 31.) Of these (*two sons*)—

(Verse 13.) Guarding his subjects, establishing religion, protecting men of culture, driving away foes, the blest **Vikramāditya,** crest-jewel of monarchs, scion of the **Sindas, invincible,** an exalted treasure to his friends, an ornament of feudal princes, the son of **Chāvuṇḍa-dēva,** has been everlastingy a seat of abounding fortune.

[1] *Śrī-nandana,* a play on the name of his mother Siriyā-dēvi (see vv. 11-12).

No. 7.—THE FIVE DAMODARPUR COPPER-PLATE INSCRIPTIONS OF THE GUPTA PERIOD.

BY RADHAGOVINDA BASAK, M.A., RAJSHAHI.

These copper-plates were discovered in the village Dāmōdarpur, about 8 miles west of Police Station Phulbāri (also a railway station on the Northern Section of the Eastern Bengal Railway) in the District of Dinājpur in the Rājshahi Division of the Presidency of Bengal. The whole set of five plates was found in the month of April 1915 by some coolies employed by one Chhamir-ud-din Mondal in levelling a heap of earth between two tanks, locally known as Haripukur and Kholākuṭipukur, during the making of a road. The plates were made over in due course to J. A. Ezechiel, Esq., I.C.S., the District Magistrate of Dinājpur, who very kindly sent them to the Director of the Varendra Research Society, Rājshahi. The Society then placed them in my hands for decipherment of the inscriptions. Ill-health has hitherto prevented me from editing these inscriptions properly, although I was most anxious to publish my reading of the texts as soon as possible, to enable scholars to renew a discussion of, and an investigation into, the old, but interesting, subject of Gupta chronology and other important historical data for the history of the Gupta period. When the plates reached my hands, they were covered with a thick coating of rust, which remained stuck to them and overlay the letters of the inscriptions in many places. They were therefore kept immersed for some days in tamarind and were then cleansed with dilute nitric acid. This having been done, the letters became quite legible in some places and partly so in others. The extremely corroded and damaged condition of the plates, especially of Nos. 2 and 4, has caused me a good deal of difficulty in the work of decipherment. The plates are now deposited in the Museum of the Varendra Research Society along with several other similar historical relics—the most important and earliest amongst them being the Dhānāidaha copper-plate grant of Kumāra-gupta I. I shall feel very grateful to any scholar who points out any mistakes that I may have committed either in making out the text or in interpreting it.

In order easily and clearly to understand the texts of these inscriptions, a few words are required at the outset concerning the nature and form of the documents. The plates are not like ordinary royal grants of land made to Brāhmaṇas or dedicated to gods, nor are they like *praśastis* (eulogies) or *Brahmadēya* records. They may rather be considered as a peculiar kind of sale-deeds, recording, as it were, the state confirmation of land-sale transacted between Government and the purchasers, who buy land on payment of prices at the usual rate prevailing in different localities. These purchases of land were generally made with a view to free donation thereof to temples or to Brāhmaṇas. The sale rate was calculated in coins (in gold *dīnāras* in these cases). It is not unlikely that the deeds were first drawn up in the Government office and then engraved on copper and afterwards issued to the persons concerned. Three out of the four copper-plate grants from East Bengal edited by Mr. Pargiter, *viz.* the grants marked A, B and C published in the *Indian Antiquary*, July 1910, seem to be records of a similar type. These sale-deeds may be regarded as having in the form in which they are drawn up roughly six different parts. The *first* part contains the prayer of the applicant, and therein is also mentioned the name of the ruler of the particular province in which the land to be purchased is situated. The special object for which the purchase is to be made by the applicant is stated in the *second* part, which also refers to the prevailing custom of buying fallow lands on payment of money at a particular rate for a particular area. The *third* part contains reference to the Government record-keepers, whose approval was necessary in determining the sale. The *fourth* part embodies the permission of the State for selling the land on receipt of the proper price, after it has been severed from other lands by boundary marks, on survey made according to a particular standard of

measurement. In the *fifth* part is mentioned the gift of the purchased land to the grantee, or to any god, by the donor-applicant. The *sixth* part refers to the merits accruing from making such pious gifts and contains the usual admonitory verses. It may be noted here that these different parts in the construction of such documents are more clearly observable in Plates Nos. 3-5 than in Nos. 1 and 2. The Dhānāidaha copper-plate grant[1] of the year 113 G.E., belonging to the reign of the Gupta monarch Kumāra-gupta I, also seems to be a document of a similar nature to those under examination.

The importance of these five copper-plate inscriptions is very great. They would much help us in readjusting already known historical facts of the Gupta period and in introducing new historical data, in the light of which the Gupta chronology is to be revised. However, before discussing the historical materials obtained from these inscriptions, and the other questions connected therewith, I propose to give below, for the convenience of the reader, a summary of the contents of the plates.

PLATE No. 1, of the time of Kumāra-gupta (I), dated in 124 (G.E.) (= 443-44 A.D.).

A Brāhmaṇa of the name of Karppaṭika made an application before the local Government for a permanent grant to him, according to *nīvī-dharma*, of one *kulyavāpa* of untilled *aprada khila* land, for convenient performance of his *agnihōtra* rites, upon receipt from him of a price at the usual rate of three *dīnāras* for each *kulyavāpa*. His prayer was granted by the local Government of Kōṭivarsha *vishaya*, which was being carried on (*saṁvyavaharati*) by *kumārāmātya* Vētravarman, appointed to this responsible post by *uparika* Chirātadatta, the head of the Puṇḍravardhana *bhukti*, who again was under the favour of the imperial "lord of the earth," *parama-daivata*, *parama-bhaṭṭāraka*, *mahārājādhirāja*, the glorious Kumāra-gupta. Before the grant was sanctioned, the record-keepers were consulted in determining the title to the land.

PLATE No. 2, of the time of Kumāra-gupta (I), dated in 129 (G.E.) (= 448-49 A.D.).

A person (whose name is undecipherable owing to very bad corrosion of this plate) approached the local Government of Kōṭivarsha *vishaya*, administered by *kumārāmātya* Vētravarman, appointed by *uparika* Chirātadatta, the head of the Puṇḍravardhana *bhukti*, who, again, was dependent on the favour of "the imperial lord of the earth," *parama-daivata*, *parama-bhaṭṭāraka*, *mahārājādhirāja*, the glorious Kumāra-gupta,—and prayed for the grant of a plot of waste land, to be transferred to him on receipt from him of the price at the prevailing rate of three *dīnāras* for each *kulyavāpa*, for the maintenance of his *pañcha-mahāyajñas*. His prayer was granted, and land given him according to the determination of the *pustapālas* (record-keepers).

PLATE No. 3, of the time of Budha-gupta (date in years lost from the upper left corner of the plate).

For the sake of increasing the merit of himself, as well as of his parents, a person (perhaps the village-master=*grāmika*) named Nābhaka wished to purchase some uncultivated *aprada* (unsettled) *khila* land in a village called Chaṇḍagrāma—the chief inhabitants of which were so informed by the *mahattaras*, the *ashṭa-kulādhikaraṇas*, the *grāmikas* and others from (the head-quarters) Palāśavṛindaka—where he (Nābhaka) proposed to provide residence for some prominent Brāhmaṇas. His application was made when the *bhukti* Government of Puṇḍravardhana was being carried on by the *uparika-mahārāja* Brahmadatta, favoured by the imperial "lord of the earth," *parama-daivata*, *parama-bhaṭṭāraka*, *mahārājādhirāja*, the glorious

[1] *J. A. S. B.*, 1909, pp. 459-61. *Vide* my reading of this inscription, published in the Bengali monthly, *Sāhitya* (of Calcutta), Pausha and Chaitra issues, 1323 B. S.

Budha-gupta. The applicant's prayer was granted on receipt of the price in coins at the usual rate prevailing in the villages of this province, and the land was given to him after being surveyed and inspected by the *mahattaras*. etc., and measured by the customary *nalas*. In this case also, as in Plates Nos. 1 and 2 of Kumāra-gupta I's time, the record-keeper's approval was necessary in determining the sale.

PLATE No. 4, of the time of Budha-gupta (date in years lost from the upper left corner of the plate).

The guild-president of the town (*nagara-śrēshṭhin*), Ribhupāla, himself a member of the town-board, applied before the local Government of Kōṭivarsha *vishaya*,—administered by *āyuktaka* Śaṇḍaka (or Gaṇḍaka), appointed to this position by *uparika-mahārāja* Jayadatta, governor of the *bhukti* of Puṇḍravardhana, who, again, was enjoying the royal favours of the imperial "ruler of the earth," *parama-daivata*, *parama-bhaṭṭāraka*, *mahārājādhirāja*, the glorious Budha-gupta—for permission to purchase some *kulyavāpas* of *vāstu* (dwelling-site) land on payment of the price at the usual rate of three *dīnāras* for each *kulyavāpa*. The purpose of this purchase of land was to erect thereon two temples and two chambers for the two gods, Kōkāmukha-svāmin and Svētavarāha-svāmin, to whom eleven *kulyavāpas* of land had already been dedicated by the same donor to enhance his own religious merits, as *apradas* (perhaps as permanent endowments) in Dōṅgāgrāma in (a place called) Himavachchhikhara. His application was granted, the record-keepers having approved of the noble purpose and having corroborated the statement of the donor's former gift of eleven *kulyavāpas*, mentioned in the application. The plate has a seal attached to the middle of its left side: the symbol and the legend, now quite indistinct, seem to have been similar to those used in the seal of Plate No. 5, below.

PLATE No. 5, of the time of Bhānu(?)-gupta, dated in 214 (G.E.) (=533-34 A.D.).

Amṛitadēva, a nobleman (*kulaputra*) from Ayōdhyā, approached the local Government of Kōṭivarsha *vishaya*,—administered by Svayambhūdēva, as the *vishayapati* (ruler of the district), who was appointed to this rank by the *uparika-mahārāja rājaputra-dēva-bhaṭṭāraka* (the king's son), the head of the *bhukti* of Puṇḍravardhana, who again was favoured by the imperial "ruler of the earth," *parama-daivata*, *parama-bhaṭṭāraka*, *mahārājādhirāja*, the glorious Bhānu-(?)-gupta (two letters at the end of line 1, and before the word "*gupta*" in the beginning of line 2, are cut off, and hence only the *Gupta*-remnant of the proper name remains)—and applied for the purchase of some uncultivated *khila* land, on condition of *apradā-dharma* (very likely the condition of non-transferability of endowments by further gift), by paying the price in coins at the usual rate of three *dīnāras* for each *kulyavāpa* of such land, *i.e.* the rate prevailing in this *vishaya*. The purpose of this purchase of land was to provide for the means of repairs, etc., of the temple of the god Śvētavarāha-svāmin and to supply means for the continuance of the *bali*, *charu*, *sattra*, etc., and the materials for daily worship of the god. According to the determination of the record-keepers land measuring five *kulyavāpas* in four different localities was sold to Amṛitadēva, who in turn dedicated the same to the god for his perpetual enjoyment. This plate has a seal attached to the middle of its left side and bears the symbol of a trident in relief with the legend *Kōṭivarsh-ādhishṭhān-ādhi(karaṇasya)*, *i.e.* (the seal) of the office of the capital of Kōṭivarsha, inscribed below it.

Our inscriptions cover a period of 90 years, from 124 G.E. to 214 G.E., *i.e.* from 443-44 A.D. to 533-34 A.D., during which the imperial Gupta rule continued to prevail in Northern India. A discussion of many of the already known historical events will be resumed in connection with the contents of our plates. Although we are specially concerned in these five plates with three only of the imperial Gupta rulers, *viz.* Kumāra-gupta I, Budha-gupta and Bhānu-

(?)-gupta, we shall have to refer to many events of the reigns of Skanda-gupta and Kumāra-gupta II, whose rule intervened between those of Kumāra-gupta I and Budha-gupta.

From the evidence of the dates 124 and 129, which undoubtedly refer to the Gupta era, recorded in Plates Nos. 1 and 2, and from the use in them of the paramount titles *parama-daivata*, *parama-bhaṭṭāraka* and *mahārājādhirāja*, it is clear that the Kumāra-gupta of these two inscriptions must be the imperial monarch Kumāra-gupta I, son and successor of Chandra-gupta II. Another inscription[1] belonging to the same monarch's reign bears the date 129 G.E. From these two plates of the reign of Kumāra-gupta I we discover for the first time that North Bengal (the *bhukti* of Puṇḍravardhana) was a province under the political jurisdiction of the imperial Guptas. The governors of this *bhukti* were, as we see, appointed by the emperors themselves, and had in their turn the power of appointing the *vishayapatis* (district officers) of Kōṭivarsha (which we identify with the tract of country constituting the northern part of the modern District of Rājshahi and the southern part of that of Dinājpur, including perhaps a portion of the Districts of Malda and Bogra). At least during the period between 124 G.E. and 129 G.E. we find that North Bengal was governed by the Emperor's dependant, Chirātadatta, enjoying the use of the title of *uparika*, under whom again *kumārāmātya* Vētravarman administered the Kōṭivarsha *vishaya* from the *adhishṭhāna* (town) of the same name. North Bengal during the Gupta period, therefore, formed an integral part of the Gupta empire. Hereby the north-eastern limit of that empire is definitely settled. North Bengal (Puṇḍravardhana) coming within the bounds of the Gupta empire, but Kāmarūpa remaining as an outlying province ruled by *pratyanta-nṛipatis* (as known from the Allahabad stone pillar inscription of Samudra-gupta, ll. 22-23), acknowledging a certain amount of obedience to the Gupta sovereigns. The absence of any mention of the old, but neighbouring, country of Puṇḍravardhana from the list of countries conquered by Samudra-gupta led us at one time to think that this province formed from the beginning a part of the Magadhan empire under the early Gupta rulers, and was under the direct jurisdiction of the Guptas. That such an inference is true is now proved by the discovery of new facts from the epigraphic records under discussion. Mr. Vincent Smith's once probable identification[2] of the tributary kingdom of Ḍavāka (which also, like Kāmarūpa, was an outlying province and acknowledged a certain amount of obedience to the Gupta sovereigns) as having "corresponded with the Bogra (Bagraha), Dinājpur and Rājshahi Districts to the north of the Ganges" is now to be regarded as incorrect; for these districts of North Bengal form the old *bhukti* of Puṇḍravardhana, governed by the agents of the Gupta emperors.

Another point that may be raised here is that Plates Nos. 1 and 2 show no reduction of Kumāra-gupta I's power—they rather point to the fact that at least in the eastern portion of the Gupta dominions his rule continued uninterruptedly. From the mere use of the subordinate title of *mahārāja* with the name of Kumāra-gupta I in the Mankuwar inscription mentioned above the late Dr. Fleet[3] started an alternative theory that towards the end of Kumāra-gupta I's reign the emperor was reduced to feudal rank owing to the beginning of the attacks of the Hūṇas and the Pushyamitras. Troubles the emperor must have had in the western part of his vast dominion; but there is no clear evidence to show that he was actually reduced to the rank of a feudatory ruler. Our plates, on the contrary, show that even in 129 G.E., so near to the end of his long reign, the emperor was ruling in full glory at least in the east.

[1] The Mankuwar stone-image inscription—Fleet, *C. I. I.*, Vol. III, No. 11.
[2] V. Smith, *Early History of India*, 3rd Edition, p. 285.
[3] Fleet, *C. I. I.*, Vol. III, p. 46.

It seems that the position of Chirātadatta, governor of Puṇḍravardhana, and that of Vētravarman, the district officer of Kōṭivarsha carrying on his administration from the town of the same name, was similar to that enjoyed by the emperor's own feudatory *nṛipa* Baudhuvarman,[1] who in 437-38 A.D. (118 G.E.) wielded a combined authority both as ruler of Mālwā and as governor of the city of Daśapura. In the light of the evidence now available it may be believed that the copper-plate grant, dated 113 G.E., belonging to Kumāra-gupta I's reign and discovered in Dhānāidaha (in the District of Rājshahi), must have referred to the province of Puṇḍravardhana as being under a Gupta governor and that the *vishaya* of Khāṭā-(?)pāra, mentioned therein, formed a part of the same province ; but unfortunately the plate is a mutilated one and has left us ignorant of the full contents of the inscription which it bore.

We have strong reasons to believe, on the evidence contained in Plates Nos. 1 and 2, belonging to Kumāra-gupta I's time, and in Plates Nos. 3 and 4, belonging to that of Budha-gupta, that the province of North Bengal (Puṇḍravardhana) must have remained in sole and direct possession of Skanda-gupta (136-148 G.E.), Kumāra-gupta I's son and successor, and of Kumāra-gupta II of the Sārnāth inscription,[2] probably Skanda-gupta's son and successor, and that the same system of provincial Government must have continued in Bengal, for at least about a century, as will be shown later on. It is quite plausible that towards the close of Kumāra-gupta I's reign—when, as we have shown before, he was ruling without trouble in the eastern provinces of his empire—the Gupta monarch's power began to diminish in the western provinces, in which the peace was disturbed by the attacks and incursions of the greedy Hūṇas, the Pushyamitras and the Mlēchhas, who were utterly defeated by Skanda-gupta sometime about 136-138 G.E., the dates of the Junāgadh rock inscription.[3] This rock inscription of Skanda-gupta's time also testifies to the fact that under the Guptas the provincial governors were appointed by the emperors and that the former again had the power to appoint local rulers. We learn from that inscription that after having thoroughly defeated his enemies and "having conquered the whole earth" (*jitvā prithivīṁ samagrāṁ*), *i.e.* having regained his lost provinces, Skanda-gupta set himself to appoint many provincial governors (*sarvvēshu dēśēshu vidhāya gōptrin* (*trīn*)—l. 6), especially for the western provinces, where the emperor required the services of able and trustworthy persons for the work of administration after the Hūṇa troubles. His anxiety to appoint a qualified governor for the proper protection of the land of the Saurāshṭras (Kāthiāwar), and his sense of relief and comfort when he succeeded in appointing Parṇadatta as the governor of that western province (*pūrvvētarasyāṁ diśi Parṇadattaṁ niyujya rājā dhritimāṁs=tath=ābhūt*, l. 9), are graphically described in that inscription. This governor Parṇadatta again appointed his own son Chakrapālita as the city governor (*svayam=ēva pitrā yaḥ saṁniyuktō*, l. 12), just as we see from the Dāmōdarpur plates that the rulers of the province of Puṇḍravardhana, themselves appointed by the emperors, used to appoint the *vishayapatis* of Kōṭivarsha, who had their head-quarters in the town of that name. It is clear then that the position of the governors in the eastern provinces (*e.g.* Puṇḍravardhana) of the imperial Guptas corresponded to that enjoyed by the governors of the western provinces (*e.g.* Surāshṭra, and Mālwā). Skanda-gupta, while appointing the governors of his western provinces, did not apparently deviate from the principle followed by his father with regard to the eastern provinces (Plates Nos. 1 and 2) and perhaps also by his father's ancestors. Similar to the position of the *vishayapatis* of Kōṭivarsha was

[1] Fleet, *C. I. I*, Vol. III, No. 18.

[2] *Vide* "*Annual Progress Report of the Superintendent, Hindu and Buddhist Monuments, Northern Circle, 1915*"; and Professor K. B. Pathak's article on "*New Light on the Gupta Era and Mihirakula*" (published in *Sir R. G. Bhandarkar Commemoration Volume*, Poona, 1917, pp. 202-203).

[3] Fleet, *C. I. I.*, Vol. III, No. 14.

that of Sarvvanāga,[1] the *vishayapati* of Antarvēdi (the country lying between the Ganges and the Jamunā) in 146 G.E. Another feudatory ruler, perhaps of some central province under Skanda-gupta, who may be mentioned in this connection, was Bhīmavarman,[2] ruling in 139 G.E. There is no evidence to show that Bengal, especially Puṇḍravardhana, was not a Gupta province under Skanda-gupta. The discovery of coins of Skanda-gupta in some of the Lower Ganges districts may be regarded as a proof, though somewhat insufficient, that his sway prevailed in Bengal also.

Before discussing the historical data deduced from the contents of Plates Nos. 3-5, we should here very shortly refer to the emperor who reigned immediately after Skanda-gupta, whose last recorded date (on silver coins) is 148 G.E. The Gādhwa stone inscription,[3] which bears the same date, but has the ruler's name broken away, may be regarded as having reference to the "augmenting victorious reign" (*pravarddhamāna-vijaya-rājya-saṁvatsara*) of Skanda-gupta. The three Sārnāth inscriptions engraved on the pedestals of three Buddha images discovered by Mr. Hargreaves of the Archæological Department, one of which bears the date 154 G.E., while Kumāra-gupta was ruling the earth (*bhūmiṁ śāsati Kumāraguptē*), and the other two of which are dated in 157 G.E., while Budha-gupta was ruling the earth (*prithivīṁ Budhaguptē praśāsati*), were examined by me in March 1916 at the Sārnāth Museum. I found the stone inscription, belonging to Kumāra-gupta's reign and bearing date 154 G.E., marked as 22E amongst the archæological relics preserved in that Museum, and one of the two inscriptions belonging to Budha-gupta's reign and bearing the date 157 G.E. marked as 39E. This Kumāra-gupta of the Sārnāth inscription, whose reign has hitherto been unnoticed, appears to have succeeded Skanda-gupta on the imperial throne, and was, in all probability, followed by Budha-gupta ; he should now be called Kumāra-gupta II. It may be supposed that, like Chandra-gupta II, grandson of Chandra-gupta I, Kumāra-gupta II (of the Sārnāth inscription) was a grandson of Kumāra-gupta I,—and this view receives the support of dates also. It may also be right to think that his reign was a short one, *circa* 150-156 G.E. In all probability the relation between Skanda-gupta and Kumāra-gupta II was that of father and son, and Budha-gupta, reigning in 157 G.E., *i.e.* within only three years of the Sārnāth inscription (22E), may also be regarded as the son and successor of Kumāra-gupta II. The Kumāra-gupta of about 530 A.D., son and successor of Narasiṁha-gupta and grandson of Pura-gupta of the Bhitarī seal inscription,[4] now becomes Kumāra-gupta III. The usual view, hitherto held by Mr. V. Smith, Mr. Allan and others, that Skanda-gupta died childless about 480 A.D., and was succeeded by his brother Pura-gupta, is now to be abandoned. The numismatic evidence obtained from the Bharsar hoard, which contained coins of Samudra-gupta, Chandra-gupta II, Kumāra-gupta I, Skanda-gupta and Prakāśāditya led Mr. Allan[5] (rightly, I should suppose) to draw "a natural deduction that Prakāśāditya succeeded Skanda-gupta, and that the hoard was buried in his reign." After refuting Dr. Hoernle's view that Skanda-gupta and Pura-gupta were identical, Mr. Allan thus concluded,[6]— "It is highly improbable that Pura-gupta was called both Vikramāditya and Prakāśāditya, so that we must attribute these coins (Prakāśāditya coins) to some king, probably a *gupta* whose name is not yet known, and who must be placed about the end of the fifth century A.D." It may now be supposed tentatively that it was perhaps Kumāra-gupta II, presumably son and successor of Skanda-gupta, who used the Prakāśāditya title in his coins. If this supposition proves after future discoveries to be true, the last clause of Mr. Allan's conclusion quoted above will have to be

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[1] Fleet, *C. I. I.*, Vol. III, No. 16.

[2] *Ibid*, No. 65.

[3] *Ibid*, No. 66, p. 268.

[4] *J. A. S. B.*, Vol. LVIII, Part I, p. 89.

[5] Allan, *Indian Coins, Gupta Dynasties*, Introduction, p. li.

[6] *Ibid*, Introduction, p. lii.

modified a little; for Kumāra-gupta II could not reign later than 156 G.E., as the Gupta era 157 refers to the reign of the next sovereign, Budha-gupta. Again, if the year 156 G.E. belongs to Kumāra-gupta II's reign, it may be rightly supposed that the Khoh copper-plate grant[1] of the Mahāraja Hastin, wherein there is reference to the continuance of the Gupta dynasty and sway (*Gupta-nṛipa-rājya-bhuktau*, ll. 1-2), belonged to Kumāra-gupta II's reign. Any other alternative will make this particular inscription belong to the time of the next sovereign, Budha-gupta, whose feudatory this Mahāraja Hastin (whose known dates range between 156-191 G.E.) undoubtedly was. One known event can, with some certainty, be attributed to the time of Kumāra-gupta II. The temple of the Sun-god at Daśapura (in Mālwā), which was built in Mālava era 493, *i.e.* 117 G.E., by the guild of silk-weavers immigrant from the Lāṭa *vishaya*, while Bandhuvarman was governing that city as Kumāra-gupta I's feudatory, was restored (*saṁskṛitaṁ*) by the same guild in Mālava era 529, *i.e.* 153 G.E., as we know from the Mandasor stone inscription.[2] The late Dr. Fleet wrote thus—"This second date (529 Mālava era) is, of course, the year in which the inscription was actually composed and engraved; since we are told at the end that it was all composed by Vatsabhaṭṭi, and the engraving throughout is obviously the work of one and the same hand." Hence it may be taken as true that the restoration of this temple of the Sun-god at Daśapura, which fell into disrepair under other kings (as described in the inscription), took place very probably during the reign of Kumāra-gupta II, when, we have reasons to believe, the western provinces (*e.g.* Mālwā) were still under Gupta sway, and that the great poet Vatsabhaṭṭi, whose intellectual attainments are so evident from his excellent composition of this inscription, flourished during the reign of the same monarch, Kumāra-gupta II.

We shall now show below that the genealogy of the imperial Guptas continued through Skanda-gupta for a period of still about three quarters of a century, and that the Gupta empire did not perish after the death of Skanda-gupta, as has so long been held by historians. I think the presumption of a renewed attack on the Gupta dominions by the Hūṇas (*c.* A.D. 465-70), as held by Mr. V. Smith[3] and followed by others, is now in the absence of definite evidence to be given up. Skanda-gupta's victory in his first battle with the Hūṇas was a very decisive one, and it secured the general tranquillity of all parts (western as well as eastern) of the Gupta empire till the time of his grandson (?) Budha-gupta (whose known dates range from 157 to 175 G.E.). The Sārnāth image inscriptions and the Dāmōdarpur plates may serve as evidence to show that the imperial Gupta line after Skanda-gupta ran through Kumāra-gupta II, Budha-gupta and Bhānu-gupta in full glory till at least 214 G.E., the date of our plate No. 5, *i.e.* till 533-34 A.D., if not still later. But the Bhitarī seal inscription above referred to, which gives a genealogy of the early Gupta dynasty for nine generations, does not contain the name of Skanda-gupta, but carries the genealogy through Pura-gupta, described as a son of Kumāra-gupta I by his chief queen Ānanda-dēvī, down to his grandson named Kumāra-gupta (now Kumāra-gupta III), son and successor of Narasiṁha-gupta (Pura-gupta's son). So it is evident that a line of Gupta rulers through Pura-gupta ran parallel to that of which the genealogy has been established by the Sārnāth inscriptions and the Dāmōdarpur plates. It may be not quite unlikely that during the troublous times after Kumāra-gupta I's death, when Skanda-gupta[4] was preparing himself "to restore the fallen fortunes of his family" (*vichalita kula-lakshmī-stambhanāy=ōdyatēna*, l. 10) and had afterwards "to establish again his lineage, which had been made to totter" (*-prachalitaṁ vaṁśaṁ pratishṭhāpya*, l. 14) by fighting the Hūṇas and other foreign tribes in the western portion of his vast empire, Pura-gupta—no matter whether he was his (Skanda-gupta's) full or half brother—seized the opportunity to

[1] Fleet, *C. I. I.*, Vol. III, No. 21.

[2] Fleet, *C. I. I.*, Vol. III, No. 18.

[3] Vincent Smith, *Early History of India*, 3rd Edition, p. 310.

[4] Fleet, *C.I. I.*, Vol. III, No. 13.

become refractory and to set up a separate and independent rule. Be that as it may, there is now hardly any doubt that the Gupta family broke up about that time at least into two branches, arranging perhaps, by mutual agreement, to rule over different provinces. But with our present stock of knowledge it is not very easy to indicate the place where the branch line headed by Pura-gupta may have ruled; for, as we shall presently show, the imperial ruler of the other branch, Budha-gupta, held supremacy not only over North Bengal (Puṇḍravardhana) in the east (Plates Nos. 3 and 4) and Benares (Sārnāth image inscription No. 39E.) in the middle, but also over Mālwā in the west. It has been stated before that Budha-gupta's predecessor, Kumāra-gupta II, held imperial sway over the central and western provinces. It is indeed difficult to bring about a happy reconciliation between the epigraphic documents of the time of Kumāra-gupta II and Budha-gupta and the Bhitarī seal inscription. The rulers of the branch line through Skanda-gupta seem to have been more powerful than those belonging to the other branch; for it will be shown that during Budha-gupta's reign the Gupta power was in full height of splendour. It may be believed that the rulers of the stronger branch may, by courtesy and in good-will, have suffered the other branch to rule somewhere in the eastern portion of the Gupta empire, perhaps in South Bihar, where only we have evidence of Narasiṁha-gupta's (Bālāditya's) activity, *e.g.* his building the famous brick-temple in Nālandā, the chief seat of Buddhist learning in those days. The other parts of the Gupta empire, including North Bengal, and perhaps North Bihar also, continued under the sovereignty of the other, or stronger, branch.[1] The question as to when the decadence of the Gupta power began will be taken up later on.

The next very important question that may now be discussed is, who is the Budha-gupta of our Plates Nos. 3 and 4 ? These two plates, of which the dates in years are unfortunately cut off and lost, show that, like Kumāra-gupta I (Plates Nos. 1 and 2), Budha-gupta also used the imperial titles of *parama-daivata*, *parama-bhaṭṭāraka* and *mahārājādhirāja*, and bestowed favours on his own dependants, the governors of the *bhukti* of Puṇḍravardhana, who were appointed by the sovereign himself. We have evidence to show that during this emperor's rule there was at least one change of government in North Bengal. From Plate No. 3 it is seen that *uparika-mahārāja* Brahmadatta was governor of Puṇḍravardhana, whereas from Plate No. 4 we learn that *uparika-mahārāja* Jayadatta was so. From the fact that in Plate No. 5 of 214 G.E. appears the name of the *nagara-śrēshṭhin* Ṛibhupāla, also mentioned in Plate No. 4, it may be inferred that Plate No. 4 comes later than Plate No. 3, which does not contain the name of the same person, as a member of the consultative board of administration. Hence we are inclined to suppose that of the two governors of Puṇḍravardhana under Budha-gupta, *viz.* Brahmadatta and Jayadatta, the latter comes later in time than the former. Under the governorship of Jayadatta the local administrator for the *vishaya* of Kōṭivarsha was the *āyuktaka* Śaṇḍaka (or Gaṇḍaka). Herein we find therefore the most important historical fact that North Bengal continued under the royal jurisdiction of the imperial Gupta monarch, Budha-gupta. It remained a Gupta province even under the next emperor (Plate No. 5).

[1] The following genealogical table illustrates the relationship of the Gupta emperors of the two branches according to our view :—

Kumāra-gupta I

Skanda-gupta	Pura-gupta
Kumāra-gupta II	Narasiṁha-gupta
Budha-gupta	Kumāra-gupta III
Bhānu-gupta	

For the present the earliest limit for Budha-gupta's time cannot be put later than 157 G.E. (=476-77 A.D.); for the inscription on the pedestal of a Buddha image at Sārnāth (No. 39E.) shows clearly in words that Budha-gupta was the reigning sovereign, when the Gupta year 157 has expired,—thus,

" *Guptānāṁ samatikrāntē sapta-pañchāśad-uttarē*

śatē samānāṁ prithivīṁ Budha-guptē prasāsati."

According to Professor K. B. Pathak's calculation[1] this inscription belongs to the current Gupta year 158. Before Mr. Hargreaves' discovery of the Sārnāth inscription and ours of the Dāmōdarpur plates the only reference to Budha-gupta that had been known was the mention of him as a king on the Eran stone pillar inscription,[2] bearing the date 165 G.E. (=484-85 A.D.), and on some silver coins,[3] one[4] of which bears the date 175 G.E. (=494-95 A.D.). The existence of this Eran stone pillar inscription with the two most significant and clear expressions mentioned therein, *viz.*—

(1) "*Bhūpatau Budha-guptē*," l. 2 (" while Budha-gupta was the ruler on earth "), and

(2) "*Kālindī-Narmmadayōr=mmadhyaṁ pālayati lōkapāla-guṇair=jjagati mahārāja-śriyam=anubhavati Suraśmichandrē cha*," ll. 3-4 ("and while Suraśmichandra. enjoying in the world the glory of a Mahārāja on account of his qualities as a *lōkapāla*, a regent of one of the quarters, was governing the country lying between the Kālindī and Narmadā "),

and the existence of the coins referred to above, imitating the types of the imperial ruler Skanda-gupta's silver central coinage and having on the reverse the portrait of a peacock with wings and tail outspread, as first adopted by the imperial monarch Kumāra-gupta I, and on the obverse the legend, befitting a paramount sovereign, *viz.* " *Vijitāvanipatiḥ Śrī-Budha-guptō divi jayati*," ought to have been sufficient evidence for historians that Budha-gupta was an imperial Gupta monarch having feudatory chiefs. like Suraśmichandra and others, under his dependency, to rule over different provinces of Northern India; and they (the historians) ought to have examined Cunningham's view[5] that he was on the imperial throne of Magadha and "may have reigned from about 480-510 A.D." Cunningham, following the Chinese traveller Hiuen Tsang's accounts,[6] wrote[7] also thus—" according to whom (Hwan Thsang) Fo-tho-kiu-to, or Budha-gupta, was the fourth prince prior to Śilāditya's conquest of Magadha in A.D. 600." He also held[8] that "there is sufficient evidence to prove that his (Budha-gupta's) sway was equally extensive." These remarks of the late great archæologist are now turning out to be approximately true; for the Sārnāth inscriptions and the Dāmōdarpur plates of Budha-gupta's time also testify to the fact that this emperor's rule included the eastern as well as the western provinces of the extensive Gupta dominion. We have seen that Budha-gupta held imperial sway over North Bengal, which was governed by his own dependent officers (Plates Nos. 3 and 4) and that he had in his imperial possession the kingdom of Mālwā (more particularly the vast tract of land between the Kālindī and Narmadā). It is easy to see that the position of *mahārāja* Suraśmichandra, governing the land lying between the Yamunā and the Narmadā, may have been exactly similar to that enjoyed by the *uparika-mahārājas* Brahmadatta and Jayadatta,

[1] *Vide* p. 204 of Professor K. B. Pathak's article, "*New Light on the Gupta Era and Mihirakula*"—*Sir R. G. Bhandarkar Commemoration Volume*, Poona, 1917.

[2] Fleet, *C. I. I.*, Vol. III, No. 19.

[3] Allan, *Indian Coins, Gupta Dynasties*, p 153, and Introduction, p. cv.

[4] *Ibid*, p. 153, Coin No. 617.

[5] Cunningham, *Bhilsa Topes*, p. 162.

[6] For the Chinese pilgrim's referring to Budha-gupta *vide* Watters, *Yuan Chwang*. Vol. II, pp 164-65.

[7] Cunningham, *Bhilsa Topes*, p. 144.

[8] *Ibid*, pp. 162-63.

the governors of the province of Puṇḍravardhana. Just as we have learned from the Dāmōdarpur Plate No. 4 that the *āyuktaka* Śaṇḍaka (or Gaṇḍaka), carrying on the administration of the *vishaya* of Kōṭivarsha from the *adhishṭhāna* (town) of that name, was under the authority of Jayadatta, the governor of Puṇḍravardhana, so also, as we have reason to think, the *mahārāja* Mātṛivishṇu of the Eran stone pillar inscription of Budha-gupta's time, "who has been victorious in battle against many enemies" (*anēka-śattru-samara-jishṇunā*, l. 7), was a district officer (*vishayapati*) under the authority of Suraśmichandra, the governor of Mālwā. The truth of this remark may be ascertained from the other Eran stone Boar inscription[1] of Tōramāṇa's time, which discloses the fact that in the first year of this Hūṇa chief's rule in that portion of Āryyāvarta (Mālwā) Dhanyavishṇu (now deceased, *-svarggatasya*, l. 6) built a temple (in which the Boar-incarnation of Bhagavān Nārāyana stands) and that he built it in his own *vishaya* of Airikiṇa (*śilā-prā[sādaḥ] sva-vishay[ē]=sminn=Airikiṇē kāritaḥ*, l. 7). There seems then to be no doubt that the *mahārāja* Mātṛivishṇu, Dhanyavishṇu's elder brother, was the *vishayapati* of the *vishaya* of Airikiṇa in the year 165 G.E. (*i.e.* 484-85 A.D.), when Suraśmichandra was Budha-gupta's governor in Mālwā and the adjacent tracts of land. A city, also of this name, Airikiṇa (the modern village Eran in the Khurai Sub-Division of the Sāgar District in the Central Provinces), is mentioned in the Eran stone inscription[2] of Samudragupta. Hence we may say that this old *vishaya* of Airikiṇa had continued to be a Gupta territory from the time of Samudra-gupta till at least 165 G.E. of Budha-gupta's reign; and it seems very probable that it afterwards passed into temporary possession of the Hūṇa *mahārājādhirāja* Tōramāṇa, whose supremacy was apparently acknowledged by Dhanyavishṇu, the younger brother of Mātṛivishṇu. So the imperial ruler Budha-gupta's supremacy in the western portion of the Gupta empire is proved. The historical insight of the late Dr. Fleet led him to presume[3] that "these two kings (Budha-gupta and Bhānu-gupta) were of the early Gupta lineage, though possibly not connected by direct descent with Skanda-gupta," and that[4] "Budha-gupta comes chronologically immediately after Skanda-gupta, Bhānu-gupta somewhat later." These remarks of the late Doctor almost approached the historical truth: as we have shown above, Budha-gupta comes to be chronologically, though not immediately, after Skanda-gupta, but immediately after Kumāra-gupta II, presumably a son and successor of Skanda-gupta, and there is no reason why we should not now consider him to have belonged to the early Gupta lineage. But in no way was there any ground to suppose that Budha-gupta's[5] "territory lay between the Jumnā and Narbadā," or that there was ever a separate dynasty[6] known as "the Guptas of Eastern Mālwā," as wrongly believed by Dr. Hoernle, Mr. V. Smith, Mr. Allan and others. We should no longer be justified in holding the view that[7] Budha-gupta (and Bhānu-gupta also) "were the heirs of Skanda-gupta in that (*i.e.* Mālwā) region" only, and that "Budha-gupta was a ruler of some importance," having "held part at least of the territory in which they (*i.e.* his coins) had been current." Those views must now be rectified in the light of the new discoveries. All that we obtain as historical truth from the Eran stone pillar inscription mentioned above is that Budha-gupta was the imperial "ruler of the earth" and that it was his feudatory governor Suraśmichandra's (and not his own) territory that lay between the Yamunā and the Narmadā. From the Sārnāth inscription of this monarch's time and from his coins obtained there it may possibly be held that Benares also was subject to his sovereign authority. The fact, discovered

[1] Fleet, *C. I. I.*, Vol. III, No. 36.

[2] *Ibid*, No. 2, p. 20.

[3] *Ibid*, Introduction, pp. 1-2.

[4] *Ibid*, Introduction, p. 1.

[5] *J. R. A. S.*, 1889, p. 135 (*vide* Vincent Smith's paper on the *Coinage of the Early Imperial Gupta Dynasty of Northern India*).

[6] Allan, *Indian Coins, Gupta Dynasties*, Introduction, p. lxii.

[7] Vincent Smith, *Early History of India*, 3rd Edition, p. 314.

from the Dāmōdarpur plates, of Budha-gupta's holding imperial sway over North Bengal supplemented by the fact, already known, that he held similar sway, at least till 165 G.E., over Mālwā and over Benares, will enable us to revise the theory,[1] hitherto generally held by scholars, that the Guptas lost their sway over the western dominions from the time of Skanda-gupta.

From the various records in hand we find that Budha-gupta was on the imperial Gupta throne at least during the years from 157 G.E. to 175 G.E. (*i.e.* from 476-77 A.D. to 494-95 A.D.). In the light of the new documents the most significant expression, "*gupta-nṛipa-rājya-bhuktau*" ("during the enjoyment of sovereignty by the Gupta kings"), which occurs in some of the grants of the Parivrājaka *mahārājas* Hastin and his son Saṁkshōbha may now be rightly explained. These two subordinate kings were undoubtedly under Gupta allegiance and the kingdom of Ḍabhāla, or possibly Ḍabhala, the older form of Ḍāhala (modern Bundelkhand), which had come down to them by inheritance, together with all the country included in the eighteen forest kingdoms, was governed by them as contemporaries of Budha-gupta, and probably of Bhānu-gupta also, as will be shown below. The Khoh plate[2] of Hastin, dated 163 G.E., must belong to the time of the paramount ruler Budha-gupta. It is not unlikely that the *mahārāja* Jayanātha of Uchchakalpa, territorially situated near Hastin's kingdom, was also a feudatory chief under the allegiance of Budha-gupta, although no mention is made in his inscriptions of the ruling imperial Gupta sovereign. The copper-plate inscription[3] of this chief, dated in the year 174, which was taken by the late Dr. Fleet[4] as belonging to the Gupta era, must have belonged to the reign of Budha-gupta. However, it may now be said with certainty that at least till the year 175 G.E. the western provinces of the early Guptas were intact and that they had not yet begun to lose their sway and influence over them. It is evident that Budha-gupta's reign was long and flourishing. Commenting on the expression *Gupta-nṛipa-rājya-bhuktau*, referred to above, the late Dr. Fleet held the view that the Guptas were still in high power during the fourth quarter of the fifth century A.D. and wrote thus,[5] "this expression is of importance, in showing clearly that the Gupta dynasty and sway were still continuing." It may now be supposed without doubt that, except during the first few years, the reign of Skanda-gupta was as glorious as that of his predecessors, and the assumptions made by Mr. V. Smith[6] that Skanda-gupta was "forced at last to succumb to the repeated attacks of the foreigner" about 470 A.D. and that his death may have "occurred in or about the year 480 A.D." are contradicted by the new discoveries at Sārnāth and Dāmōdarpur. The Gupta empire rather continued to prosper for many years with its accustomed glory under Skanda-gupta's successors, Kumāra-gupta II and Budha-gupta (as shown above), if not also under Bhānu-gupta.

It has been mentioned in the summary of the contents of Plate No. 5 that only a part of the ruling emperor's name is given, the most important portion before the family surname *Gupta* being cut off from the plate and lost. From the size of the characters used it appears that the portion of the copper lost from the end of line 1 could not contain more than two letters. The proper name of this emperor, who, like Kumāra-gupta I and Budha-gupta in the different plates, is found to have used the imperial titles *parama-daivata*, *parama-bhaṭṭāraka*, and *mahārājādhirāja*, will be recovered, it may be hoped, from future discoveries acquainting us with the name of the Gupta ruling in 214 G.E. For the present we have presumed

[1] *Vide* Vincent Smith's *Early History of India*, 3rd Edition, p. 311, and Allan's *Indian Coins, Gupta Dynasties*, Introduction, p. xlix.

[2] Fleet, *C. I. I*, Vol. III, No. 22.

[3] *Ibid*, No. 26.

[4] *Ibid*, p. 118.

[5] *Ibid*, Introduction, pp. 20-21.

[6] Vincent Smith, *Early History of India*, 3rd Edition, pp. 310-11.

to take this emperor's name to be Bhānu-gupta, whose sovereignty may have continued at least till 214 G.E., *i.e.* 533-34 A.D., if not still later. Whatever may have been the personal name of this Gupta monarch, whose rule continued in the north-eastern provinces of the early Gupta empire till some time after the first quarter of the sixth century A.D., it is now known that he also, like his predecessors, bestowed his royal favours upon the governor of the *bhukti* of Puṇḍravardhana, who used the usual title of *uparika-mahārāja*, but who in this case appears to be the emperor's own son (*Rājaputra-dēva-bhaṭṭāraka*). This royal governor, in keeping with the administrative system prevalent under the early Guptas, appointed Svayaṁbhūdēva as the *vishayapati* of Kōṭivarsha. It is evident then that so late as 533-34 A.D. the early Gupta rule continued intact in the eastern province of the empire. But the emperor's appointment of his own son as governor of Puṇḍravardhana may be supposed to point to the fact that the time was a troublous one for the empire,—many parts of which, especially in the west, had by this time already been lost. It cannot be said with any degree of certainty what was the attitude of the contemporary Gupta ruler (perhaps Narasiṁha-gupta) of the branch line towards the main branch represented by Bhānu-gupta. In the absence of definite facts it also cannot be exactly known when and how Bhānu-gupta, or his predecessor, lost sway in the western Gupta provinces. We have seen before that in the Gupta year 165 Budha-gupta wielded supremacy over the vast tract of land between the Yamunā and Narmadā under whom his own governor Suraśmichandra Mātṛivishṇu was the *vishayapati* of Airikiṇa. But we have also seen that this Mātṛivishṇu's younger brother, Dhanyavishṇu, owed allegiance to the Hūṇa *mahārājādhirāja*, Tōramāṇa (whose first regnal year is mentioned in the Eran Boar-inscription[1]), and not to any Gupta ruler who may have been on the imperial Gupta throne at that time. So it is quite reasonable to think that towards the close of Budha-gupta's reign (*circa* 180 G.E., according to Professor Pāthak) the Hūṇas, though once utterly defeated about half-a-century before by Skanda-gupta,—they may have continued from time to time to disturb the Gupta rulers—made a fresh attack in the west under their chief Tōramāṇa, who succeeded in establishing himself in Mālwā and Surāshṭra. It was perhaps during this time that the old Gupta province of Surāshṭra became independent of Gupta allegiance under Bhaṭārka of the Maitraka clan, who may have paid tribute to the Hūṇa chief. But the Gupta sovereign had still some supremacy over the central provinces of the empire; for in the Majhgawan copper-plate inscription[2] of *mahārāja* Hastin, dated in 191 G.E. (510-11 A.D.), and in the Khoh copper-plate inscription[3] of Hastin's son, Saṁkshōbha, dated in 209 G.E. (528-29 A.D.), reference is made to the fact that the early Guptas were still enjoying sovereignty. In the Eran posthumous stone pillar inscription[4] Bhānu-gupta is mentioned as "the bravest man on the earth, a mighty king, equal to Pārtha, exceedingly heroic" (*jagati pravīrō rājā mahān Pārtha-samō=ti-śūraḥ*, l. 5), and it is recorded there that Gōparāja (undoubtedly a feudatory of Bhānu-gupta) fought a "very famous battle" [*y(u)ddhaṁ sumahat-prak(ā)śaṁ*, l. 5] by the side of Bhānu-gupta, but was killed in the action, and that Gōparāja's wife accompanied her husband, cremating herself on his funeral pyre. The pillar which bears this inscription was set up as a memorial at the very place where the battle was fought. Nothing, however, can be known from this record as to who was the enemy against whom Bhānu-gupta and his feudatory Gōparāja, in the company of their other allies (*mittrāṇi*, l. 6), fought, nor is it mentioned whether the emperor and his party were at all defeated. It is only stated that Gōparāja was killed in the action. It may be reasonably supposed that this enemy must have been the Hūṇas, who were now probably led by Mihirakula, but who had already under that chief's father, Tōramāṇa, succeeded in bringing under their occupation Mālwā and other tracts of land in the west. Considering the fact that 18 years after this "very

[1] Fleet, *C. I. I.*, Vol. III, No. 36.
[2] *Ibid*, No. 23.
[3] *Ibid*, No. 25.
[4] *Ibid*, No. 20.

famous battle," which was fought in 191 G.E., the early Gupta supremacy was still prevalent in the neighbouring kingdom of Bhānu-gupta's feudatory Saṁkshōbha[1] (Hastin's son), whose inscription is dated in 209 G.E., one feels inclined to believe that Bhānu-gupta was victorious in 191 G.E. over the Hūṇas. Hence it is clear that the authority of the Hūṇa chief Tōramāṇa or his son, the tyrant Mihirakula, could not have penetrated into any kingdom east of Mālwā. If our Plate No. 5, dated in 214 G.E., belongs to Bhānu-gupta's reign, as we have supposed it to do, this Gupta ruler also, like his predecessor, had a very long reign, at least during the years from 191 G.E. to 214 G.E. (*i.e.* 510-11 A.D.—533-34 A.D.), so that both the Parivrājaka *mahārājas* Hastin and his son Saṁkshōbha, as also the Uchchakalpa *mahārāja* Sarvanātha, whose recorded dates[2] are 193, 197 and 214 G.E., and probably his father Jayanātha also, were contemporaries of Bhānu-gupta and were probably his feudatories also. At any rate Professor Pāthak's conclusion[3] that the downfall of the Gupta empire, effected by the Hūṇa invasion, took place towards the close of the fifth century A.D. does not seem to be warranted by facts; for we have shown above that the Hūṇas occupied only a part of the Gupta empire in the west—the central and eastern provinces (*e.g.* Puṇḍravardhana) were still under Gupta domination. Professor Rapson's view[4] that during the last quarter of the 5th century A.D. "the northern and central provinces (E. Mālwā) were held by different branches of the imperial family; and in other parts of the empire powers previously subject or feudatory became independent" does not seem to be wholly correct; for, as far as is known, only one branch of the main line wielded some sort of authority somewhere in the east, and not all feudatories became independent of Gupta supremacy. Even if we accept Professor Pāthak's view[5] that the initial year of Mihirakula was 502 A.D., we cannot say that this year "marks the end of the Gupta empire;" for we have a Gupta emperor still ruling as the "lord of the earth" in 214 G.E. (533-34 A.D.), having Puṇḍravardhana under a governor of his own appointing, and it is perhaps his rule that is referred to in the inscription[6] dated in 209 G.E. The only natural conclusion to be drawn in this connection is that the vast Gupta empire began to be circumscribed in extent, owing to the troubles and inroads of the Hūṇas, towards the close of the reign of the imperial monarch Budha-gupta, and that it was from Bhānu-gupta's time that the diminution of Gupta power and glory actually commenced. It may be rightly said that Mihirakula, who reigned at least for 15 years,[7] was a contemporary of Bhānu-gupta, the imperial Gupta sovereign, and was himself not a paramount sovereign of the rank of the early Guptas, as supposed by some scholars, dominating the whole of the empire ruled over by the previous Gupta emperors, but was a king having under his jurisdiction only the western provinces of the Gupta empire.

Both Budha-gupta and Bhānu-gupta were contemporary overlords of many of the feudatory princes who were not dependent on the Hūṇa chiefs, Toramāṇa or Mihirakula. The decadence of the Gupta glory began, as remarked above, during the closing years of Budha-gupta's reign; but the complete overthrow of the Gupta power of both the different branches of the main line was in all probability brought about not by the foreigners, the Hūṇas, but by the boastful chief Yaśōdharman of Mālwā. We learn from the three Mandasor stone inscriptions[8] of two kings, named Yaśōdharman and Vishṇuvardhana, in the Mālwā region,

[1] Fleet, *C. I. I.*, Vol. III, No. 25.

[2] *Vide ibid*, Nos. 28, 30 and 31, respectively.

[3] *Vide* the Introduction to his Second Edition of the *Mēghadūta* (Poona, 1916), pp. xi-xii, and pp. 214-15 of his article on "*New Light on the Gupta Era and Mihirakula*" in the *Sir R. G. Bhandarkar Commemoration Volume*.

[4] Rapson, *Indian Coins* (*Encyclopedia of Indo-Aryan Research*), p. 26, § 92.

[5] *Vide* p. 217, *Sir R. G. Bhandarkar Commemoration Volume*.

[6] Fleet, *C. I. I.*, Vol. III, p. 25.

[7] *Vide* the Gwalior stone inscription, Fleet, *C. I. I.*, Vol. III, No. 37, wherein the 15th regnal year of Mihirakula is mentioned.

[8] Fleet, *C. I. I.*, Vol. III, Nos. 33-35.

when Bhānu-gupta was enjoying imperial sovereignty in the central and eastern provinces of the Gupta empire, during the first quarter of the sixth century. The contents of these three inscriptions have been thoroughly discussed by Mr. Allan,[1] according to whom Yaśōdharman was the suzerain of Vishṇuvardhana, and this is, according to that scholar, the natural explanation of the occurrence of both the names in verses 5 and 6 respectively of the inscription (No 35) dated in the year 589 (expired) of the tribal constitution of the Mālavas, *i.e.* in expired Gupta era 213. Bereft of rhetorical embellishments, verse 5 simply states in substance that Yaśōdharman was a *janēndra* ("chief among men") who had begun to acquire fame in battle by himself plunging into the army of his enemies, whose reputations were eclipsed by his valorous deeds. The next verse again describes the other king as *narādhipatiḥ* ("king of men"), conqueror in war (*ājau jitī*), who had already acquired the supreme titles of *rājādhirāja-paramēśvara*, so difficult of attainment, by subjecting, by policy peaceful and warlike, the very mighty kings of the east and many other kings of the north. This king's minister, Abhayadatta, is described as having formerly held office in the tract of country bounded by the Vindhyas and the Pāriyātra mountain and the (western) ocean. From this panegyric of Vishṇuvardhana it seems plausible that Yaśōdharman was then rising into prominence under the supremacy of Vishṇuvardhana, who is to be regarded as the former's suzerain and not *vice versa* as supposed by Mr. Allan. Some of the enemies opposed by both Vishṇuvardhana and Yaśōdharman were certainly the Hūṇas, who could not any longer retain the tracts of land (in the west) over which they had some time before established their power and in which they ruled also for some time as kings. But the kings of the east who were brought under subjection by Vishṇuvardhana were, probably, feudatories of Bhānu-gupta, who was still ruling in the eastern provinces. The Vishṇuvardhana-Yaśōdharman inscription (No. 35) comes, it seems, a little earlier in time than the other two duplicate inscriptions (Nos. 33-34), which state in a most exalted manner the heroic actions of Yaśōdharman, who is said to have compelled even King Mihirakula to pay homage by touching his feet with his (the Hūṇa chief's) forehead. If this statement is taken as being literally true, Yaśōdharman may have completely humbled the power of the Hūṇa chief some time after 533-34 A.D., and then proceeded even towards the east up to perhaps the eastern province, where the supremacy of Bhānu-gupta (or his successor, if he had any) was still continuing. It may be not quite unlikely that Vishṇuvardhana and Yaśōdharman at first combined together to drive away the Hūṇas under Mihirakula from the tracts of the western provinces which were under Hūṇa sway, and then brought under subjection some of the Gupta feudatories in the east. But by the excessive and superior strength of his arms Yaśōdharman, keeping under subjection perhaps his own former suzerain, Vishṇuvardhana, acquired the title of a universal sovereign (*samrāṭ*, V. 3, No. 33). Hence it may be supposed that it was Yaśōdharman who usurped all the Gupta territories and brought about the actual downfall of the Gupta empire. It would be difficult in any other way to justify the panegyric which contains Yaśōdharman's boasting (V. 4, No. 33) that he enjoyed those countries which were not in the possession of the all-powerful Gupta sovereigns and which the power of the Hūṇa Kings, who kept many a tributary king under subjection, could not penetrate, or the most high-sounding expressions (V. 5, No. 33) that the *sāmantas* (feudatories) of the different parts of the land, from the Lauhitya (the Brahmaputra) in the east to the Western Ocean, and from the Himālayas in the north to the Mahēndra Mountain in the south, did him honour. It is, therefore, not improbable that Yaśōdharman overthrew Mihirakula some time after 533-34 A.D. and declared himself independent sovereign of Northern India. But the conflicting account of the overthrow of Mihirakula given by the Chinese pilgrim Hiuen Tsang, according to whom his tyranny

[1] Allan, *Indian Coins, Gupta Dynasties*, Introduction, pp. lv-lx.

was ended by Bālāditya (identified with Narasiṁha-gupta of the Bhitarī seal inscription, who belonged to the branch line of the early Guptas), makes it difficult to explain satisfactorily the story of the Mandasor inscriptions referred to above. This Bālāditya, a king of Magadha (according to the Chinese pilgrim), whose territory is said to have been invaded by the Hūṇa tyrant, ultimately succeeded in defeating Mihirakula and taking him prisoner; but he afterwards released the tyrant, and the Hūṇa chief's ultimate fate was that he took refuge in Kashmere, where he made himself ruler. These two conflicting stories of the defeat of Mihirakula, as described in the inscriptions and in the accounts of the Chinese pilgrim, cause scholars to propound many suggestions as to the truth. According to Mr. Vincent Smith,[1] "the native princes under the leadership of Bālāditya, king of Magadha (the same as Narasiṁha-gupta), and Yaśōdharman, a raja of Central India, appear to have formed a confederacy against the foreign tyrant." But Mr. Allan,[2] following the view of the late Dr. Fleet[3] that "Mihirakula was overthrown by Yaśōdharman in the west, and by Bālāditya in the direction of Magadha," suggests that "Narasiṁha-gupta (*i.e.* the Bālāditya of Hiuen Tsang) was simply successful in defending Magadha against Mihirakula's aggressions and that Mihirakula was afterwards utterly routed and taken prisoner by Yaśōdharman." The boastful statements about Yaśōdharman in the Mandasor inscriptions lead us to believe that it was this powerful king who succeeded in finally breaking the Hūṇa power in India and in declaring himself independent *samrāt* of all Northern India, making his supremacy felt by the representatives of the two branches of the Gupta dynasty still in possession of some power in the east. Very likely Bhānu-gupta or his successor, if he had any, who may have retained some power in Puṇḍavardhana especially, and also Bālāditya, or his successor Kumāra-gupta III, acknowledged the authority of Yaśōdharman. The rise of Yaśōdharman was, therefore, the cause of the downfall of the imperial Gupta rule in Northern India. No successor of Yaśōdharman is, however, known, whereas we have epigraphic records of a local dynasty of eleven Gupta rulers in Magadha, beginning with Krishṇa-gupta and passing through Mādhava-gupta (Harsha's contemporary) to Jivita-gupta II, who continued to rule as local chiefs in Magadha till about the middle of the eighth century A.D., probably till the rise of the Pāla Kings of Bengal, who brought Magadha also under their rule.

A few more words on the system of provincial government during the Gupta rule in Northern India will not be out of place here. We know incidentally from the edicts of Aśōka that the Maurya emperor appointed his own viceroys to rule over the large provinces in the north-west, the south, the east and west, the central portion of the empire having probably been kept under the direct rule of the emperor at Pāṭaliputra. A remarkable continuity in this policy seems to have prevailed among the rulers of India of later times, though belonging to different dynasties. The copper-plate inscriptions under notice have revealed to us the fact that it was the central Government under the Gupta emperors which used to appoint the provincial governors, who are described as being *tat-pāda-parigṛihīta* (lit. accepted by the imperial majesty's feet) and having right of use of such titles as *uparika-mahārāja*. Their position may be compared to some extent to that enjoyed by the Divisional Commissioners of the present day, if these were directly responsible to the Imperial Government. These provincial governors of the Gupta period had power to appoint the *vishayapatis* (district officers), who are described as *tan-niyuktakas* (lit. appointed by them) with the right of use of such titles as *kumīrāmātya* or *āyuktaka*. It is also a most interesting point that the *vishayapatis* had their head-quarters in *adhishṭhānas* (towns), where they had their own *adhikaraṇas* (offices

[1] Vincent Smith, *Early History of India*, 3rd Edition, p. 318.
[2] Allan, *Indian Coins, Gupta Dynasties*, Introduction, p. lix.
[3] *Indian Antiquary*, 1889, p. 228.

or courts). Another most interesting fact of history obtained from these newly discovered copper-plate inscriptions, especially Nos. 1, 2, 4 and 5, is that the *vishayapatis* appear to have been aided in their administrative work (*saṁvyavahāra*) by a Board of Advisers, which is found to have been constituted of four members, representing the various important interests of those days, *viz.* (1) the *nagara-śrēshṭhin*, the most wealthy man of the town, representing, perhaps, the rich urban population, (2) the *sārthavāha* (the chief merchant), representing, perhaps, the various trade-guilds, (3) the *prathama-kulika* (the chief artisan), representing, perhaps, the various artisan classes, and (4) the *prathama-kāyastha* (the chief scribe), who may either have represented the *Kāyasthas* as a class, or have been a Government official in the capacity of a Chief Secretary of the present day. Another class of local officers which finds mention in these plates from North Bengal, as also in the Faridpur plates, are the *pustapālas* (the keepers of records), who were, it seems, made aware of the title to all lands. As has been remarked at the outset, the Government would sanction land-sales only after these record-keepers had, on receipt of application from the purchasers, determined the title to the land under proposal of transfer and sent in their report to Government. In one of these epigraphic records (Plate No. 3) other important bodies, presumably rural, are mentioned, such as the *mahattaras*, the *ashṭa-kul-ādhikaraṇas*, and the *grāmikas* (for notes on these terms *vide* the foot-notes under the Translation), who were often consulted by Government in arranging land-transfer and also in inspecting (*pratyavēkshya*) the execution of the transaction. Some of the early Greek inscriptions also throw light upon the management of public lands and upon the constitutions of different cities. Sometimes these purchases were arranged and effected through these village bodies. Transactions of the nature of free donations to temples and charitable institutions are also referred to in some of the inscriptions[1] of the early Chōla rulers in the south.

There is evidence of the fact that there were different rates in different parts of old Bengal in the valuation of the price of unsettled, untilled *khila* (fallow) land. In the province of Puṇḍravardhana such waste land was sold by Government at the rate of three *dīnāras* for each *kulyavāpa*, whereas in East Bengal (*vide* the Faridpur grants referred to above) it was sold at the rate of four such coins for the same area. Thus we see that tax-free (unassessed) waste lands were reclaimed at a small rate. Such lands are referred to as being granted according to the custom called *nīvī-dharma* or *apradā-dharma*, which perhaps meant that the *donees* had all the rights and enjoyments of such properties, except perhaps the right of destroying the perpetuity of the grants by making further gifts of the same. Trusts were perhaps carried on by means of the interest and income that accrued from the endowed land, which must remain beyond the scope of further transfer in future.

It is curious that many of the names of officers in the north-eastern Gupta province of Puṇḍravardhana, as mentioned in these five plates, terminate in *datta*, *varman*, *pāla*, *mitra*, *nandin* and *dēva*. The Gupta governors of the western provinces (Surāshṭra and Mālwā) also had names ending in *datta* and *varman*. Whether both these eastern and the western officers were of common origin is a question which comes within the purview of ethnological science. The use of caste surnames, which appears to have been in vogue as early as the fifth and sixth centuries A.D., is a most interesting subject of discussion for students of ethnology; and my esteemed friend Mr. Ramā Prasād Chanda, B.A., has dealt with this matter in his newly published treatise[2] on the origin of Indo-Aryan peoples and institutions.

The most unhappy controversy that has so long been going on between Mr. Pargiter and Mr. R. D. Banerji about the genuineness of the four Faridpur grants (mentioned before) will,

[1] *Vide* Pandit H. Krishna Shastri's paper on "*Fiscal Administration under Early Cholas*," pp. 223-235, in the *Sir R. G. Bhandarkar Commemoration Volume*, Poona, 1917.

[2] Chanda, *Indo-Aryan Races*, Part I, p. 189 (Varendra Research Society's publication, Rajshahi, 1916).

I believe, have now to be closed; and it is now evident from the reading of the texts of these Dāmōdarpur copper-plate inscriptions that Mr. Banerji's view that the Faridpur grants[1] are "ancient forgeries" is quite untenable. We shall now have to follow Mr. Pargiter in saying that the four plates are quite genuine.

The mention in these inscriptions of orthodox Brāhmaṇas who performed the *agnihōtra* rites (Plate No. 1) and the *pañcha-mahāyajñas* (Plate No. 2) bears witness to the fact that in the fifth and sixth centuries A.D. there was no such absence of Brāhmaṇas in Bengal as one has to assume, if one has to believe in the origin of the Bengali Brāhmaṇas as given in the genealogical works of the Rāḍhīyas and Vārēndras. We have seen (Plate No. 3) that during Budha-gupta's reign people were anxious to provide residences for Brāhmaṇas, and that the government of those days also encouraged gifts made for the benefit of Brāhmaṇas. There is mention (in Plate No. 4) of erecting two temples and two chambers for the two gods Kōkāmukha-svāmin and Śvētavarāha-svāmin, evidently two Brāhmaṇical gods. Mention is also made (in Plate No. 5) of making provision for the worship of gods and for the continuance of the *bali, charu, sattra,* etc., in connection with the daily worship of the god Śvētavarāha-svāmin. These instances gathered from the inscriptions, which cover the period of time from 443-44 A.D. to 533-34 A.D., corroborate the statement that during the early Gupta period, in Bengal, as in other parts of the vast empire, there was an uprise of Brahmanism, which was in a state of decline before the rise of the Gupta dynasty, owing to the ascendancy of Buddhism.

It is not easy to form an opinion as to the architectural design of the temples of those days in Bengal, *e.g.* those of the two gods mentioned in Plates Nos. 4 and 5, as we have no instance of relics of such temples of this early Gupta period. The Chinese pilgrim Hiuen Tsang, about a century later, makes mention of Brahmanic temples seen by him in Puṇḍravardhana and other parts of Bengal through which he travelled. Perhaps he saw many of them still standing in their old position.

I now edit the inscriptions for the first time from the original plates :—

PLATE No. 1.

This plate is inscribed on both sides, the first containing eight lines, and the second five lines of writing. The edges of this plate were not fashioned thicker, nor raised into rims, to protect the writing. It is a thin plate, and the letters are engraved deeply. Except in some places here and there, the writing is in good state of preservation. There seems to have been a seal attached to the proper right middle of the plate; but it is lost. The weight of the plate is $11\frac{1}{8}$ *tolas*. It measures $6\frac{5}{8}'' \times 4\frac{1}{3}''$. Although the surface of the plate is in some places, especially on the second side, corroded by rust, the inscription is legible throughout.

The characters belong to the northern class of alphabets, which was in vogue in the fifth century A.D., throughout Northern India, with some local variations in forms. The sign for the initial vowel *a* occurs in *a(ra)rhatha*, l. 7, *apradā*, l. 7; and for *u* in *uttara*, l. 11, and that for *ē* in *ēvaṁ*, l. 9. The peculiar way in which the sign for the vowel-mark of *ā* is indicated by a stroke in the form of a hook attached to the lower right of some letters, especially *ṇa* (e.g. °*shṭhāṇādhi*, l. 4), *ga* (e.g. in °*yōgāya*, l. 7), and *dha* (e.g. °*dhāraṇa*, ll. 10-11), calls for notice. Another peculiar form is *ṭṭa* in °*bhaṭṭāraka*, l. 1. We find the right form of *ba* used along with a preceding *m*, e.g. in °*Śāmbapāla*, l. 6, as also used in *brāhmaṇa*, l. 6, but the same form used instead of *va* in *paradattām=bā*, l. 12, is a mistake. The sign for the conjunct *hma* in

[1] *Vide* Pargiter's papers on these plates in the *Indian Antiquary*, 1910, and *J. A. S. B.*, 1911, and Mr. R. D. Banerji's papers in *J. A. S. B.*, 1910 and 1914.

...hmaṇa, l. 6, is to be distinguished from an almost similar form for *hya* in *°saṁgṛihya*, l. 10. The peculiar sign used after *°mēka* and *datta* in l. 11 may be explained as that of a *virāma ma*. In line 1 we have the forms of the **numerical symbols** for 100, 20, 4 and 7.

As regards **orthography,** the only point that is prominently noticeable is that the consonants *ka*, *t(h)a*, *d(h)a*, *pa* and *ma* are doubled in conjunction with a preceding *r*, e.g. *°chandrārkka*, l. 8, *°sārtthavāha*, l. 5, *Puṇḍravarddhana-*, l. 2, *°Karppaṭikēna*, l. 6, and *°Vētravarmmā*, l. 4, and *°dharmmēṇa*, l. 9. But *sha* is not doubled in such a position in this plate, e.g. in *Kōṭivarsha*, l. 3. It may also be noted that no doubling of *ta* is marked in conjunction with a following *r*, e.g. in *°mitra*, l. 5, and *°kshētra*, l. 8.

The **language** of the inscription is Sanskrit, and the entire document, with the exception of the single imprecatory verse in ll. 12-13, is in prose. From the linguistic point of view the use of the affix *ka* in some words is to be noticed, e.g. in *anuvahamānaka*, l. 3, and *niyuktaka*, l. 4. The inscription is **dated** in the year 124, which is to be reckoned as belonging to the Gupta era, from the name of the imperial monarch, Kumāra-gupta, and is, therefore, equivalent to 443-44 A.D. The day is mentioned as the seventh of the month of Phālguna. The **object** is to record the purchase of land measuring one *kulyavāpa* made by a Brāhmaṇa, named Karpaṭika, for the purpose of his *agnihōtra* rites. The local government of the *vishaya* of Kōṭivarsha, situated in the *bhukti* of Puṇḍravardhana, had to sanction the transaction. The mention of the two ancient names of Puṇḍravardhana and Kōṭivarsha connects the record with the locality, namely, the District of Dinājpur, in which the plates were found. For particulars of the contents *vide* the summary in the introductory portion of this paper.

TEXT.

First Side.

1 सम्व १००,२०,४ फाल्गुण(न)दि ७ परमदैवतपरमभट्टारकमहाराज[ा*]-

2 धिराजश्रीकुमारगुप्ते पृथिवीपतौ तत्पादपरिगृहीते पुण्ड्रवर्द्ध[न*]-

3 भुक्तादु(वु)परिकचिरातदते(त्ते)नानुवह(ह्)वा(मा)नककोटिवर्षविषये च त-

4 न्नियुक्तककुमारामात्यवेत्रवर्म्मन्य(ण्य)धिष्ठाणा(ना)धिकरणञ्च नगरश्रेष्ठि-

5 धृतिपालसार्त्थवाहबन्धुमित्रप्रथमकुलिकधृतिमित्रप्रथमका[य*]-

6 स्थशाम्बपालपुरोगे संव्यवहरति यतः ब्राह्मणकर्प्पटिकेण(न)

7 विज्ञापित(तं) अरहथ[1] ममाग्निहोत्रोपयोगाय अप्रदाप्रहतखि-

8 लक्षेत्र[*] त्र(त्रै)दीनारिक्यकुल्यवापेण(न) शश्वता(दा)चन्द्रार्क्कतारकभोज्ये-
(ग्य)[त-*]

Second Side.

9 या नीवीधर्म्मेण दातुमिति एवं दीयतामित्युत्पन्ने त्रिनी(त्रीणि) दीना[राण्यु*]-

10 पसंगृह्य यतः पुस्तपालरिशिदत्तजयनन्दिविभुदत्तानामवधा-

11 रणया डोङ्गाया उत्तरपश्चिम(मो)द्देशे कुल्यवापमेकम् दत्तम्[॥*]

[1] The र is superfluously engraved. Read अहथ.

12 स्वदत्ता परदत्ताम्वा यो हरेत वसुन्धरां(राम ।*)भूमि[दान][1]संवद्धा[:*] श्लोका भवन्ति [।*]

13 स विष्ठायां क्रि(कृ)मिर्भूत्वा पित्रि(तृ)भि[:*] सह पच्यते [॥इ*]ति [॥*]

TRANSLATION.

In the year 100 (and) 20 (and) 4 [=124], on the 7th day of Phālguna, while *parama-daivata*, *parama-bhaṭṭāraka*, *mahārājādhirāja* Śrī-Kumāra-gupta was the ruler of the earth, and *uparika* **Chirātadatta** was the receiver of favours from him (lit. was accepted by his Majesty's feet) in the province (*bhukti*) of **Puṇḍravardhana** and *kumārāmātya* **Vētravarman**, appointed by him (Chirātadatta), was, in the ever-prospering[2] district (*vishaya*) of **Kōṭivarsha**,[3] administering the government of the locality, in the company of Dhṛitipāla, the guild-president[4] of the town, Bandhumitra, the merchant,[5] Dhṛitimitra, the chief artisan,[6] and Śāmbapāla, the chief scribe,[7] whereas the Brāhmaṇa Karpaṭika (thus) addressed (them)—"Deign to make a gift, according to *nīvī-dharma*,[8] of *khila*[9] land, as yet unploughed and not (already) given (to

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[1] This portion in prose ought to have been inscribed before the imprecatory verse, quoted in ll. 12-13.

[2] The word *anuvahamāna* literally means "flowing on."

[3] The *Abhidhāna-chintāmaṇi* has "*Dēvīkōṭa Umāvanam | Kōṭivarsham Bāṇa-puram syāch Chhōṇitapuram cha tat,*" IV. 977. There is still a place in the Dinājpur District of North Bengal which is known as Bāṇa-nagar or Bāngarh, full of ancient ruins. The *Vāyu-Purāṇa* mentions Kōṭivarsha as a town in verse 209 (Chap. XXIII), thus :—

"*Tad apy aham bhavishyāmi daṇḍī Muṇḍīśvaraḥ prabhuḥ Kōṭivarsham samāsādya nagaram dēvapūjitam ||*" So it appears that the town (*adhishṭhāna*) of Kōṭivarsha and the *vishaya* of the same name are very old. There is frequent mention in later times of this *vishaya* in some of the epigraphic records of the Pāla Kings of Bengal. There is mention of Kōṭivarsha also in the *Bṛihat-saṁhitā* of Varāhamihira (died 587 A.D.). The king of this place (Kōṭivarsha) is referred to in verse 11, chap. XI, of that treatise. We now find that this Kōṭivarsha formed a part of the Puṇḍravardhana *bhukti*. In the topographical list of the *Bṛihat-saṁhitā* the Puṇḍra people are mentioned as belonging to the eastern division of India, XIV, 7, 74-80. A king of this province (*Puṇḍrādhipati*) is also referred to in verse 58, chap. XI.

[4] The Board of Advisers which seems to have helped the *Vishayapati* in carrying on the state affairs was constituted of four members, probably of a representative kind, of which the *nagara-śrēshṭhin* was one. He had probably to represent the various guilds or corporations in the town or the rich urban population. In later days *śrēshṭhin* came to mean "a banker."

[5] The *Sārthavāha* may have been in the Council the representative of the merchants of the *vishaya*.

[6] It is not known exactly who were represented by the *kulika*. This word is shown as an alternative reading for *kulaka* in the lexicon of *Amara*, viz. "*Kulakaḥ syāt kula-śrēshṭhī*"—II, 10, 5. The commentator *Bhānujī Dīkshita* explains the words *kulaka* and *kula-śrēshṭhin* to mean the foremost person in a company of artisans. He remarks thus—"*Dvē kārusaṁghē mukhyasya.*" Mēdinī has the word *kulika* in the same sense of *kula-sattama* (v. 7 in *Ka-trika*).

[7] What we have as *jyēshṭha-kāyastha* in the Faridpur grants B and C and in the Khālimpur plate of Dharmapāla (p. 16 of *Gauḍalēkhamālā*) is here called *prathama-kāyastha* (the chief scribe, who may have acted as Chief Secretary to the Administrative Board). Mr. Pargiter's translation of the word "*jyēshṭha*" as "oldest" seems to be wrong. The *adhikaraṇa* (administrative board) of the *vishaya* was formed with the *vishayapati* as head, having with him the four particular members to help him in the administrative work (*saṁvyavahāra*). Cf. Mr. Pargiter's remarks, *Indian Antiquary*, 1910, p. 211.

[8] *Nīvīdharmeṇa*—The word *nīvī* is a synonym for *paripaṇa* and *mūladhana* (i.e. the capital or the principal in the matter of sale and purchase) : cf. *Amarakośa*, III, 3, 212, and Hēmachandra, II, 534 (*mūla-dravya*). These words mean the fixed capital out of the interest on which an expense is to be met. Hence to make a gift of land or money according to *nīvīdharma* is to give it on condition that the endowment is to be maintained as perpetual. The term *nīvī* is found used in many other records of the Gupta period, viz. in *akshaya-nīvī* (Fleet, *C. I. I.*, Vol. III, No. 12, l. 26, and No. 62, dated in 131 G.E.) and in *nīvīdharmma-kshaya*, l. 8 of the Dhānāidaha plate discussed above. It appears that in the case of *akshaya-nīvī* or *nīvīdharma* the grantee could not destroy the principal, land or money, but had to make use of the income accruing from it. In some cases the former grantees reversed this process and transferred the gift to later grantees, as in the Dhānāidaha grant.

[9] The words *khila* and *aprahata* are synonyms, according to Amara, II, 10, 5, and Halāyudha, 2, 3, meaning "untilled land" (waste, fallow land).

any one), (receiving a price) at the rate of three *dīnāras*[1] for each *kulyavāpa*,[2] for the convenience of my *agnihōtra* rites,—to be enjoyed (by me) for ever, as long as the moon, the sun and the stars (exist)." When, according to the determination of the record-keepers,[3] Riśidatta, Jayanandin and Vibhudatta, it was ascertained "(Land) may thus be given," one *kulyavāpa* of land was given to him in the region north-west of Ḍōṅgā, after three *dīnāras* had been received (from him). Here apply the verses[4] regarding grants of land—"He who confiscates land given by him or by another, becomes a worm in ordure and rots with his forefathers."

PLATE No. 2.

This plate is inscribed on both sides, the first containing 8 lines, and the second 5 lines, of writing. The edges of this plate were not fashioned thicker, nor raised into rims, to protect the writing. It is thicker than Plate No. 1, but the letters are not incised deep. The extremely corroded and damaged state of this plate made the work of decipherment very difficult. A portion of the proper left side has suffered so much from corrosion that the last few letters of lines 5-8 are wholly illegible, as also a few letters in lines 9-10. The letters in the legible portions also look very much blurred. Had the plate been discovered a few years later, the writing would have been thoroughly obliterated and it would only have appeared as a corroded and rusty piece of blank copper. By a comparison of the text of this plate with that of Plate No. 1, to which its contents bear considerable resemblance, I have succeeded more or less in restoring the reading of some portions of the inscription.

The **weight** of the plate is $15\frac{11}{16}$ *tolas*. It measures $6'' \times 3\frac{5}{8}''$. It appears to have had a **seal** attached to the middle of the proper right side. The protuberant portion, on which the seal was soldered, is still visible, with a hole which was caused by corrosion; but the seal itself is not forthcoming. The diameter of the seal appears to have been $1\frac{3}{4}''$.

The **characters** belong to the northern class of alphabets of the fifth century A.D. The peculiar form of *da*, which looks like *ṭa*, may be remarked. We have the sign for the initial vowel *a* in *adhishṭhāna*, l. 4, *arhatha*, l. 6, and *api*, l. 11, and the sign for *ē* in *ētad-*, l. 7, and *ētasmād=*, l. 8. This plate also has the peculiar vowel-mark for *ā*, a stroke in hook-form attached to the lower right of the letter *dha*, as in *dhāraṇayā*, l. 8, and *-vrasudhā*, l. 12. The forms of the **numerical symbols** for 100, 20, 9, 10 and 3 occur in line 1.

As regards **orthography**, the following peculiarities call for remark :—(1) The letters *ta*, *d(h)a*, *ma*, *ya* and *va* are doubled after a preceding *r*, e.g. °*pravarttanāya*, l. 6, *Puṇḍravarddhana* l. 2, °*varmmaṇi*, l. 4, *dharmma*, l. 10, *maryyādayā*, l. 7, *pūrvva-*, l. 11, *bahubhir=vvasudhā*, l. 12.

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[1] *dīnāras*—The Gupta gold coins are mentioned in many inscriptions by this name (the other name used being *suvarṇa*): cf. Fleet, *C. I. I.*, Vol. III, Nos. 5, 7, 8, 9, 62 and 64 (Allan, *Indian Coins: Gupta Dynasties*, Introduction, p. cxxxiv). In Sanskrit literature also we have mention of this coin: cf. Daṇḍin's *Daśakumāracharita*—"*dīnārān asaṁkhyān rāśīkṛitya*," etc., Book IV. This name was borrowed from the Romans, who called some of their coins by the name of *denarius*. The Roman influence on Indian coinages of those days is evident from this name of *dīnāra* also (*vide* also Rapson, *Indian Coins*, p. 25, *Encyclopædia of Indo-Aryan Research*). We have mention of this word *dīnāra* as a synonym of *nishka* in the *Amarakośa*, III. 3, 14.

[2] *kulyavāpa*—According to Sanskrit lexicons (Mēdini, Viśva, and Hēmachandra, II, 361) one *kulya* is equal to 8 *drōṇas*. For a fuller note on this measurement *vide* Mr. Pargiter's remarks in *Indian Antiquary*, 1910, pp. 214-15. The word *vāpa* may mean the place where seeds are sown, i.e. a field, "*upyatē 'sminn iti vāpaḥ kshētraṁ*"—Bhaṭṭōjī on *Pāṇini*, V. 1, 44. So *kulyavāpa* may mean that area of land on which one *kulya* of seed could be sown. Has the word *kuḍavā*, used in measurement formulæ in Bengal, any connection with *kulyavāpa*?

[3] *pustapāla*—lit. a keeper of *pusta*, which, according to Mēdinī, means both *lēpyādikarma* (i.e. plastering, painting images, etc.) and books. Mr. Pargiter's rendering of this term by "record-keepers" seems to be quite apt. Probably it was these officers who were in later times called *ākshapaṭalikas*. They may have preserved the books or records containing records of boundaries and demarcation of lands (belonging to different persons) which were already settled.

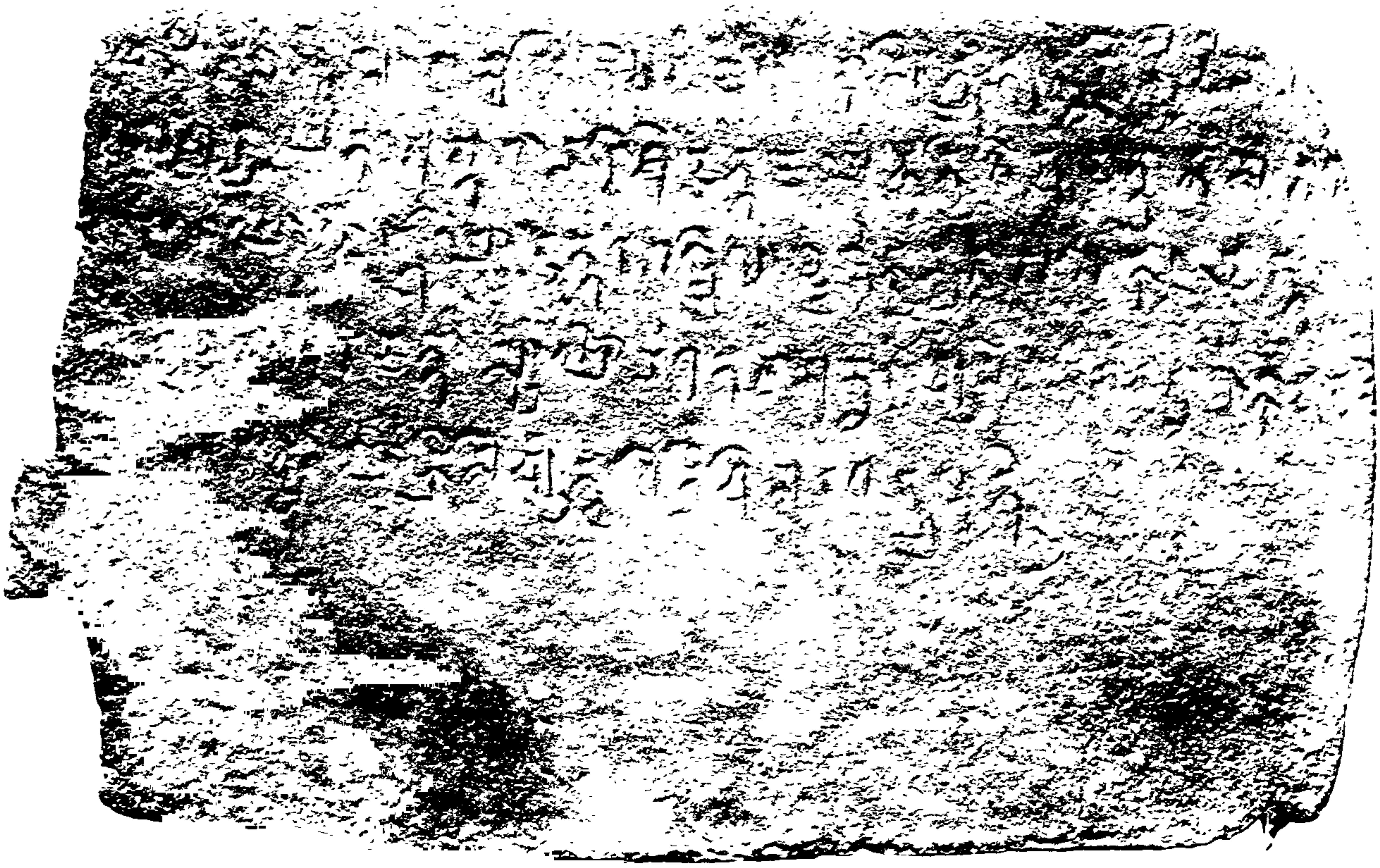
[4] But only one verse is quoted in the text.

Damodarpur Copper-plate Inscriptions : Gupta era.

1 a



1 b

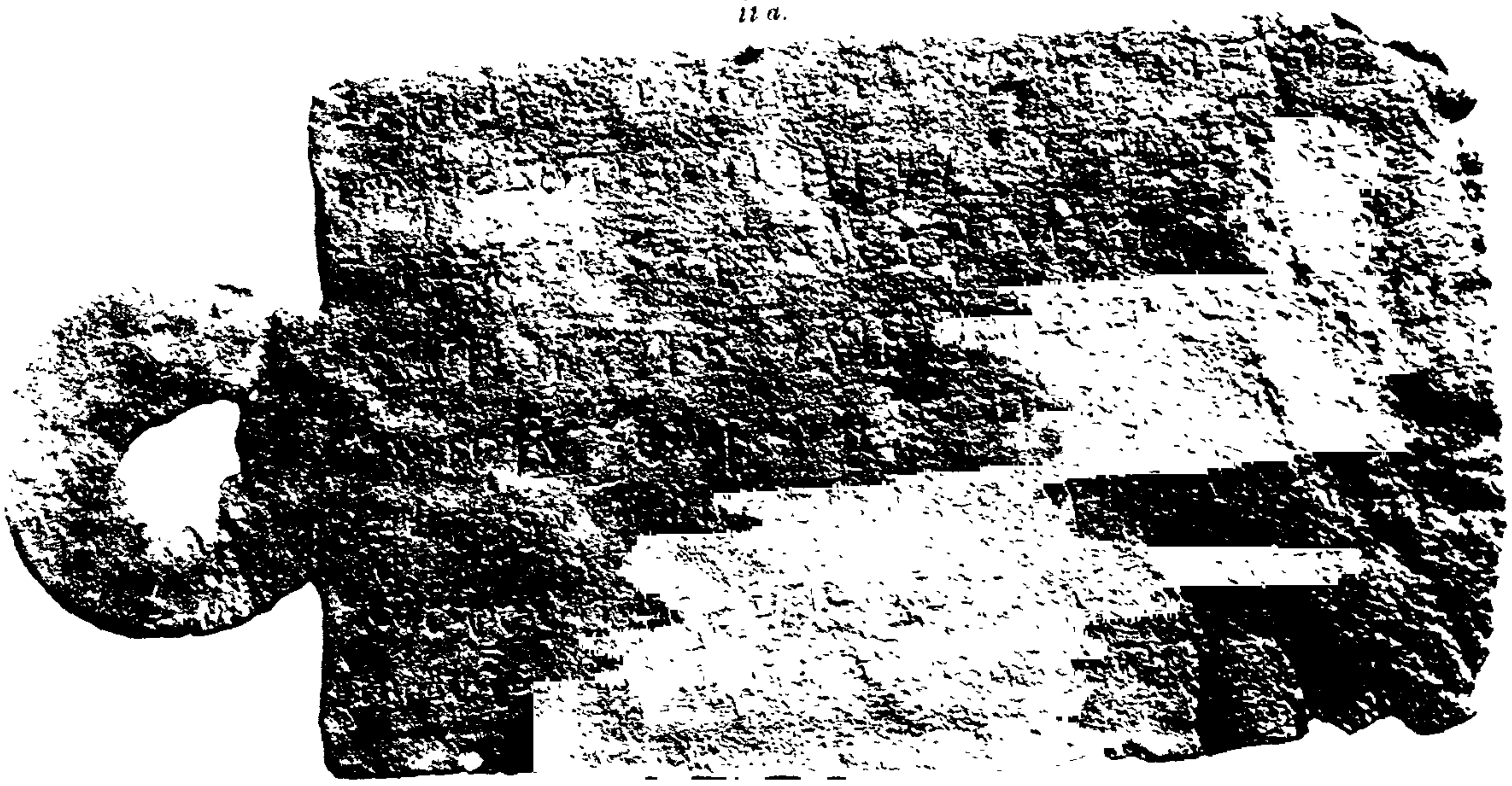


F. W. THOMAS

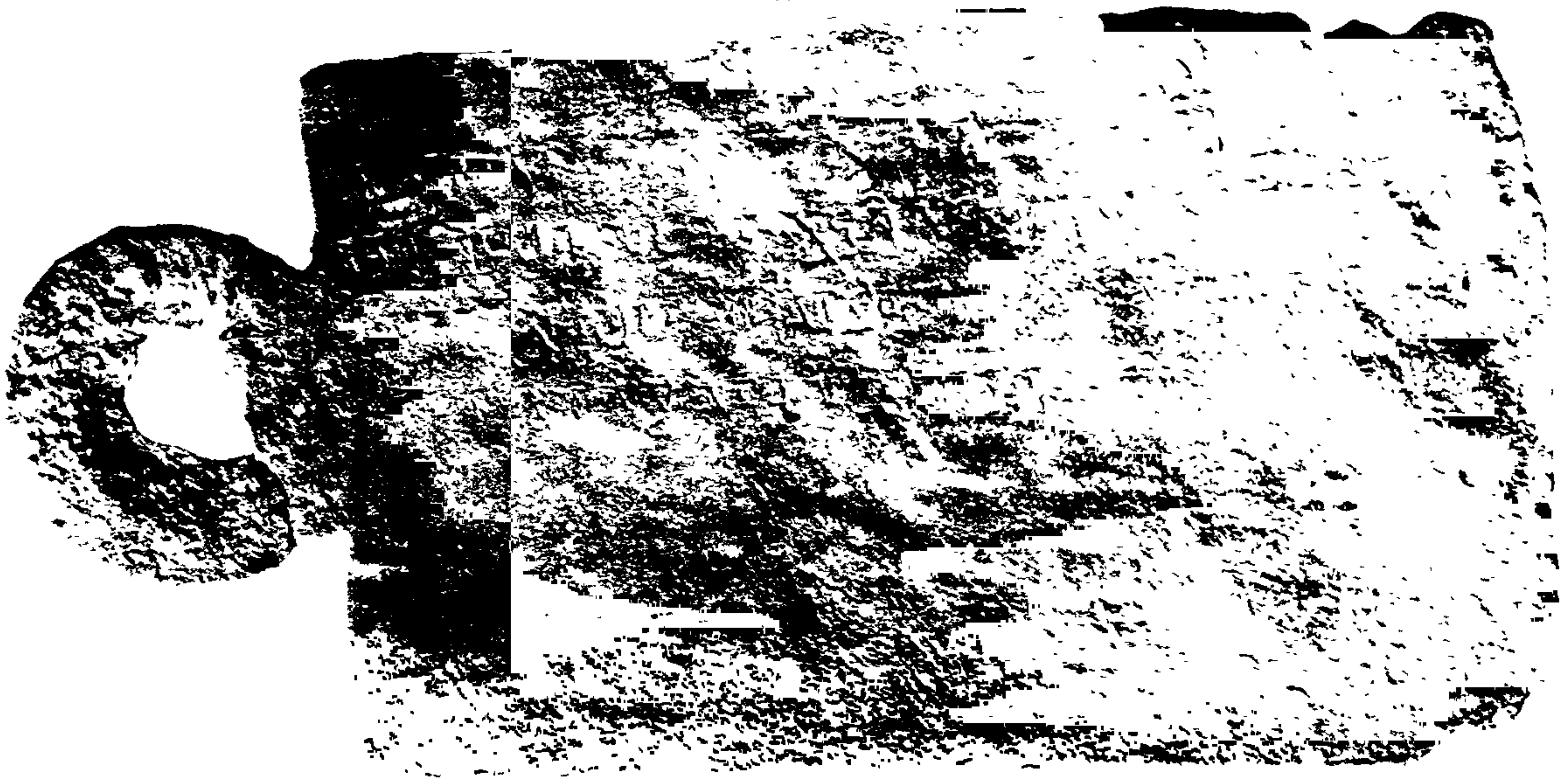
FULL SIZE

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11 a.



11 b.



FULL SIZE

But the letter *tha* is not doubled in such a position (e.g. °*sārthavāha*, l. 4), as it is in Plate No. 1; (2) *m* instead of *anusvāra* is wrongly joined with *va*, as in *samvyavaharati*, l. 5, and *samvyavahāribhiḥ*, l. 10, but rightly with *ba* as in °*sambaddha*, l. 11; (3) the sign of *avagraha* is not used in *dānāch=chhrēyō=nupālanaṁ*, l. 12.

The language of the inscription is Sanskrit, and the whole inscription, with the exception of the two benefactory and imprecatory verses in lines 11-13, is in prose. The use of the affix *ka* with some words is noticeable in this plate also, as in Plate No. 1. The inscription is dated in the year 129, which is to be regarded as belonging to the Gupta era, equivalent therefore to 448-49 A.D. The day is mentioned as the thirteenth of the month Vaiśākha. Hence this plate was issued four years and two months after Plate No. 1, during the reign of the same imperial Gupta ruler, Kumāra-gupta I.

The object of the inscription is to record a purchase of land (the measurement of which is not clear owing to corrosion) made by a person (the name is undecipherable) who appears to have been a Brāhmaṇa, for the purpose of conducting his five daily sacrifices. The official staff in the *vishaya* of Kōṭivarsha in the province (*bhukti*) of Puṇḍravardhana is the same as in Plate No. 1. For details of contents *vide* the introductory portion of this paper.

TEXT.

First Side.

1 स[ं] १००,२०,९ वैशाख दि १०,३ पर[मदैव]तपरमभट्टारकमहाराजा-
धिराज[श्री][कुमा*]-

2 रगुप्ते पृथिवीपतौ [तत्पाद]परिगृहीतस्य पु[ण्ड्र]वर्द्धनभुक्तावुप[रिकचि]रात-
दत्त[स्य]

3 भोगेना[नुव]ह[मानक]कोटिव[र्ष]विषये तन्नियुक्तककु[मा]रामात्यवे[त्र]-

4 वर्म्मणि अधिष्ठाना[धिक]र[णञ्च] नगर[श्रे]ष्ठिधृतिपालसार्थवा[हबन्धुमि]-
त्रप्र[थ]-

5 मकुलिकधृतिमित्र[प्रथ]मकायस्थ[शाम्ब]पालपुरो[गे] सम्व्यव[हर]ति . . .
स[1] . . .

6 विज्ञापितं अ[र्ह]थ मम प[ञ्च]महायज्ञप्रवर्त्तनायानुवृत्ताप्रदाक्षयनि . . .[2]

7 मर्य्यादया दातुमिति एतद्विज्ञाप्यमुपलभ्य पुस्तपा[ल]रिसिदत्तजयन[न्दि-
[वि] . . .

8 धारणया दीयतामित्यु[त्प]न्ने एतस्माद्य[था]नुवृत्तत्रैदीनारि[क्यकु]ल्यवापे[न]

Second Side.

9 [इ]यमुप[संगृ]ह्य [ऐरा]वता[गो]राज्ये पश्चिम(म)दिशि पञ्चद्रो[णा]-

10 [म]काः ह[ट्ट]पानकैश्च[3] सहितेति(ता इति) दत्ताः [।*] तदुत्तरकालं
सम्व्यवहारिभिः [धर्म्ममवेक्ष्या]नु[म]-

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1 This illegible portion appears to have contained the name of the applicant for land-purchase.

2 [Read अप्रदाक्षयनीवी- ?—Ed.]

3 [For °रमका अरहट्ट° ?—Ed.]

11 न्तव्या: [।*] अपि च भूमिदानसम्वद्धामि(वि)मौ श्लोकौ भवत: [।*] पूर्व्व-
दत्तां द्विजाति[भ्यो]

12 [illegible] युधिष्ठिर [।*] मही महीव(म)तां श्रेष्ठ दानाच्छ्रेयोनुपा[ल*]-
न(नम्) [॥*] वहुभिर्व्वसुधा दत्ता दो[य]ते च

13 पुन: पुन: [।*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलमिति
(म् ॥ इति ॥)

TRANSLATION.

In the year 100, (and) 20 (and) 9 (=129), on the 13th day of Vaiśākha, while *parama-daivata parama-bhaṭṭāraka, mahārājādhirāja* **Śrī-Kumāra-gupta** was the ruler of the earth and *uparika* **Chirātadatta** was the receiver of favours from him (lit. was accepted by his Majesty's feet) in the province (*bhukti*) of **Puṇḍravardhana** and *kumārāmātya* **Vētravarman**, appointed by him (Chirātadatta), was, in the *vishaya* of **Kōṭivarsha**, which was ever prospering under (Chirātadatta's) rule, administering the government of the locality in the company of Dhṛitipāla, the guild-president of the town, Bandhumitra, the merchant, Dhṛitimitra, the chief artisan, and Sāmba(?)pāla, the chief scribe, (whereas) . . . . . . thus addressed (them)—" Deign to make a gift (of land) according to the established rule . (for disposing of lands) by destroying the condition of *apradākshaya*[*nīvī*][1] (non-transferability), for the conducting of my five daily sacrifices[2] (*pañcha-mahāyajña*)." When, after receiving this petition, it was, according to the determination of the record-keepers Risidatta, Jayanandin and Vi[bhudatta ?], ascertained thus—" Land may be given," land measuring five *drōṇas* (?) with *haṭṭa* and *pānaka* (?)[3] in the west of Airāvata (?) . . . was given after two (?) (*dīnāras*) had been received at the established rate of three *dīnāras* for each *kulyavāpa* of land. Hence, considering the religious merit (of such gifts), this (grant) is to be respected by the administering agents in the future. And there occur also these two verses with regard to grants of land — (1) " O Yudhishṭhira, best of land-holders, preserve with care lands already given to the twice-born (Brāhmaṇas): for the preservation of land-grants is more meritorious than the making of a grant." (2) " Land has been given by many (persons) and will be given by many (in future); (but) the fruit (of land-grant) belongs to whosoever at any time possesses the earth "

PLATE No. 3.

This plate is inscribed on both sides, the first containing 8 lines of writing and the second 5 lines only. The edges of the plate do not seem to have been fashioned thicker, or raised into rims, for the protection of the writing. It is not as thin as Nos. 1 and 2 The letters are well executed, and are even now, except in some places where they have been effaced owing to corrosion, in a good state of preservation. The seal, if there was any, is missing. Two or three letters are in some lines cut off from the commencement of the proper right side of the plate: where ascertained, these lost letters are in the text below inserted between square brackets. The weight of the plate is 13 *tolas*. It measures $7\frac{3}{4}'' \times 3\frac{1}{4}''$.

[1] *Apradā*—We find this word used in Plate No. 1, l. 7, where it is put as an adjective to *khila-kshētra* and has therefore been explained as " land of which no previous gift (*pradā*) has been made." In the light of the expression *apradā-dharmēṇa* in Plate No. 5 (in the place of *nīvīdharmēṇa*) the phrase *apradā-kshaya* may here be explained, as in the case of " *nīvīdharma-kshaya*," thus—land could not, unless so conditioned, be alienated or transferred without state-permission, after being once sold for the purpose of a gift to a Brāhmaṇa or a god We might equally well read the phrase as *aprad-ākshaya*.

[2] For the five daily sacrifices (*pañcha-mahāyajñas*) required to be performed by a householder cf. *Manu* III, 69-71.

[3] [With drinking-places having Persian Wheels (*arahaṭṭa*)? See n. 3 on preceding page.—Ed.]

The **characters** belong to the northern class of alphabets of the fifth century A.D. The characters of Plates Nos. 3-5 approximate very closely to those used in the Bhitarī seal (*J. A. S. B.*, 1889) of Kumāra-gupta III's time and the inscriptions of the time of some of the Parivrājaka *mahārājas* and the *mahārājas* of Uchchakalpa (*vide* Fleet, *C. I. I.*, Vol. III, Nos. 21-31) and in the Eran inscription of Budha-gupta's time (*ibid*, No. 19). They also resemble those of the inscriptions of Tōramāṇa's and Mihirakula's reigns (*ibid*, Nos. 36 and 37). We have the initial *ā* form in *ākshēptā*, l. 13. The peculiar form of medial *ā* after *ṇa*, *dha* and *ba* especially is to be remarked. It is indicated (as in the initial *ākāra* mark in the Gupta period) by a hook attached to the bottom on the proper left of these letters—e.g. in *brāhmaṇādyān*, l. 3, *brāhmaṇāryyān*, l. 4, *puṇyāpyāyanāya*, l. 4, *avadhāritaṁ*, l. 6, *-avadhāraṇayā*, l. 8, *vasudhā*, l. 12, and °*bāhya*, l. 5. For a similar use of medial *ā* we may refer to the Mandasor inscription of the time of Naravarman (Mālava era 461), *E. I.*, Vol. XII, No. 35, p. 316. The *virāma ta* is often joined with the following *pa* and *sa*, as in *tat-pāda*, l. 1, and °*vṛindakāt=saviśvāsaṁ*, l. 2. The *virāma na* is also seen joined with the following consonant, e.g. *pa*, in °*āryyān=prativāsayituṁ*, l. 4. As regards **orthography**, the other peculiarities that call for remark are the following:—(1) Before *sa* the *visarga* is often replaced by *s*, as in *mātāpitrōs=svapuṇya-*, l. 4, *pitṛibhis=saha*, l. 12, and *rājabhis=Sagarādibhiḥ*, l. 12; (2) The letters *ga*, *ta*, *d(h)a*, *ma*, *ya*, *va*, and *sha* are doubled after *r*, e.g. *svargge*, l. 13; *karttuṁ*, l. 6; *saṁvyavahāribhir=ddharma*, l. 11; *dharmma*, l. 11; *brāhmaṇāryyān*, l. 4, °*maryyādayā*, l. 5 and l. 9, *maryyādā-*, l. 7; °*pūrvvēṇa*, l. 9, *bahubhir=vvasudhā*, l. 11; and *maharshshibhiḥ*, l. 11, *varshsha-*, l. 13; (3) The fifth consonant of the *pa-varga* is not changed into *anusvāra*, e.g. *Svadattām=para*, l. 11. The sign for *ba* is very distinctly shown in *brāhmaṇādyān-*, l. 3, *brāhmaṇāryyān=*, l. 4, and *bāhya-*, l. 5. **Numerical symbols** for 10 and 3 are visible in the recording of the month (Āshāḍha) in line 1. The date in years is unfortunately lost; but the numerical figure 3 after what seems like the symbol for 60 is also visible before the word *Āshāḍha* in l. 1.

The **language** of the inscription is Sanskrit, and the whole document, with the exception of the three imprecatory verses in ll. 11-13, is in prose. If the **date** in years, as read by me, is correct, it should be 163 G.E. = 482-83 A.D.; for we know that the already known dates for Budha-gupta range from 157 G.E. to 175 G.E., *i.e.* from 476 A.D. to 495 A.D. The day is mentioned as the 13th of the month Āshāḍha. The **object** of the inscription is to record the purchase of one *kulyavāpa* of waste land by a village-head (*grāmika*) named Nābhaka, of the village of **Chaṇḍa-grāma,** for the purpose of settling some Brāhmaṇas. The applicant had to obtain the sanction of the government of the *bhukti* of Puṇḍravardhana. The use of the affix *ka* in the word *grāma*, l. 3 and l. 9, is to be noticed. For similar use of the same affix in some words during the reigns of the early Guptas *vide* the late Dr. Fleet's remark on p. 69 of the *C. I. I.*, Vol. III. For further details of the contents *vide* the introductory portion of this paper. The places **Chaṇḍa-grāma** and **Vāyi-grāma** could not be identified. As regards the name **Palāśa-vṛindaka,** it may be noted that there are two places of the name of Palāśabāree, one about 10 miles N.E. of the town of Dinājpur and about 14 miles due north of the find-place of these plates, and the second lying about 16 miles N.E. of the town of Dinājpur and about 20 miles due north of the find-place. Another place, about 9 miles N.W. of the find-place and about 11 miles S.E. of the town of Dinājpur, is called Palāśḍāṅgā.

TEXT.

First Side.

1 . . . [६०]३ आषाढ़ दि १०,३ परमदैवतपरमभट्टा[र]कमहाराजाधिराज-
श्रीबुधगुप्ते [पृथि]वीपतौ तत्पाद[परि]गृहीते पुण्ड्र[व]-

2 [र्द्धन]भुक्तावुपरिकमहाराजब्रह्मदत्ते संव्यवहरति स[ि]ति पलाशवृन्दका-
त्सविश्वासं महत्तराद्यष्टकुलाधि[क]-

3 [र]णग्रामिककुटुम्बिनश्च चण्डग्रामके ब्राह्मणाद्याक्षुद्रप्रकृतिकुटुम्बिनः
कुशलमुक्त्वानुदर्शयन्ति . . .

4 [वि]ज्ञापयतीनो(तो) ग्रामिकनाभकोहमिच्छे[1] मातापित्रोस्स्वपुण्याप्यायनाय
कदि(ति)चिद्ब्राह्मणार्य्यान्प्रतिवासयितुं

5 [तद]र्हथ ग्रामानुक्रमविक्रयमर्य्यादया मत्तो हिरण्यमुपसंगृह्य समुदयबाह्या-
प्रदखिलक्षेत्राणा[ं]

6 [प्र]सादं कर्त्तुम(मि)ति यतः पुस्तपालपत्रदासेनावधारितं युक्तमनेन वि-
ज्ञापितमस्त्ययं विक्रय-

7 मर्य्यादाप्रसङ्गस्तद्दीयतामस्य परमभट्टारकमहाराजपा[दे]न पुण्योपच-
यायेति पुनरस्यैव

8 [पत्रदा]सस्यावधारणयावधृत्य नाभकहस्ताद्दीनारद्वय[2]मुपसंगृह्य स्थाय(ण)-
पालकपिलश्रीभद्राभ्यामायक्त[त्य] च समुदय-

Second Side.

9 [. . . खि]लक्षेत्रस्य कुल्यवापमेकमस्य वायिग्रामकोत्तरपार्श्वस्यैव च सत्यम-
र्य्यादाया दक्षिणपश्चिमपूर्व्वेण

10 मह[त्त]राद्यधिकरणकुटुम्बिभिः प्रत्यवेक्ष्याष्टकनवक[3]नवकनलाभ्यामपविञ्छ्य
च तुष्टिमो[खि]क्य च नागदेवस्य

11 [दत्तं तदु]त्तरकालं संव्यवहारिभिर्द्धर्म्ममवेक्ष्य प्रतिपालनीयमुक्तञ्च मह-
र्षिभिः [।*] स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धरां(राम् ।*)

12 [स विष्ठा]यां कृमिर्भूत्वा पितृभिस्सह पच्यते [॥*] बहुभिर्व्वसुधा दत्ता
राजभिस्सगरादिभिः [।*] यस्य यस्य यदा भूमिस्तस्य तस्य

13 [तदा] फलं[लम् ॥*] षष्टिं वर्ष्षसहस्राणि स्वर्ग्गे मोदति भूमिदः [।*]
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेदि(त्) [॥*] [इ*]ति ॥

TRANSLATION.

[**Samvat** . . . . . **60 (?)], 3, on the 13th day of Āshāḍha,** while *parama-daivata, parama-bhaṭṭāraka, mahārājādhirāja*, the glorious **Budha-gupta** was the lord of the earth, and while in **the Puṇḍravardhana** *bhukti uparika-mahārāja* **Brahmadatta,** favoured by his Majesty's feet,

[1] This should be either इच्छेयं or इच्छामि.

[2] The word द्वय was at first omitted, but was inscribed probably afterwards at the bottom.

[3] The word नवक seems to have once been superfluously inscribed.

was the administering agent, the *mahattaras*,[1] the *ashṭa-kul-ādhikaraṇas*,[2] the village-heads[3] (*grāmikas*) and the house-holders, being in confidence, inform,[4] from **Palāśavṛindaka**, the chief Brāhmaṇas, the prominent subjects and house-holders in the village of **Chaṇḍa-grāma**, after enquiring into their welfare, (as follows)—" Nābhaka of this village thus applies :—' For the enhancement of my parents' own merits I wish to settle some prominent Brāhmaṇas. So it behoves you to favour me (with a gift of one *kulyavāpa* of field-land) which is fallow, free of revenue, and not (already) made into any gift (undisposed of), accepting from me value (in coin) in accordance with the custom of sale followed in the different villages.' "

Whereas it was determined by the record-keeper Patradāsa (thus)—" The application is a proper one. This is a case under the prevailing rule (or custom) of sale ; so be it (land) given to him by his Majesty, the *parama-bhaṭṭāraka*, for the increase of merits." Again, as determined in accordance with the determination of this same Patradāsa, one *kulyavāpa* of *khila* (waste) field-land, (free from) revenue, was given on receipt from the hands of Nābhaka of two (or three ?) *dīnāras* and . . . . . by Sthāya(ṇa ?)pāla (?) Kapila and Śrībhadra, after the land had been inspected by the *mahattaras* and others, the officers and house-holders, and its area severed[5] by them by the measurement of 8×9 reeds, and . . . . . the pleasure of Nāgadēva—(the land) being situated in the south, west and east in touch [with the right boundary of the north side of **Vāyi-grāma**.

So in future this grant must be preserved by the administrators, having regard to *dharma*. And it has thus been stated by the great *rishis* :—

(1) " Whoever confiscates land given by himself or by another becomes a worm in ordure and rots with his forefathers."

(2) " Land has been given by many kings, such as Sagara and others; the reward (of these grants) belongs to whosoever at any time possesses the earth."

(3) " The grantor of land enjoys pleasure in heaven for sixty thousand years; the confiscator and he who approves (of such confiscation) resides so many years in hell."

Plate No. 4.

This plate is inscribed on both sides, the first side containing 12 lines of writing and the second 6 lines. The edges of the plate do not seem to have been fashioned thicker, or raised into rims, for the protection of the writing. The plate, as acquired, is not smooth in all its parts : a portion of it at the proper right side, from top to bottom, seems uneven owing to some of its parts being raised. The engraving of the letters is very good ; but the plate has unfortunately lost from its upper left corners some words and letters, which are cut away. It is unfortunate that the date in years is lost from the upper right corner. Owing to bad corrosion the entire writing on the second side of the plate has become quite illegible. But

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[1] *Mahattaras*.—This word occurs in the Faridpur copper-plate grants also. Mr. Pargiter is right in regarding them as " men of position in the village, the leading men." *Vide I. A.*, 1910, p. 213. According to Mr. Pargiter some of them were prominent by ability and age, while others were such by inheriting wealth.

[2] *Ashṭa-kul-ādhikaraṇa* seems to be an officer having supervising authority over eight *kulas*. This word *kula* perhaps means inhabited country (as much ground as can be ploughed by two ploughs, each drawn by six bulls *vide* Kullūka's commentary on *Manu*, VII, 119). Some may like to explain this word as meaning one in charge of supervision of eight families.

[3] *Grāmika*.—This word is used by Manu in vv. 116 and 118 of Chap. VII with reference to the head of the village, who had the right to enjoy several privileges, *e.g.* to use for himself the king's dues received from the villagers. He had also the right to refer cases of criminal offences to the head of ten villages.

[4] *Anudarśayanti* is not in frequent use. It means " inform as follows." Cf. "*Sēnāpatiḥ putram Agnimitraṁ parishvajya anudarśayati*."—*Mālavikāgnimitra*, Act V.

[5] The word *apaviñchchhya* occurs in the Faridpur grants also.

the reading in lines 15-18 of this side could be made out with some certainty by comparing it with the text of the concluding lines of Plates Nos. 3 and 5. The weight of the plate with the seal attached to the middle of the proper right side is 27⅓ *tolas*. The seal looks exactly of the same oval shape as that attached to Plate No. 5, and it measures 1¾″ × 1⅝″. It may have had a legend similar to that on the seal of Plate No. 5; but this is now perfectly illegible. From the mention of the *vishaya* of Kōṭivarsha in l. 3 it seems that in the legend of the seal the same name must have occurred. The plate measures 7¼″ × 4¼″.

The **characters** belong to the northern class of alphabets of the fifth century A.D. The sign for initial *a* occurs in *adhishṭhāna-*, l. 3, *anēna*, l. 5, and *asmat-phalā-*, l. 6, *apradā*, ll. 7 and 11, and *atisṛishṭakā*, l. 7; and that for initial *ē* occurs in *ēkādaśa* in l. 11. The sign for the medial *ā* is to be particularly marked as used with *tha* and *dha*, e.g. in °*yathākraya-*, l. 9, and *avadhāraṇayā-*, l. 10, and with *grā*, e.g. in *Ḍōṅgāgrāmē*, l. 6 (*vide* my remarks in connection with the foregoing plates on the same form of medial *a*). The method of forming *r* in combination with a following *y*, e.g. in *maryyādā* in ll. 9 and 12, is noticeable, the *r* being formed above the top line and the following *y* being doubled. The *virāma t* and *n* are coupled with the next consonants, e.g. *tat-pāda-*, l. 2, *-ētat-kōshṭhikī-*, l. 8, *asmat-phala*, l. 6, and °*han=tat-kshēt-tra*, l. 7, and [*kulya*]*vāpīn=yathā*, l. 9. As regards **orthography**, the other peculiarities that may be noticed are, (1) the letters *t*(*h*)*a*, *da*, *d*(*h*)*a*, *va* and *sha* are doubled after a preceding *r*, e.g. °*sārtthavāha-*, l. 4, and *tad-arttha*, l. 11; [*saṁ*]*vyavahāribhir=ddēva*, l. 15, *Puṇḍravarddhana*, l. 2; and [*Kō*]*ṭi*[*varshsha*], l. 3; (2) the letter *ta* is doubled with a following *r*, e.g. °*kshēttra*, ll. 7, 11 and 12, °*Vasumittra*, l. 4; (3) the dental nasal is used instead of the *anusvāra* with a following *sa*, e.g. °*phalāśansinō-*, l. 6, (4) the letter *sa* replaces the *visarga*, e.g. in *pi*[*tṛi*]*bhis=sa*[*ha*], l. 16; (5) the letter *m* is used instead of the *anusvāra* with a following *va*, e.g. *sa*[*mvya*]-*vaharati*, l. 4; (6) the sign for *avagraha* is not used, e.g. in °*svāminō=pi*, l. 6, *śrēyō=nupālanaṁ*, l. 17 **Numerical symbols** for 10 and 5 (?) are visible, though slightly, in the record of the date of the month Phālguna in l. 1. The date in years is, however, lost.

The **language** of the inscription is Sanskrit, and the whole document, with the exception of the three imprecatory verses in ll. 15-18, is in prose. The use of the affix *ka* in *anuvaha-mānaka*, ll. 2-3, *niyuktaka*, *āyuktaka*, l. 3, *atisṛishṭakāḥ*, l. 7, °*kōshṭhikā-*, l. 8, and *dattakāḥ*, l. **11**, is to be noticed from the linguistic point of view.

The object of the inscription is to record a purchase of land made by the *nagara-śrēshṭhin* Ribhupāla for erecting thereupon two temples and chambers for the two gods Kōkāmukha-svāmin and Śvētavarāha-svāmin. The plate refers itself to the reign of the imperial Gupta ruler **Budha-gupta.** For details of the contents *vide* the introductory portion of this paper.

TEXT.

First Side.

1 . . . फाल्गुन दि १०,[५] परमदैवतपरमभट्टारकमहाराजाधिराजश्रीवुध[1]-गु[प्ते] [[2]पृथिवी]-

2 [3][पतौ त]त्पादपरिगृहीतस्य पुण्ड्रवर्द्धनभुक्तावुपरिकमहाराजजयदत्तस्य भोगेनानु[वहमा]-

3 नके [को]टि[वर्ष्ष]विषये च तन्नियुक्तके ह्रायुक्तक[4]ग्र(ग ?)ण्डके अधि-ष्ठानाधिकरण[*] नगरश्रेष्ठिरिभु-

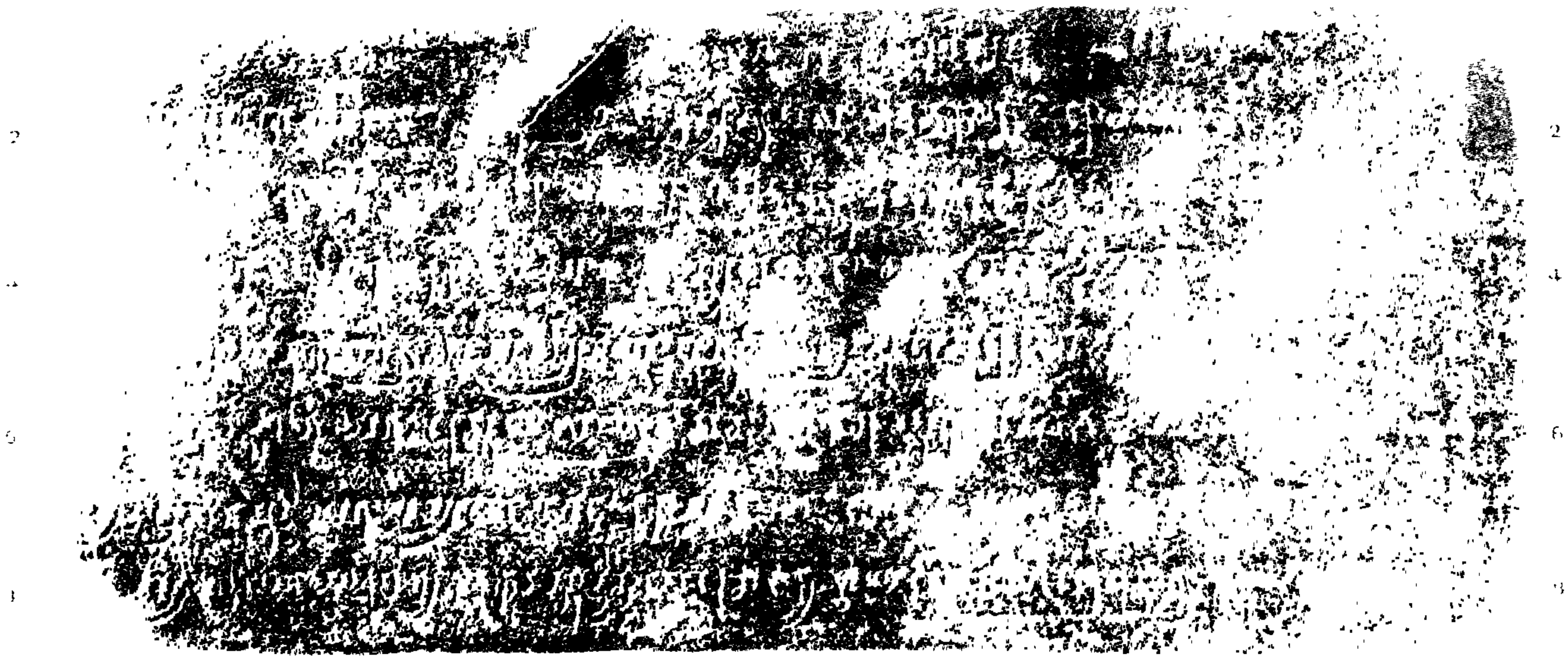
[1] Read बुध.

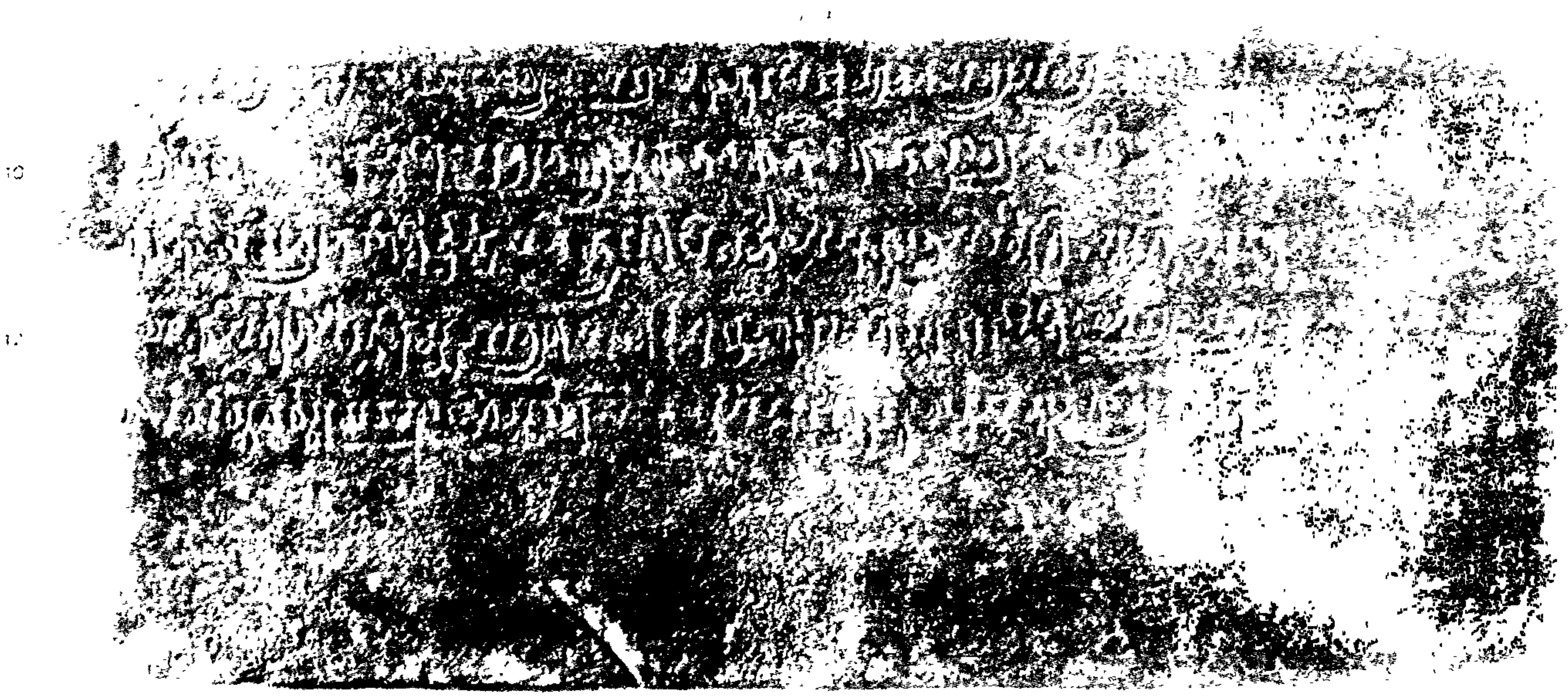
[2] The word पृथिवी is cut off from the plate and is lost.

[3] This portion is also cut off and lost.

[4] Read ह्यायु°.

Damodarpur Copper-plate Inscriptions of the Gupta era



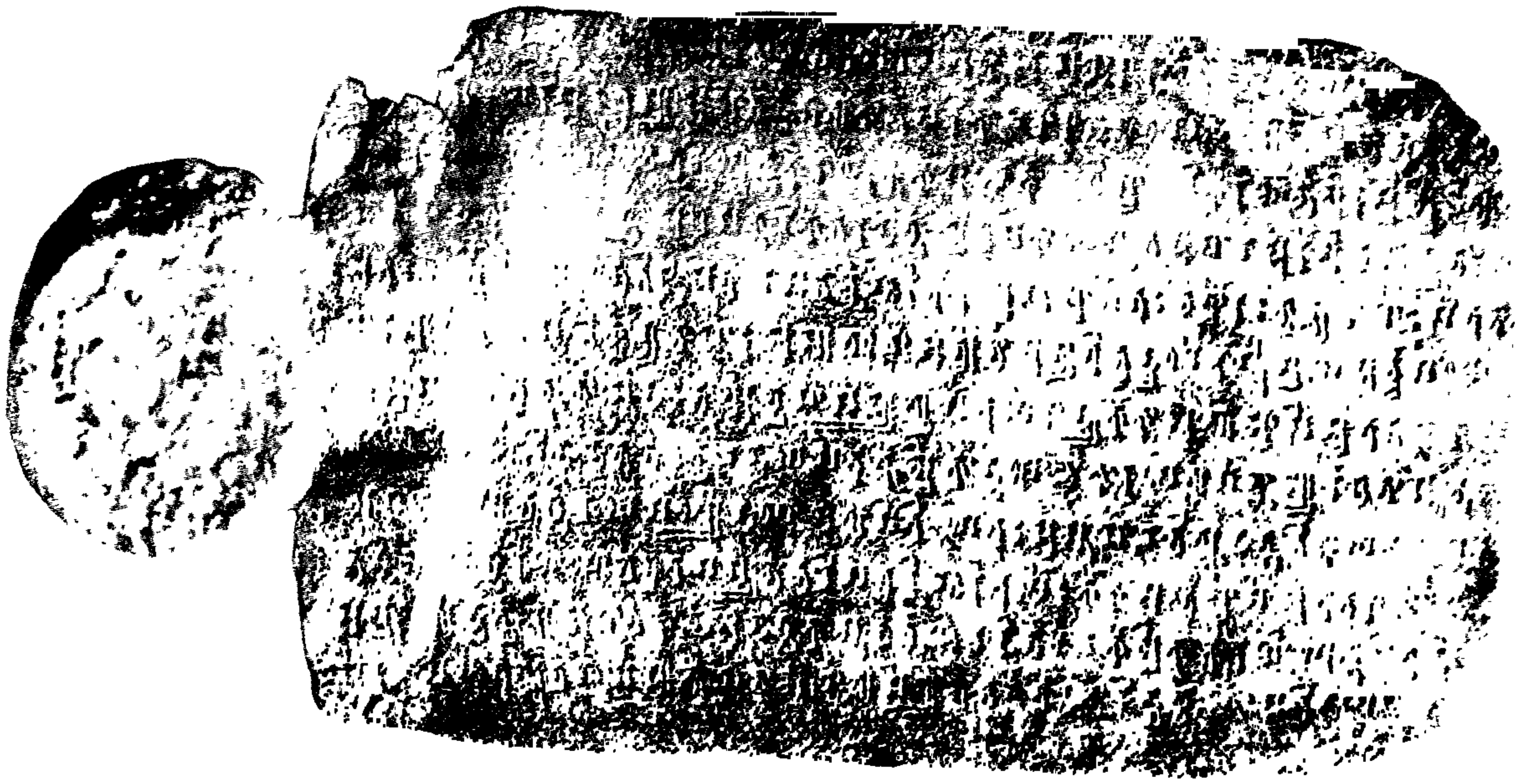


F. W. THOMAS

SCALE SIX-SEVENTHS

W. GRIGGS & SONS, L[illegible] COLL.

iv a



iv b.



SCALE SIX-SEVENTHS

4 पा[ल]सार्थंवाहवसुमित्रप्रथमकुलिकवरदत्तप्रथमकायस्थविप्रपालपुरोगे च स[म्व्य]-वहरति

5 अनेन श्रेष्ठिरिभुपालेन विज्ञापितं हिमवच्छिखरे कोकामुखस्वामिन: चत्वार: कुल्यवापा: [श्वे]तव-

6 राहस्वामिनोपि सप्त कुल्यवापा: अस्मत्फलाग्रन्त्विनो(ना) पुन्या(ण्या)भिवृद्धये डोङ्गाग्रापे(मे) पूर्व्वं मया

7 अप्रदा अतिसृष्टकास्तदहन्तत्क्षेत्रसामोप्यभूमौ तयोराद्यकोकामुखस्वामि-श्वेतवराह-

8 स्वामिनोर्नाे[म]लिङ्गमेकं देवकुलद्वयमेतत्कोष्ठिकाद्वयञ्च कारयितुमिच्छा-म्यर्हथ वास्तुना

9 सह [कुल्य]वापान्यथाक्रयमर्य्यादया दातुमिति यत: पुस्तपालविष्णुदत्तविजय-[नन्दि]स्थानु(णु)-

10 नन्दिनामवधारणयावधृतमस्त्यनेन हिमवच्छिखरे तयो: कोकामुखस्वामि-श्वेतवरा[ह]स्वामि[नो:]

11 अप्रदा क्षेत्रकुल्यवापा एकादश दत्तकास्तदर्थंश्चेह देवकुलकोष्ठिकाकरणे युक्त[मि]त[विज्ञा]-

12 [पितं] [क्र]मेण तत्क्षेत्रसामीप्यभूमौ वास्तु दातुमित्यनुवृत्तत्रिदीना-रिक्यकु[ल्यवा]पविक्रय[मर्य्या]द-

Second Side.

13 . . . .[1]रा कुलन . . . . . . रा ग र(?) . . . .

14 . . . . . . पु[ष्करि]णीपू[र्व्वेण] रिभु[पा]लपु . . . . . . [दक्षिणेन] .

15 . . . .[2]दत्ता: [त]दुत्तरकालं [सं]व्यवहारिभिर्ईवम[त्वा]नुमन्तव्या [उक्तं] व्यासेन [।*] स्वदत्तां परदत्ता-

16 [म्वा यो हरेत] वसुन्धराम् [।*] स विष्टा[यां] क्रि(कृ)मि[र्भू त्वा] पि[तृ]भिस्स[ह पच्यते] [॥*] पूर्व्वदत्तां द्विजातिभ्यो

17 [यत्नाद्रक्ष युधिष्ठिर [।*] महीं [महीमतां] श्रेष्ठ दा[नाच्छ्रेयोनु-पालनं(म्)] [॥*] [बहु]भिर्व्वसु[धा द]त्ता

18 [राजभिस्स] पुन: पुन: [।*] [य]स्य [य]स्य यदा भूमि[स्तस्य तस्य] त[दा] फ[ल]मिति(म् ॥*इति) [॥*][3]

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[1] These two illegible lines [ll. 13-14] seem to have contained the description of the boundaries of the land purchased.

[2] The reading of this and the following lines was made out by a comparison of the text of the other plates, especially Plates Nos. 3 and 5.

[3] The plate on this side looks almost blank owing to bad corrosion In making out the reading I have been assisted by the use of water mixed with powdered chalk.

TRANSLATION.

On the 15(?)th day of Phālguna, in the regnal year . . . . . . while *parama-daivata*, *parama-bhaṭṭāraka*, *mahārājādhirāja* **Śrī-Budha-gupta** was (the ruler of the earth), and while in the *vishaya* of **Kōṭivarsha**, prospering under the government of *uparika-mahārāja* Jayadatta in the *bhukti* of **Puṇḍravardhana**, who was favoured by his Majesty, the *āyuktaka*[1] **Śaṇḍaka (Gaṇḍaka ?)**, appointed by him (Jayadatta), was administering the affairs of the town (*adhishṭhāna*), in the company of (*i.e.* with the help of) *nagara-śrēshṭhin* Ribhupāla, the merchant Vasumittra, the chief *kulika* Varadatta, and the chief scribe Viprapāla, whereas application was made by this *śrēshṭhin* Ribhupāla thus—"In **Ḍōṅgā-grāma** in **Himavachchhikhara** (lit. the summit of the Himālaya) 4 *kulyavāpas* of *apradā*[2] lands were formerly given by me to Kōkāmukha-svāmin and 7 *kulyavāpas* to Śvētavarāha-svāmin, in the hope of benefit to myself (and) for the sake of increasing religious merits; now in the neighbourhood of those cultivated lands I wish to build two temples and their two store-rooms for those supreme gods Kōkāmukha-svāmin[3] and Śvētavarāha-svāmin[4] (and ?) one *nāmaliṅgaṁ* (?). So it behoves you to give (me) *kulyavāpas* with *vāstu* (building-grounds) in accordance with the prevailing custom of sale." It was (then) determined according to the determination of the *pustapālas* (record-keepers), Vishṇudatta, Vijayanandin and Sthāṇunandin, thus,—"It is a fact that by him were given in Himavachchhikhara eleven *kulyavāpas* of *apradā* lands to Kōkāmukha-svāmin and Śvētavarāha-svāmin; and so application has been properly made (by him) for *vāstu*-land to be given to him in the neighbourhood of those cultivated lands for the purpose of building temples and store-rooms." (According to) the prevailing custom of sale of one *kulyavāpa* of land for 3 *dīnāras* . . . . on the east of the pond . . . .

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[1] The word *āyukta* occurs in Pāṇini, II, 3, 40. The *Kāśikā* explains it as *vyāpṛita*, "engaged." This word with a *ka* affix (*āyuktaka*) is found mentioned with other officers in the Maliya copper-plate inscription of the *mahārāja* Dharasēna II, dated in 252 G.E. (*vide* Fleet, *C. I. I.*, Vol. III, No. 38, p. 169 and note). It is also used in the Gaṇēśgaḍh inscription of Dhruvasēna I, dated in 207 G.E. (*Epi. Ind.*, Vol. III, p. 320), and in the Navalakshmi inscription of Śīlāditya I, dated in 276 G.E. (*Epi. Ind.*, Vol. XI, p. 179).

[2] Here the word *apradā* seems to refer to land not given to anybody else before this transaction was effected, *i.e.* unsettled lands.

[3] *Kōkāmukha-svāmin*—There is mention of a goddess (a form of Durgā) of the name of *Kōkāmukhā* in the *stōtra* of Durgā read by Arjuna (*Mah. Bhā.*, VI, 23, 8). The analysis of this word, as made by the commentator Nīlakaṇṭha, does not seem happy. In Amara's lexicon the word *kōka* is found used in the list of synonyms both for a "wolf" and a "*chakravāka*" (*vide* II, 5, 7 and 22). But *Mēdinī* and the *Viśvakōśa* have *vṛika* "wolf" for one of the meanings of the word. Hence we may thus analyse the name—*kōkāyā vṛikāyā mukham iva mukhaṁ yasya sa Kōkāmukhaḥ*, '(a god) having his face like that of a she-wolf.' In the Hindu pantheon there is mention of animal-faced gods also, e.g. *haya-grīva* (horse-necked god). It may also be remembered in this connection that the word *Kōkāmukha* is used also as the name of a *tīrtha* in *Hari-V.*, *Var. P.*, and in *M. Bh.*, III, 8135, XIII, 1738 (*vide* Monier-Williams' Dictionary, p. 312). It cannot be said with certainty whether this Kōkāmukha-tīrtha was situated somewhere in Puṇḍravardhana, or whether *Kōkāmukha-svāmin* was the god of that place.

[4] *Śvētavarāha-svāmin*—For the prevalence of the worship of Vishṇu in the form of its Boar (*varāha*) incarnation in the fifth and sixth centuries A.D. we may refer to the Eran inscription of the first year of Tōramāṇa (Fleet, *C. I. I.*, Vol. III, No. 36, p. 160), where the building of a stone-temple of the Boar-Nārāyaṇa is mentioned. In his most popular work, "*South Indian Images of Gods and Goddesses*," Pandit H. Krishṇa Shāstrī writes (p. 24)—"Temples dedicated to the Boar-incarnation of Vishṇu are not many." But we find now that in Puṇḍravardhana (north Bengal) also temples of this god existed in the fifth and sixth centuries A.D. The learned Shāstrī also writes in the same connection that "this incarnation was a particular favourite of the western Chālukya-kings in the early centuries of Christian era." But even so late as Śaka year 938 (=1017 A.D.), the date of the Daulatabad plates of Jagadēkamalla (edited by Mr. D. R. Bhāndārkār and Mr. Dikshit in the Hyderabad Archæological Series, No. 2, p. 1), we find that the seal attached to those plates had as its central figure "a boar running to the left (the *varāha-lāñchhana* of the Chālukyas)."

Ribhupâla . . . . to the south . . . . . (lands) were given. So in future these grants must be preserved by the administering agents out of reverence to the gods. It has been thus stated by Vyāsa :—

(1) "Whoever confiscates land given by himself or by another becomes a worm in ordure and rots with his forefathers."

(2) "O Yudhishṭhira, foremost amongst kings, preserve with care lands given by previous (kings) to the twice-born; for the preservation (of such lands) is more meritorious than the making of a gift."

(3) "Land has again and again been given by many kings, such as Sagara and others:— the reward (of these grants) belongs to whosoever at any time possesses the earth."

PLATE No. 5.

This plate is inscribed on both sides, the first containing 12 full lines and a thirteenth with only 3 letters, and the second side containing 9 lines of writing. The edges of the plate do not seem to have been fashioned thicker, or raised into rims, for the protection of the writing. The engraving of the letters is good; but the plate has suffered much owing to corrosion, which has rendered some letters towards the close of lines 1-4 and some in line 12 quite illegible. On the proper right side the plate has a very prominent mark of corrosion right across, and this mark is visible on the second side also. The plate has become very thin in this portion and may some day yield along this mark. The weight of the whole plate with the oval-shaped seal attached to the middle of the proper right side is $22\frac{9}{16}$ *tolas*. This seal has on the upper side, in relief, a mark in the shape of a trident, and below it there are two parallel straight lines, also in relief, placed horizontally. Below these straight lines occurs, in relief, the legend "*Kōṭivarshsh-ādhishṭhān-ādhi[karaṇa]sya*"—"of the office, or court, of the *adhishṭhāna* (capital) of Kōṭivarsha." It measures $2'' \times 1\frac{5}{8}''$. The back of the seal is of convex shape. It is needless to add here that this name of Kōṭivarsha as a *vishaya* occurs in the body of the inscription also. The geographical names, occurring in lines 15-17, of places situated in all probability in this district, have not been identified. The plate measures $6\frac{3}{8}'' \times 3\frac{7}{8}''$.

The characters belong to the northern class of alphabets of the sixth century A.D.; and they may compare well with some of the inscriptions of the *Parivrājaka Mahārājas* and the *Mahārājas* of Uchchakalpa. The form of initial *a* occurs five times in *adhishṭhāna*, l. 4, *Amṛitadēvēna*, l. 6, *apradā-*, ll. 10 and 18, and *api*, l. 19; that of initial *ā* occurs thrice, in *āryya-*, l. 4, *āyō[dhya]ka*, l. 6, *ākshēptā*, l. 22; that of initial *i* occurs twice, in *iti*, ll. 14 and 17; and that of initial *ē* occurs five times, in *ētasmād-* and *ētan-*, l. 14, and *ēkaḥ* in l. 16 and (twice) in l. 17. The sign of the medial *ā* attached by a hook-sign to the bottom of the proper left of some letters, especially *ṇa* and *dha*, is noticeable in this inscription also, as in the preceding ones, e.g. (in *ṇa*) °*kshēttrāṇāṁ* (ll. 6-7), (in *dha*) °*āvadhāraṇā*, l. 14, °*vasudhā*, l. 20. The method of forming *r* in combination with a following *y*, e.g. in *āryya* in l. 4, is the same as in Plate No. 4, *i.e.* the *r* is formed above the top line, the following *y* being doubled. The *virāma t* and *n* are coupled, as in Plate No. 4, with the following consonants, e.g. *tat-pāda-*, l. 2, *Amṛitadēvāt=pañchadaśa-*, l. 14, *śaśvat-kāla*, l. 18, and °*stōkan dātum*, l. 10. The peculiar conjunct *hya* is to be marked in °*vā(bā)hya*, l. 6, °*upasaṁgṛihya*, ll. 7 and 14. As regards **orthography**, the other peculiarities that call for remark are, (1) the letters *ka*, *ga*, *ta*, *t(h)a*, *d(h)a*, *b(h)a*, *ma*, *va*, and *sha* are doubled after *r*, e.g. °*madhuparkka*, l. 9, *svarggē*, l. 21, °*pravarttana*, l. 9, °*sārtthavāha*, l. 5, *Puṇḍravarddhana*, l. 2, *kṛimir=bhbhūtvā*, l. 20, °*dharmmēṇa*, ll. 10 and 18, *dhar[mm-ādhi]kāra*, l. 11, *dharmma-*, l. 12, *pūrvvēṇa* (twice), in l. 17, *Bahubhir=vvasudhā*, l. 20, *Kō[ṭiva]rshsha-*, l. 3, and *varshsha*, l. 21; (2) the *ta* is doubled with a following *r*, e.g. °*puttra-*, l. 3, °*kulaputtraka-*, l. 6, °[*kshē*]*ttra*, l. 6, (but not in the same word in

l. 10, or in *atra*, l. 8, and in °*satra*, l. 9); (3) the letter *sa* replaces a *visarga*, e.g. in *vāstubhis=saha*, l. 15, *pitṛibhis=saha*, l. 20, and *rājabhis=Sagarādibhiḥ*, l. 21; (4) the sign of *avagraha* is not used as in °*vikrayo=nuvṛittaḥ*, l. 7, °*vanāśramakē=pi*, l. 16; (5) *sandhi* is neglected in *saṁvyavahāribhiḥ=dēva-*, l. 19; (6) *virāma m* has sometimes been joined with the following *va*, e.g. in *paradattām=vā*, l. 20. From a linguistic point of view it may be noticed that the affix *ka* is superfluously used along with some words, e.g. in °*anuvahamā[na]ka*, l. 3, °*niyuktaka*, l. 4, and °*kulaputtraka*, l. 6. **Numerical symbols** for 200, 10, and 4 are used in recording the date in years (214 G.E.=433-34 A.D.), and a symbol for the number 5 is also used to denote the date of the month of Bhādra in l. 1. The plate refers to the temple of one of the two gods referred to in Plate No. 4, viz. the temple of *Śvētavarāha-svāmin*; so it may be not very far removed in age from that plate.

The **language** of the inscription, with the exception of the three imprecatory verses in ll. 20-22, is in Sanskrit prose.

The **object** is to record the purchase of some lands by **Amṛitadēva**, a **nobleman** (*kulaputra*) from **Ayōdhyā**, who had applied to the local government of **Kōṭivarsha** *vishaya*, situated in the *bhukti* of **Puṇḍravardhana**. For further details of the contents *vide* the introductory portion of this paper.

I have not as yet succeeded in identifying the geographical names that occur in ll. 15-17, where the situations of the *kulyavāpas* of land purchased are mentioned. The names of the places are **Svachchhandapāṭaka**, l. 15, **Lavaṅgasikā**, l. 15, **Sāṭuvanāśramaka**, l. 16, **Paraspatikā**, l. 16, **Jambūna[dī]**, l. 17, and **Pūraṇavṛindikahari-**, l. 17. There are two places of the name of *Brindakooree*, about two miles north of the Palāsbāri, situated about 14 miles due north of the find-place. It is not easy, however, to say whether this Brindakooree is the same as *Vrindikahari*. It is a misfortune that the name of the imperial monarch, or rather a space permitting of two letters only of the name after *Śrī*, is missing from the end of line 1, the second line commencing with the letters *-gupta*. From the date and other circumstances it is very probable that the ruling sovereign was **Bhānu-gupta** (?).

TEXT.

Seal—कोटिवर्षाधिष्ठानाधि[करणस्य] ।

First Side.

1 स[म्व] २००,१०,४ भाद्र दि ५ परमदैवतपरमभट्टारकम[हा]-
राजाधिराजश्री[1][× ×]-

2 गुप्ते पृथिवीपतौ तत्पादपरिगृहीते(त)[स्य*] पुण्ड्रवर्द्धनभुक्तावुपरि[कमहा-
राज]स्य× ×

3 राजपुत्त्रदेवभट्टारकस्य हस्त्यश्वजनभोगेनानुवहमा[न]के को[टिव]र्ष-
विष[ये] च त-

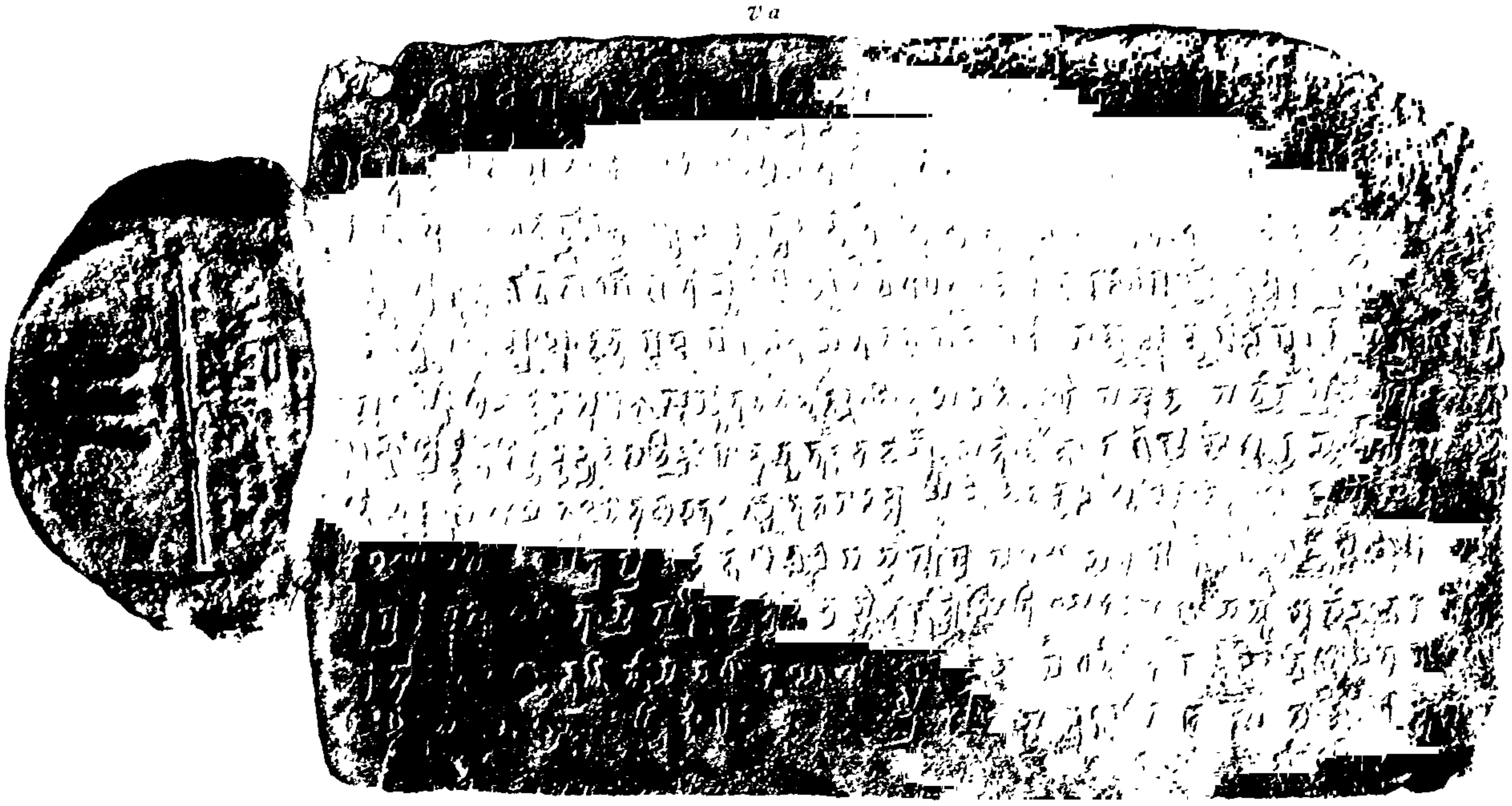
4 न्नियुक्तके [इ*]ह विषयपतिस्वयम्भु(म्भू)देवे अधिष्ठानाधिकरण[*] आर्य्य-
[न]गर[श्रेष्ठिरिभु]पाल-

5 सार्थवाहस्थाणुदत्तप्रथमकुलिकमतिदत्तप्रथमकायस्थस्कन्दपालपुरोगे [सं]-
व्य[वह]रति

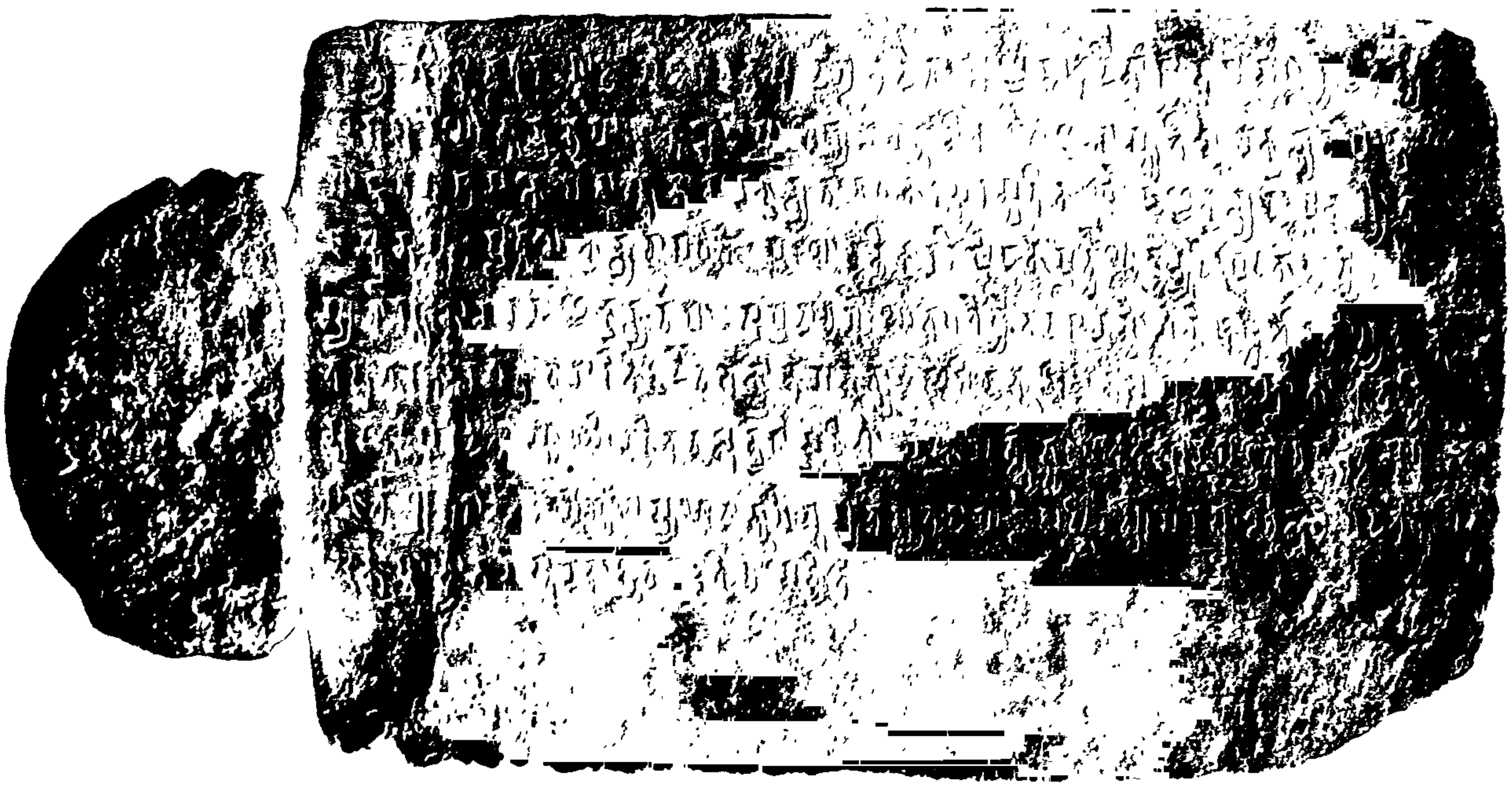
[1] Only two letters seem to be cut off from the portion of this plate and lost. Were they भानु?

Damodarpur Copper-plate Inscriptions: Gupta era.

V a



V b



F W THOMAS

FULL SIZE

W. GRIGGS & SONS, LTD., COLL.

6 आयो[ध्य]ककुलपुत्रकअमृतदेवेन विज्ञापितमिहविषये समुदयबाह्याप्रहत- खिल[क्षे]त्रा-

7 णां त्रिदीनारिक्यकुल्यवापविक्रयोनुवृत्तः तदर्हथ मत्तो दीनारानुपसंगृह्य मन्मातुः [पु]ण्या-

8 भिवृद्धये अत्रारण्ये भगवतः श्वेतवराहस्वामिनो देवकुले खण्डफुट्टप्रति- [सं]स्का[रक]-

9 रणाय बलिचरुसत्रप्रवर्त्तनगव्यधूपपुष्पप्रापणमधुपर्कदीपाद्युप[यो]गा[य] च

10 अप्रदाधर्म्मेण ताम्रपट्टीकृत्य चैतस्तोकन्दातुमिति यतः प्रथमपुस्तपाल- नर[न]न्दि-

11 गोपदत्तभटनन्दिनामवधारणया युक्त[त]या ध[र्म्माधि]कार[बु]द्ध्या विज्ञा- पितवा × ×

12 षयपतिना कश्चिद्विरोधः केवलं(?) श्रीपरमभट्टारकपादेन धर्म्मप[र]-

13 [1]तावाप्ति[:*]

Second Side.

14 इत्यनेनावधारणाक्रमेण एतस्मादमृतदेवात्पञ्चदश दीनारानुपसंगृह्य एत- स्मातु[:*]

15 अनुग्रहेण स्वच्छन्दपाटके[ऽ]टोप्रावेश्यलवङ्गसिकायाञ्च वास्तुभिस्सह कुल्यवापद्वयं

16 साटुवनाश्रमकेपि वास्तुना सह कुल्यवाप एकः परस्पतिकायां पञ्चकु- ल्यवापकस्योत्त[रे]ण

17 जम्बून[द्या]: पूर्व्वेण कुल्यवाप एकः पूरणवृन्दिकहरौ(रे) पाटकपूर्व्वेण कुल्यवाप एकः इत्येवं खिलक्षेत्र-

18 स्य वास्तुना सह पञ्च कुल्यवापाः अप्रदाधर्म्मेण भग[व*]ते श्वेतवराह- स्वामिने शश्वत्कालभोग्या दत्ताः

19 तदुत्तरकालं संव्यवहारिभिः देवभक्त्यानुमन्तव्याः [।*] अपि च भूमि[दा]- नसम्बद्धाः श्लोका भवन्ति [।*]

20 स्वदत्तां परदत्ताम्वा यो हरेत वसुन्धरां(म्) [।*] स विष्ठायां क्रि- (कृ)मिर्भूत्वा पितृभिस्सह पच्यते [॥*] व(ब)हुभिर्व्वसुधा दत्ता

21 राजभिस्सगरादिभिः [।*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(म्) [॥*] षष्टिं वर्ष्षसहस्राणि स्वर्ग्गे मोदति भूमिद[:।*]

22 आक्षेप्ता चानुमन्ता च तान्येव नरके वसेदि(त् ॥* इ)ति [॥*]

[1] Only these three letters occur in this line.

TRANSLATION.

Seal—Of the office of the *adhishṭhāna* (capital) of **Kōṭivarsha.**

On the 5th day of Bhādra in the year 200, 10, 4 (=214), while *parama-daivata, parama-bhaṭṭāraka, mahārājādhirāja* **Śrī Bhānu(?)-gupta** was the ruler of the earth, and while in the *vishaya* of **Kōṭivarsha**, prospering under the government of the infantry, cavalry and the elephants, (carried on) by Dēvabhaṭṭāraka, the king's son, ... the *uparika-mahāraja* of the *bhukti* of **Puṇḍravardhana**, favoured by his imperial Majesty (lit. accepted by the feet of his Majesty), the *vishayapati* **Svayambhūdēva**, appointed to this (post) by him (Dēvabhaṭṭāraka) was administering the affairs of the town (*adhishṭhāna*) in the company of the *nagara-śrēshṭhin*, Āryya Ribhupala, the merchant Sthāṇudatta, the chief *kulika* Matidatta, and the chief scribe Skandapāla: whereas application was (thus) made by *kulaputraka*[1] (the noble man) Amṛitadēva, an inhabitant of **Ayōdhyā**—"In this *vishaya* (district) prevails the custom of sale of one *kulyavāpa* of uncultivated *khila* land which is free from revenue at the rate of three *dīnāras*. So it behoves you to make a gift, on accepting from me *dīnāras* (as price), of some land by means of a copper-plate grant, according to the custom of *apradā*[2] (perpetual endowment), for (provision of means of) making repairs[3] of whatever is broken or torn in the shrine of Bhagavān Śvētavarāha-svāmin in the forest here, in order to increase the religious merits of my mother, and for the continuance of *bali, charu, satra*, the supply of cow's milk, incense and flowers, and the maintenance of *madhuparka*, lamp, etc." It was (then) determined according to the determination of the chief record-keepers, Naranandin, Gōpadatta and Bhaṭanandin, that this application had been properly made in accordance with a spirit of piety . . . . . . a quarrel (?) with the *vishayapati*. However through his Highness *parama-bhaṭṭāraka* the victory of right is assured. According to this determination, on receiving 15 *dīnāras* from this Amṛitadēva, out of consideration for his mother five *kulyavāpas* of *khila* land with *vāstu* were dedicated according to *apradā-dharma* (the custom of perpetual endowment) to Bhagavān Śvētavarāha-svāmin for use for ever—thus (namely), 2 *kulyavāpas* with *vāstu* (habitable land) in both **Svachchhandapāṭaka**; . . . . . and **Lavaṅgasikā**, 1 *kulyavāpa* with *vāstu* in **Sāṭuvanāśramaka**, 1 *kulyavāpa* with *vāstu* to the north of **Pañcha-kulyavāpaka**[4] and the east of **Jambūnadī**, and 1 *kulyavāpa* to the east of the *pāṭaka* in **Pūraṇavṛindikahari.**

So in future these (grants) must be preserved (with approval) by the administering agents with due reverence to the gods. There are verses also relating to the grant of land :—

(1) "Whoever confiscates land given by himself or by another becomes a worm in ordure and rots with his forefathers."

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[1] *Kulaputra*—a nobly-born youth, a son of a good family. Cf. *Mṛichchhakaṭikā kulaputra-mahādrumaḥ*, Act IV, V. 10. It seems that the country of Ayōdhyā still formed a part of the dominions ruled over by this Bhānu-gupta (?). Perhaps this Āyōdhyaka Amṛitadēva was a subject of this Gupta ruler: or why should he make such a large gift of land in Puṇḍravardhana (a Gupta territory), so far distant from his own native land?

[2] *Apradādharmēṇa tāmrapaṭṭīkṛitya, i.e.* it must be enjoyed according to this custom of *apradā*, which seems to refer to the fact that such granted properties could not be transferred, but could only be enjoyed by the grantee perpetually. The corresponding phrase in this connection, as met with in some of the inscriptions of the *mahārājas* of Uchchakalpa, is *ētat puttra-pauttra-prapauttra-tatputtrādy-anukkramēṇa tāmra-śāsanēn=āti-sṛishṭaḥ* (cf. Fleet, *C. I. I.*, Vol. III, No. 28, p. 127).

[3] The word *phuṭṭa* is a Prakrit form for *sphuṭita* in Sanskrit. Cf. the same phrasing in ll. 15-16 of *mahārāja* Sarvanātha's Khoh copper-plate inscription (of the year 193 G.E.).—Fleet, *C. I. I.*, Vol. III, No. 28, p. 127.

[4] This word seems to refer to a plot of land having probably for its area five *kulyavāpas*.

(2) "Land has been given by many kings, such as Sagara and others; the reward (of these grants) belongs to whosoever at any time possesses the earth."

(3) "The grantor of land enjoys pleasures in heaven for sixty thousand years; the confiscator and he who approves (of such confiscation) resides even so-many years in hell."

No. 8.—THE KALPATTI STONE INSCRIPTION.

BY PROF. S. V. VENKATESWARA, M.A., KUMBAKONAM.

This inscription is on a stone slab set up in front of the **Viśvanātha-Swāmin temple** at **Kalpātti** in Palghat. An impression of the stone was taken by the Archæological Survey in 1895, and it was among the estampages of the Malabar district sent to me by the Assistant Archæological Superintendent for Epigraphy in 1914 for publication in a forthcoming volume of 'South-Indian Inscriptions.' It was far from clear. Last August there was a suit connected with the temple, and a fresh impression of the stone was taken by a competent hand[1] at the instance of the District Munsiff's court, Palghat. I was summoned by the court to read it. As the inscription abounds in interesting matter on which some discussion by scholars will naturally be evoked, I have thought it suitable for publication in the *Epigraphia Indica.*

Of the two sides of the stone containing the **inscription** the western side, which corresponds to the first half, is altogether worn away by wind and weather and is illegible, except for a few letters here and there, which merely show the continuity of the inscription on the two sides. The eastern side is perfectly legible, as it is protected by the *mukha-maṇḍapa* of Nandi, between which and the flag-staff the inscribed stone is placed.

The inscription is in the **Chēra-Pāṇḍya alphabet**, popularly known as **Vaṭṭeḻuttu**, and the language is **Malayālam**. It is not dated (at least in the part which is now legible); but I would assign it on palæographical grounds alone to the fifteenth century. The only Malayālam letter in the whole inscription is *ksha*, which occurs twice (ll. 21 and 30). Another detail of palæographical interest is the writing of *n* (dental nasal) for *m* (the labial nasal), e.g. in *kāraṇavarun tākshi* for *kāraṇavarum tākshi* in line 30. The initial consonant of a word is sometimes needlessly reduplicated, e.g. in *chchokkanāthar* in lines 24, 25. The same symbol is used for a consonant and for the same with a vowel *a* after it. Thus we have *tata* written for *tta* (ll. 14, 20) and *kaka* for *kka* (ll. 21, 22). Short and long *tu* are expressed by the same symbol (ll. 21, 34). There are two symbols for *na*, as in modern Tamil. There are no marks of punctuation anywhere.

The **subject-matter** of the inscription is the grant to the temple (of Viśvanātha-Svāmin) of land, income, and precious metal and utensils, and the constitution of "*marumakan*" **Iṭṭi-Kkōmbi** and (his) younger brother (*anantiravan*) as trustees thereof.

The inscription seems to have been cut at the bidding of *Rāyiran* **Kaṇḍatt Paṅgi** under orders from his master, who was apparently the then **Rājā** of Palghat. I understand that the ancestral scribes of the Palghat Rājās are known by that name to this day. Perhaps the word *Rāyiran* denotes a scribe. Rāyiran Kēralan is the name of the engraver of one[2] of the copper-plates of Malabar. Other proper names occurring in the inscription are Iṭṭi-Kkōmbi, Chokkanātha and Ēmūr Bhagavati. The first is styled '*marumakan*' (nephew), and Iṭṭi-Kkōmbi and Paṅgi are names quite common in the Palghat Rājā's family. One branch of the Rājā's family—that at Kōṇikkaleḍam—manages the affairs of the temple even now. Very

[1] From the office of the Epigraphist, Ootacamund.

[2] The copper-plate deed of Karumbat Rāman Baviwarman's time (No. 6 of Appendix A of the Madras Epig. Rep. for 1912), to be published shortly in this journal.

probably, therefore, Iṭṭi-Kkōmbi is the name of the then head of this branch. The second name is one of the Tamil-Sanskrit epithets of Śiva. It means 'the bright God'[1] and may refer to the god Viśvanātha of the temple. Or it may specifically refer to the deity in the temple of Chokkanāthapuram in Palghat, which is a village about 1½ miles distant from Kalpātti. If so, that temple would be earlier than that of Viśvanātha-Svāmin at Kalpātti. I see nothing impossible in this, as Chokkanāthapuram is one of the oldest villages constituting Palghat town and was once in a much more flourishing condition than now. Ēmūr Bhagavati is the name of the goddess of whom we have a temple at Kalliankulam near Palghat, about a mile from the Olvakot Railway junction. There is another temple of the same goddess at Sēkharipuram,[2] a village half a mile from Kalpātti. The former place is held very sacred by the Palghat Rājās, who consider the goddess to be their tutelary deity.

The name of the donor is not given in the inscription. He may have been an elderly member of the Palghat Rājā's family, judging from the references to Iṭṭi-Kkōmbi as *marumakan* and to *mēlē kāraṇavar.* The latter epithet may refer to the Rājā himself.

The inscription contains expressions which are of considerable importance and interest on historical, ethnological and philological grounds. I may now proceed to discuss the meaning of these terms.

Mana (l. 1) means a 'house' in modern Tamil and Canarese, and 'premises of a house' in Malayālam. But in the latter language the term is used to denote only the stately residence of a large Nambūdri Brahman landlord.[3] The smaller landlords of the same community (Malayāli Brahmans of Malabar, known as Nambūdris) have their houses designated by the word *illam.* It is interesting to observe that in Malabar there are appropriate technical terms to denote the residence of particular caste. The Rājā has his '*kōvilagam,*' the Nair his *vīḍu,* the carpenter his *pura,* the tenant farmer (Iḷuva or Māppiḷa) his *kuḍi,* the servile cultivator his *chāḷa.* The inscription represents the *manas* receiving 1320 *paṇams* (coins) and bound to give 132 *paṇams* every year as interest to the temple. *Mana* therefore must refer to the Tamilian Brahman houses[4] of Kalpātti, which are situated around and in front of the temple.

Paliśappaṇam (l. 4) means 'interest' in current Malayālam. The derivation is uncertain. In earlier Vaṭṭeḻuttu inscriptions the term used is the old Dravidian *vaḍḍi* or *vaṇḍi,*[5] even in Malabar. The context here shows that a rate of 10 per cent. was charged as interest payable every year on the 10 *paṇams* given to each of the Brahman houses.

We have here a very interesting instance of the way in which endowments to temples were made and worked. A lump sum was invested with every householder, who was bound by the terms of the contract to pay the interest on that sum every year to the authorities of the temple on whose behalf the investment was made. The contract held good in perpetuity; but the obligation implied in it was not personal, but territorial. I know the details of the system, as it works in the adjoining villages. At Śēkharipuram, for instance, every villager who owns a house is bound by custom to pay a *paṇam* annually to the temple. There is an old tradition there that a philanthropic individual who founded or re-organised the affairs of the temple gave ten *paṇams* to each of the members of the "*Samūham of 240* (houses)." The village has at the present time only about half that number of houses; but on the outskirts there are the ruins

[1] Cf. *Chokkappanai*—'the festive fire.'

[2] Probably the oldest of the Tamil Brahman villages in Palghat. The village bears the name of the Rājā, who has the title *Śēkharivarman.*

[3] E.g. *Pūouḷḷi mana.*

[4] There are even now as many houses in *old* Kalpātti. The houses of *new* Kalpātti were built later.

[5] The copper-plate cited above, which belongs to 1148 A.D.

of what may have been the foundations of houses. The number of houses may therefore at that time have been 240. Tradition is silent as to the date. The only chronological fact we are certain about is the date of the existing image in the village. On the pedestal of that image is an inscription in Grantha characters, which I read as follows; *Sadyaḥ so vai Dharmarāja Bhāgavatur.* The first words denote the Kali year 4717, and the last two apparently the name of the donor of the image. What is important just now is the fact that the liability to pay the annual *paṇam*, which originally may have been personal—confined to the donees and their descendants—, has become territorial. The builder of a new house has the obligation, whether he builds on a vacant site or on a portion of an existing house site. Nay, a sub-division of houses entails the payment of the *paṇam* on every one of those who own the various parts. In these ways the corporate life of the village was by the application of a legal fiction established on a territorial basis. Similar arrangements are in vogue in other villages also. The terms of our inscription *maṉaiyil koṭutta paṇam* bear out the traditional accounts of the origin of the institution.

Kōvilkkoḷḷa should properly be written *kōvilukkuḷḷa* ('belonging to the temple' or 'intended for the temple'). This is not a mistake of the scribe, but the usual way of writing. In all the Vaṭṭeḻuttu records which I have yet examined[1] I find evidence of the same peculiarity.

Tārātettam is certainly a corruption of the Sanskrit word *dhārādattam* ('gift with water'). On Vijayanagara inscriptions[2] we read '*Sa-hiraṇya-payōdhārā-pūrvakaṁ dattavān.*' The term under reference is only a summary of this long expression.

Marumakan and *anantiruvar.*—The former means 'nephew' or 'son-in-law.' Iṭṭi-Kkōmbi stood in that relation to the then Rājā of Palghat. Or it may be merely an honorific or affectionate term for a younger member of the family. It must be mentioned here that the Palghat Rājās have the Marumakkattāyam[3] law of inheritance.

Anantiruvan means "a junior member." It here probably refers to the next junior member of the Kōṇikkaleḍam branch of the Palghat Rājā's family, Iṭṭi-Kkōmbi being its most elderly member. The word *kāraṇavar* (l. 30) means the eldest member of the family.

Tūkshikkakkaṭavar should be *sūkshikkakkaḍavar* ('bound to look after'). Such substitution of *t* for *s* is common in Tamil: thus the Sanskrit word *māsam* becomes in Tamil *mādam.* So in Malayālam *Tāmūri* is a variant form of *Sāmūri* (Zamorin).[4]

Mukkālvaṭṭaṅgaḷ.—This word, or a variant form of it—*mukkālvaṭṭam*—is a peculiar term occurring in Vaṭṭeluttu inscriptions. Since it is as important as difficult to render, it is necessary to discuss its meaning in detail.

Dr. Gundert in his *Malayalam Dictionary* translates the word by "a Bhagavati temple." Mr. Logan in his "*Malabar Manual*"[5] gives a translation of what appears to be our inscription, and renders the word in question by "the oracles of Veḷichappāḍu." These "moving oracles" of Malabar (Veḷichappāḍu) have a circular seat supported on three legs—hence known as *mukkālvaṭṭam* (*mu*='three,' *kāl*='leg,' *vaṭṭam*='circular seat'), and are attached to a temple of some Bhagavati (goddess). But this meaning, if possible, is distinctly inapplicable to the context here. *Mukkālvaṭṭaṅgal* would be the plural of *mukkālvaṭṭam*, and we are not aware of the Veḷichappāḍu having several seats. Further, we are now dealing with the particulars relating to a Śiva temple, not a Bhagavati temple.

[1] E.g. *Ep. Ind.*, Vol. IX, p. 238.
[2] *Ep. Ind.*, Vol. XIII, No. 8.
[3] Succession being from maternal uncle to nephew or cousin.
[4] For the derivation of this word see my *History of the Zamorins* (Palghat, 1904), p. 5.
[5] Vol. III, Document 8.

Turning to other inscriptions where the term occurs, we find in the Māmballi plates[1] of Śrī Vallavaṅgōdai—"mēṟchollappaṭṭa Ayurūr mukkālvaṭṭamum paṭṭāragarkkoḷḷa iḍaiy īḍuñ Śrī Vallavaṅgōdaiy=uḍai Ādichchaṉ Umayammai aṭṭi-ppēṟu koṇḍadu."—"The *mukkālvaṭṭam* of Ayurūr mentioned above and the *iḍai īḍu* (property in the centre) belonging to the deity were held in proprietary right by Ādityan Umayammai related to Śrī Vallabhaṅgōdai." It is clear that *mukkālvaṭṭam* refers to real property situated in Ayurūr.

In the Madras Epigraphist's collection for 1905 is a stone inscription (No. 120) where is found the expression "Tiripuradāna paṇṇina sēvagaṉār tirumukkālvaṭṭam." The late Rao Bahadur V. Venkayya[2] has remarked as follows: "*Tirumukkālvaṭṭam* appears to mean the holy shrine of the god Śiva." His rendering is supported by the epithet *Tiripura* (*Tripura*) *dānam* (*dahanam*) *paṇṇina*—"who burnt the three cities," which applies only to Śiva.

In the Tirunelli plates[3] of Bhāskaravarman we read: "Tirunelli mukkālvaṭṭattu niṉṟu taṉ=ññātigaḷum yōgigaḷum ūrāḷar kaīyyilum aṭṭi-kkoḍuttār."—"(The donor), his kinsmen and co-partners gave away the proprietary right into the hands of the officers in the *mukkālvaṭṭam* of Tirunelli." It is absurd to suppose that these people, the kinsmen and relatives of the donor, were sitting on the "oracles of Veḷichappāḍu."

The natural inference from these passages is that *mukkālvaṭṭam* means the real property of a temple—for most temples in South India have landed property attached to them. If so, *mukkālvaṭṭaṅgaḷ* would have the same significance, perhaps used in the still wider sense of 'the belongings of the temple.'

This inference is supported by two circumstances. In the inscription at Kalpātti we have the expression "ī *mukkālvaṭṭaṅgaḷ*"—*these* mu°. Thus the reference must be to something mentioned before or to something which could be pointed out from the spot. Secondly, the Veḷichappāḍu, when in a state of trance, uses the expression "those *living in* this *mukkālvaṭṭam*." I am indebted for this information to my uncle, Mr. S. A. Sesha Sastriar, B.A., now District Munsiff and Magistrate of Anjengo, who has an invaluable fund of information on all matters connected with the customs and usages of Malabar.

I may now consider the possible derivations of the term.

(1) It is not impossible that the word originally meant a round three-legged seat used in Bhagavati temples. If so, it came to be used in the wider sense of the temple itself, then any temple (not merely that of Bhagavati), and lastly, in the plural form *mukkālvaṭṭaṅgaḷ*, the belongings of the temple as well.

(2) *Vaṭṭam* may mean anything round, thus a coin. *Mukkālvaṭṭam* would thus mean "a coin (*vaṭṭam*) which represents (in current money) three-fourths (*mukkāl*) (of the money of account)." The current coin of Malabar was the *veḷḷi*,[4] of which five went to the rupee, while the money of account was the *paṇam*, which was two-sevenths the rupee. But this meaning would not explain why the word *mukkālvaṭṭam* is found used *only* in connection with temples.

(3) *Vaṭṭam* (Sanskrit *vṛitta*) means 'a circle' and corresponds to the Sanskrit word '*maṇḍala*.' Even now the word *vaṭṭam* is used in the Tamil country[5] to denote a definite area or sub-division of a *Tāluk*. *Mukkālvaṭṭam* would mean a three-fourths part of this area. It is an idea as old as the *Purusha-sūkta* hymn of the *Ṛig-Vēda Saṁhitā* that things material form

[1] *Ep. Ind.*, Vol. IX, p. 237, ll. 17-19.

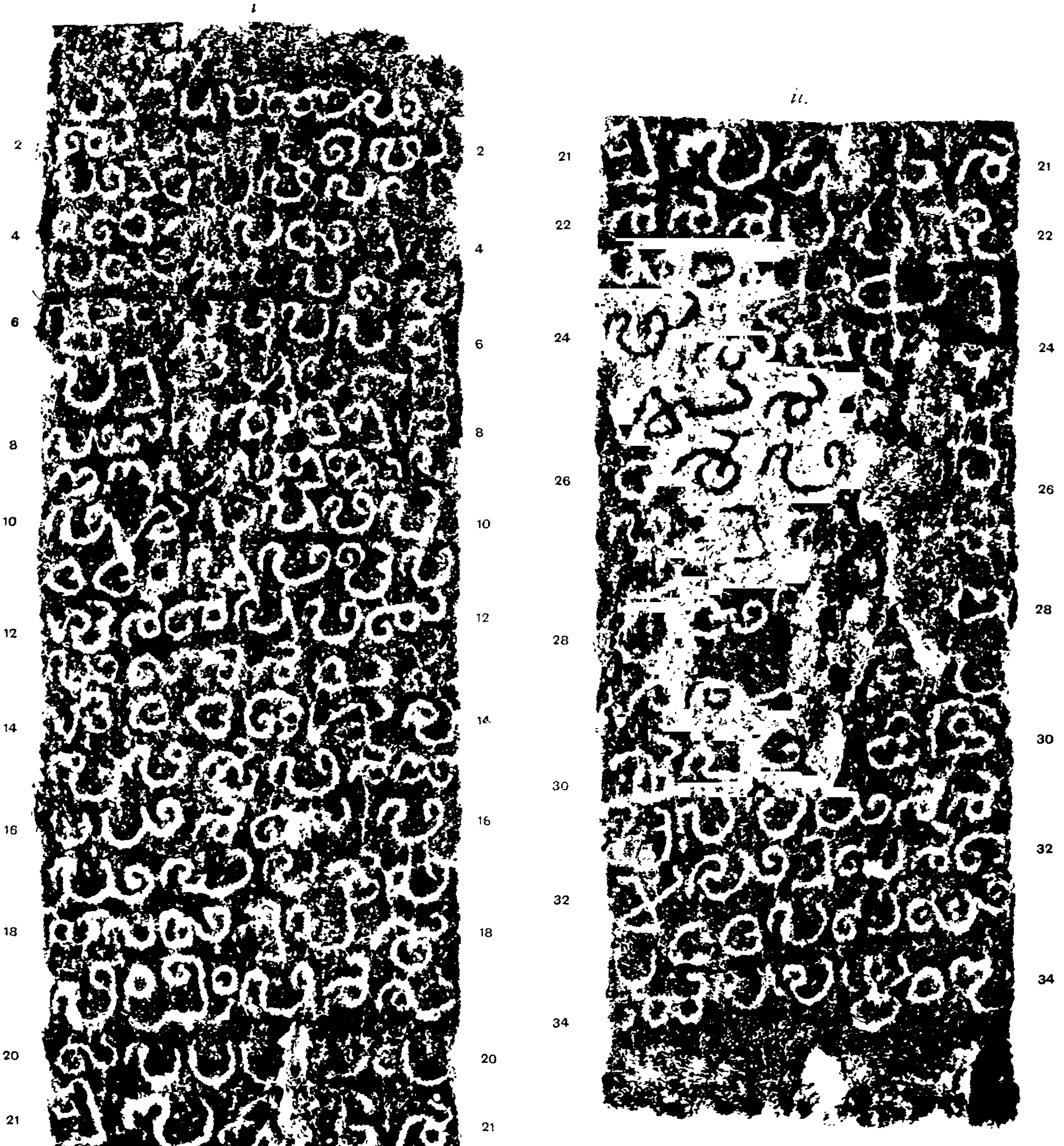
[2] *Ibid*, p. 238, footnote.

[3] Ll. 23-26. *Ind. Ant.*, Vol. XX, p. 292.

[4] See Sir W. Elliot: *Coins of Southern India*.

[5] E.g. in the Tanjore district, where this paper is written. The corresponding word in Malabar to-day is *aṁśam*, or *desom*; but our inscription belongs to a time when Tamil words were freely used, e.g. *mana* noted above.

Kalpatti Stone Inscription.



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only a fourth part of the Universe, and that the remaining three-fourths consist of what is immortal (*Pādo 'sya viśvā bhūtāni tripād asyāmṛitaṁ divi*). So *mukkālvaṭṭam* was that three-fourths of a *vaṭṭam* which was divine property, i.e. the property of the temple of the locality (*dēvasvom*). Especially in Malabar, even the Rājā's palace was supposed to be in the portion set apart for the deity. It was known as *kōvilagam*, "inside the temple." Perhaps the only parts not included in the term were the lands and tenements of the Brāhmans, which were distinctively known as *Brahmasvom*.

Thus, the subject-matter of the inscription is the grant to the deity Viśvanātha-Svāmin of the Kalpātti temple of so much property real and moveable, and the constitution of members of the Iṭṭi-Kkōmbi (Kōṉkkaleḍam) section of the Palghat Rājā's family as trustees thereof.

TEXT.[1]

1 [2]tiraṇḍu maṉaiyi[l][3]
2 koḍutta[4] paṇamā-
3 yiratti munnū-
4 ṟṟirupadinum
5 paliśappaṇam
6 nūṟṟimuppat-
7 tiraṇḍum kō-
8 vilkkoḷḷa[5] po-
9 ṉṉum veḷḷi[yu]-
10 m chembum pā-
11 ttiṟavum[6] iva
12 yokkeyum kō-
13 vilukka[7] tārā-
14 tettañchey-
15 tu [|*] marumakaṉ=I-
16 ṭṭi-kkōm-
17 bi-yivaruma[8]-
18 nantiravaru-
19 m ī mukkā-
20 lvaṭṭaṅṅa-
21 ḷ[9] tūkshik[10]-
22 ka-kkaḍavar [|*] i-
23 diṉ ātāra-
24 māgunnach-

[1] From the impression.

[2] In continuation of the previous face of the stone. The letters immediately preceding are *muppat*, forming evidently part of *nūṟṟimuppattiraṇṭu*.

[3] The last letter may be *l* or *k*, the sign of the locative.

[4] The nominative of *koṭutta* may be in the former half of the stone.

[5] Read °*kuḷḷa*.

[6] The Malayālam form of *pāttiramum*.

[7] Read *kōvilukku*, with the last vowel half pronounced, as is usual in Malayāḷam.

[8] *ivarum* is a sign of respect.

[9] Logan's reading seems to be *mukkālvaṭṭaṅgaḷum*, which he renders as 'the oracles of Veḷichappāḍ,' which he constitutes into a trustee along with Iṭṭi-Kkōmbi and the other. But this reading is certainly wrong—perhaps an error in the copy forwarded to Logan. *Um* in Vaṭṭeḻuttu must be distinctly written as *uma*, and there is absolutely no space for *ma* after the letter *ḷ*. The fact is that *mukkālvaṭṭaṅṅaḷ* in the inscription is not in the nominative, but in the objective case—the object of *tūkshikkakkaḍavar*.

[10] Read *tūkshi*°.

25 **Chokkanā-**
26 **tarum Ē-**
27 **mūr Baga-**
28 vati[yum] mē-
29 lē kāraṇava-
30 run[1] tākshi [|*]
31 ippaḍikk[2]
32 rāyiraṅ **Kaṇ-**
33 ḍatta **Paṅṅi**
34 kaiyyeḻuttu [||*]

TRANSLATION.

The interest of 132 *paṇam* accruing on the 1320 *paṇam* given (to) the [1]32 (Brāhman) houses, and the gold and silver and copper and utensils (belonging to *or* intended for) the temple—all these are given to the temple as a sacred gift (*dhārādattam*). Nephew **Iṭṭi-Kkōmbi** and the (next) younger member (of the family) are bound to look after these *mukkālvaṭṭaṅṅaḷ*. Witnesses hereof are **Chokkanātha**, the Protector of this (foundation), **Ēmūr Bhagavati, and** the chief elderly member (*mēlē kāraṇavar*). To this effect *Rāyiran* **Kaṇḍatt Paṅgi** (writes in his) handwriting.

No. 9.—THE BEZWADA PILLAR INSCRIPTION OF YUDDHAMALLA.

BY J. RAMAYYA PANTULU, B.A., B.L.

This inscription is No. 323 of the Government Epigraphist's collection for 1892 and is noticed in the Epigraphical Report for 1892-93 and again in the report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1909-10. It is engraved on two sides and partly on the third side of a **quadrangular stone pillar** 'built into the platform of a verandah in front of the temple kitchen' in the **temple of Mallēśvara-Svāmin at Bezwada**, Krishna district. The pillar is now secured in a room in the compound of the temple. I edit the inscription from an excellent estampage of it, furnished by Rao Sahib H. Krishṇa Śāstrī, Assistant Archæological Superintendent for Epigraphy, Southern Circle. I have also inspected the pillar. The inscription commences on the front side, continues on the left-hand side and is concluded—rather left incomplete—on the right-hand side. Below the inscription, on the right-hand side, there is a later Telugu inscription,[3] and on the back of the pillar there is a Tamil inscription[4] of the 41st year of the reign of the Chōḷa king Kulōttuṅga-Chōḷa I.

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[1] Read °*rum*.

[2] Read *ippaḍikki*, the last vowel being only half-pronounced, as is the usage in Malayalam.

[3] This is dated Śaka 1087, Uttarāyaṇa-Saṁkrānti, and registers a gift of 55 *inpa eḍlu* cows (?) for a perpetual lamp to the temple of Mallīśvara-Mahādēva at Bejavāda by Īśvara-Bhaṭṭa Sōmayāḷulu of Gumudūru, the spiritual preceptor of the *Mahāmaṇḍalika* Bamggaya-Nāyaka. The cows were received by the cow-herd Chendula Sōme, the son of Kāpana-bōyi, on the understanding that he and his progeny should supply one measure of ghee every day for maintaining the lamp as long as the moon and the sun endure.

[4] About 6 inches above this are written, in the same script as the main inscription, the syllables *mbuṇḍa*. The Tamil record registers that a certain Araiśūr-Uḍaiyāṉ Vēḷāṉ Kāvēri-Vallavan *alias* Rājēndra-Sōḷa-Teṉkarai-nāṭṭu Mūvēnda-vēḷāṉ gave a perpetual lamp to the temple of Mallīśvaram-uḍaiya-Mahādēva at Vijaiyavāḍai, surnamed Rājēndra-Sōḷa-puram. For maintaining this lamp he also placed 50 sheep in possession of the cow-herd Doḍḍayyaṉ-Oṟṟikoṇḍāṉ, standing security—in order that he might measure out the required ghee as long as the moon and the sun last.

The record is in a good state of preservation, except that the first syllables in lines 3 to 6 on the second face of the pillar are missing owing to the stone being slightly damaged there. The letters are an inch square on the average and quite legible; the lines are $1\frac{1}{2}''$ apart.

The record on the second face has to be read from the bottom upwards.[1] This method of engraving inscriptions is not usual, but is met with in a few other cases. It seems to be an imitation of the writing on palm leaves, where the lines run along the length of the leaf and the beginning of each succeeding page is contiguous with the end of the preceding one. This mode of writing is also found in old Sanskrit paper manuscripts, and it is even now imitated sometimes in printing Sanskrit books—especially religious books—on loose sheets.

The characters are of the Eastern Chalukyan type of the time of Yuddhamalla, to which the inscription belongs. No inscriptions of this king have, it is true, so far been published; but a copper-plate grant of Chāḷukya-Bhīma (I) has been published (*Epigraphia Indica*, Vol. V, pp. 127 ff.), and I have in my possession another grant of the same king. The writing of these grants closely resembles that of the present inscription in regard to the formation of the characters, and there is no doubt that they belong to the same period. The shape of the characters (*lipi*) has a great bearing on the question of the age of the inscription, and I will revert to this presently. The *talakaṭṭu*, or secondary form of the short *a*, is a short thick line, and the long *ā* is represented by an extension of this line to the right with a downward bend at the end (*pā* and *śā* in l. 1). Sometimes the downward bend is extended to the bottom of the letter and then turned to the left and extended in a line parallel to the top line (*yā* of *yāka* in l. 12 and *kā* of *kārhu* in l. 33). The short *i* takes the form of a complete circle attached to the top of the letter, while the long *ī* is an incomplete circle with a loop on the left-hand side (*śrī* in l. 2 and *kī* in l. 3). The sound *u* is represented by a sign similar to the English letter *u*, affixed to the bottom of the letter on the right-hand side with the right arm greatly extended upwards. The long *ū* is distinguished from the short one by a bend to the right of the top (*bhū* of *bhū-valla-bhunḍu* in l. 6). Exceptions to this form of *u* are those of *ku* in l. 1 and of *ru* in l. 12, and another exception is that of *ṇḍu* in l. 4. In the last-mentioned case the right arm of *u* is not extended. Thus the signs for *i* and *u* are true to their names in Telugu, where they are called *guḍi* (circle) and *kommu* (horn) respectively. No distinction is made between the short and long forms of *e* and *o*; and herein we see the influence of the Sanskrit orthography, which knows no short forms of these letters. The sign of *e* is generally attached to the top of the letter, but sometimes to the bottom (*go* of *Goma*° in l. 7, *ṇḍ=e* in l. 9, and *be* in l. 22). *O* is sometimes represented by its proper sign, as *yo* in l. 13, and sometimes by the combination of *e* and *a*, as *go* and *k=o* in l. 10, *go* in l. 11 and *y=yo* in l. 14. The sign of *anusvāra* is written at the upper left-hand corner of the succeeding consonant.

Among the consonants the difference in the forms of *ṭ* and *ḍ* is very slight. The cerebral *ṇ* is nearly allied to the dental *n* in form, as it is in sound. It may be roughly described as *n* with the sign of *o* attached to the top. The sign for *tha* is the same as the modern sign for it *minus* the short downward stroke at the right-hand lower corner. The letter *t* has no loop on the left side, and there is no difference, except in the matter of *talakaṭṭu*, between its primary and secondary forms, as in the modern Telugu. The modern secondary form is obtained by straightening the curve of the earlier secondary *ta*. The letter *dha* corresponds to the modern *da*, while the unaspirated form of it leaves a gap in the right arm. In fact *d* and *ḍ* are nearly alike. The modern device of converting the unaspirated *da* into the aspirated *dha* by adding a downward stroke at the bottom was not yet invented. The letters *ba* and *bha* are also represented by separate signs.

[1] In his annual report for 1909-10 (p. 82) Mr. H. Kṛishṇa Śāstrī remarked that a few lines on the third face also have to be read upwards. But it is not so.

The cerebral *ṟ* is much in evidence, in this as in all other old Telugu inscriptions. Roughly speaking, the letter *cha* is distinguished from *va* by a depression in the upper horizontal line. The form of *śa* has no resemblance to the modern form. The secondary form of *r* (*rēpha*), when it occurs otherwise than as the initial sound in a compound syllable, is generally represented by the modern form known as *krāra* (*tri*, *tra*, and *śrī* in l. 2). It is occasionally also indicated by a *śakaṭa-rēpha* (*goṇḍṟu* in ll. 13-4 and *Chēbṟōlan* in l. 22).

The following peculiarities of **orthography** are remarkable. The use of *ṇ* for *n* in *Triṇētra* (l. 2) and *triṇayanu* (ll. 23-4) and of *n* for *ṇ* in *Bāranāsi* (ll. 12-3) are noticeable, though not unusual even in latter-day compositions. *Anusvāra* occurring before *ḍ* and *d* is represented by the final *anunāsika* letter of the *vargas* to which those letters belong, *i.e.* *ṇ* and *n* (*Malluṇḍu*, l. 3, *āśrayuṇḍu*, l. 4; *orul=indu*, ll. 10-1). This is done even in places where the *anusvāra* is not pronounced, as in the words °*Malluṇḍ=anavadya*° (l. 3), °*bhaktuṇḍ=ai* (l. 8), *nṛipa=dhāmuṇḍ=ettichche* (l. 9), °*sutuṇḍ=oṇḍu* (l. 24), *Mallaṇḍ=ettiṁche* (ll. 27 and 28) and *gānun-dama* (ll. 38 and 39), where the metre requires that the syllables *llu*, *ktu*, *mu*, *tu*, *lla* and *nu* respectively should be *laghu*, or prosodically short; that is, the *anusvāra* in these cases is either not stressed or not pronounced at all: in modern writing it is represented by an *arasunna* or semi-circle. A similar remark has to be made in regard to the use of the *anusvāra* sign, as in *aliyaṁ bay-vārala* (l. 18), *beḍaṁgunu* (l. 38) and *dānuṁ* (l. 40), where the syllables *ya*, *da* and *nu* must be *laghu* and the *anusvāra* ought not to be pronounced. A more remarkable instance of the non-phonetic use of the *anusvāra* is in the case of the words *maṭhaṁbu* (ll. 10 and 28), *phalaṁb=* and *liṁgaṁb=* (l. 20). Metre requires these words to be pronounced with the central syllables as *laghu*, and then the final syllable becomes *mu* in each case. Both these forms are in use now, as also an intermediate form in which the central syllable remains *guru* or long, but the *b* in the final syllable becomes *m*. Thus the word *liṅgaṁbu* has also the forms *liṅgammu* and *liṅgamu*. The first is the full form of the word. The second form is obtained by the assimilation of the *b* sound in the final syllable to the preceding *m* sound, and the third form eliminates it altogether. This process of phonetic decay was complete before the time of the inscription, but orthography did not keep pace with the phonetic changes. In many later inscriptions, as well as in palm-leaf books, we meet with the use of the full for the half *anusvāra*; but this is the first instance I have come across of *ṁbu* standing for *mu*. This I consider to be a sign of the antiquity of the inscription. The only other noticeable feature of orthography is the doubling of a consonant after *r* as in *kīrtti* (l. 3), *arttin* (l. 7) and *dīrchche* (l. 10).

The **grammar** of the inscription exhibits no remarkable variations from the modern grammar, apart from the orthographical peculiarities already noticed.

The inscription is in Telugu verse of the *Madhyākkara* metre, except the last four letters of line 29 and lines 30 to 36, which I have not been able to decipher completely. The metre *Madhya-* or *Middle-Akkara* is a non-Sanskritic one and corresponds to the Kanarese *Dore-Akkara*, as described in Nāgavarman's *Prosody*. The *Akkaras* are composed of three kinds of *mātrā-gaṇas* or *mora* feet, which are called the *Sūrya*, *Indra* and *Chandra gaṇas* in Telugu and *Aja*, *Vishṇu* and *Rudra gaṇas* in Kanarese. The *gaṇas* are derived by *prastāra* from two, three and four *gurus* respectively. By this process we get four *gaṇas* from two *gurus*, eight from three *gurus*, and sixteen from four *gurus*. A *laghu* should be prefixed to each *gaṇa* beginning with a *laghu*. Thus far the method is common to Telugu and Kanarese. But, while Kanarese poetry uses all the *gaṇas* thus obtained, Telugu prosody eliminates the first two *gaṇas* of each series, so that the longest Kanarese *gaṇa* of each class is longer by one *mātrā* than the longest Telugu *gaṇa* of that class.

There are five classes of *Akkara* which are common to Kanarese and Telugu. The first, or the *great*, *Akkara* (*Mahākkara*) has seven feet per line, and every succeeding *Akkara* has one foot

less per line, so that the last, or the *little*, *Akkara* (*Alpākkara*) has only three feet per line. The term *Madhyākkara* properly belongs to the third *Akkara*, which has five feet per line, and the metre of the present inscription is really the Kanarese *Dore-Akkara*, since each of its lines consists of two equal parts, composed of two *Indra* (Kanarese *Vishṇu*) and one *Sūrya* (Kanarese *Aja*) *gaṇa* each.

The inscription consists of five complete verses, a fragment of a sixth verse and what appears to be a short prose passage. The first verse is an eulogy of king **Yuddhamalla**, who is described as lord of the Chalukyan kingdom (*Rāja-Salki-bhūvallabhuṇḍu*) and a goad to kings (*nṛip-āṁkuśa*). The second verse says that this king, who was a devotee of Kumāra-svāmin, built a temple to that god in Bejavāḍa (*i.e.* Bezwada) and attached a monastery (*maṭham*) to it. This *maṭham* is, it is said, to be used (as a rest house) only by the Śaivite priests or mendicants (*goragulu*) and by none else. If others should congregate in it, they would incur the sin of killing (cows or men) in Benares. It is stipulated that those who disobey the rule must be expelled by the temple authorities (*tāna-patulu*) and the king (for the time being). The fourth verse tells us that the son of Triṇayana (*i.e.* the god Kumāra-svāmin) of the celebrated (town of) Chēbrōlu came to attend a festival (*jātra*) at Bejavāḍa and so liked the place that he wished to remain there. Coming to know of this, (king) Malla built a temple and *maṭham* to the god.[1] Here follows what appears to be a short prose passage, which I have not been able to decipher completely. The fifth verse, which is engraved on the right-hand face of the pillar, states that Yuddhamalla added a front tower (*moyamāḍuvu*) like a *kalaśa* to the temple which his grandfather Mallapa-rāja had built as an ornament and protection to (the town of) Bejavāḍa. This is followed by an unfinished verse, which says 'To kings who willingly protect his charity' and then stops abruptly.

It seems to me that we have really two inscriptions here, the first four verses and the prose passage forming one inscription and the fifth verse and the fragment of the sixth the other. The first inscription relates to the construction of a temple to Kārttikēya and a *maṭham* by a Chalukya king named Yuddhamalla; and it is complete in itself.[2] The second inscription states that a certain Yuddhamalla added a tower to the temple built by his grandfather Mallapa-rāju. Very probably both the inscriptions refer to the same temple; but it is also

[1] Mr. Krishna Sastri, who has kindly gone through this paper, suggests that the journey from Chēbrōlu to Bejavāḍa must be ascribed not to the god, but to (king) Malla. His interpretation is that Malla went from Chēbrōlu to attend a *jātra*, or religious festival, at Bejavāḍa, and, finding Kārttikēya manifest himself there, built a temple for him and also a *maṭham*. This is a very far-fetched construction of the verse, which is uncommon in Telugu, though not in Sanskṛit. If this interpretation be correct, where is the relevancy of Malla's journey from Chēbrōlu to Bejavāḍa? What does it matter whence Malla came to Bejavāda or whether he travelled at all? The idea of the journey would not only be relevant, but also picturesque, if attributed to the god Kārttikēya not literally, but figuratively. Before the Bejavāḍa temple was built, Chēbrōlu was famous in that part of the country for its temple of Shaṇmukha, and the inscription seeks to enhance the importance of the Bejavāda temple by representing that the idol in it is tenanted by the spirit of the great god at Chēbrōlu. The idea of gods travelling to, and manifesting themselves in, sacred places is quite common in *Sthala-purāṇas*.

[2] Mr. Krishna Sastri thinks that the first three verses refer to one temple and the fourth verse to quite a different temple. No doubt, the account of the building of the temple and *maṭham* contained in the first three verses is, in a sense, complete in itself; but the succeeding verse seems to me to amplify what has already been stated rather than to refer to the building of a second temple. The imprecation contained in the second and third verses refers to the *maṭham*, while that in the prose passage following the fourth verse seems to refer to the temple. Moreover, the fourth verse runs in continuation of the third, and there is no external sign to indicate that it marks the beginning of a fresh inscription. The theory of two inscriptions would involve the construction of two sets of buildings of the same nature, *viz.* a temple to Kārttikēya and a *maṭham* attached to it, in the same place, by two persons bearing nearly the same name. I think that the inscription does not bear this interpretation, and that it refers to only one temple and one *maṭham* built by Yuddhamalla, Malladu being the short colloquial form of that name.

possible that the second inscription refers to a different temple—possibly the temple of **Mallēśvara**, which may have been named after Mallapa-rāju. Anyway it seems to me that **Mallapa-rāju** in the second inscription is a shortened colloquial form of Yuddhamalla. This view gives us two Yuddhamallas, grandfather and grandson. The first inscription was engraved in the time of the grandfather and the second in the time of the grandson. There is nothing to militate against this view, either in the language or in the characters of the inscriptions. The presence of an imprecatory verse in the first inscription (the prose passage also seems to contain an imprecation) is inconsistent with the view that both form one inscription and were composed and engraved at the same time. The fact that the fifth verse is not commenced on the second or left-hand side of the pillar, although there is some little space left there after the conclusion of the prose passage, confirms this view. It is not clear, however, why the second inscription was engraved on the right-hand side, instead of on the back, of the pillar.

Who then are these Yuddhamallas? One of them must, I think, be identified with the Eastern Chalukya king of that name, who was the son of Tāḍa and who reigned for seven years, after ousting Vikramāditya's son Rāja-Bhīma. We know from the Kaluchumbarṟu grant (*Epigraphia Indica*, Vol. VII, pp. 177 ff.) and the Malliyapūṇḍi grant (*ibid*, Vol. IX, pp. 47 ff.) of Amma II that Tāḍa's father was Yuddhamalla. He was one of the younger brothers of Vijayāditya III, or Guṇaga-Vijayāditya, who according to the Pabbaṟṟu inscription of Śaktivarman (*Journal of the Telugu Academy*, Vol. II) ruled the kingdom jointly with his brothers (*bhrātṛibhis saha*). There is no valid reason why the two Yuddhamallas of the inscription should not be identified with these two Chalukyan princes. The inscription gives royal titles to the first Yuddhamalla and calls him the lord of the land of the Chalukyas. It is true that this Yuddhamalla I was not a king in name; but he evidently took an active part in the government of the country, and the royal titles need not be taken as anything more than complimentary. In the alternative, the builder of the temple may be identified with Yuddhamalla II, and the builder of the tower with his grandson, who, if he existed at all, very probably was named after his grandfather, as was the latter after *his* grandfather. But, since we do not at present know that Yuddhamalla II had a grandson, I prefer the first alternative. According to this view the first portion of the inscription—rather, the first inscription—may be taken as having been composed about 890 A.D., *i.e.* towards the close of the reign of Guṇaga-Vijayāditya, and the second inscription about 40 years later, when Yuddhamalla II began to reign. If, on the other hand, the first inscription should be referred to the time of Yuddhamalla II, the second would be some years later. In either case the first cannot be referred to a period later than the middle of the 10th century A.D., while it may be at least 50 years earlier.

The inscription is thus older than the oldest Telugu work extant, *viz.* Nannaya-Bhaṭṭa's translation of the first three books of the *Mahābhārata*, which was dedicated to Rāja-rāja, whose coronation took place in A.D. 1022. It is, in fact, the earliest specimen of Telugu poetry yet discovered. This view has been controverted in the Telugu press, where the inscription attracted much attention on the publication of its discovery. It is said that the inscription cannot be referred to a period earlier than Nannaya-Bhaṭṭa's time, because, it is said, that poet first introduced the *Akkara* metres into Telugu from Kanarese. This argument is based on a passage in Nāgavarman's *Chhandōmbudhi* (v. 296), which is interpreted as meaning that in Nāgavarman's time *Akkaras* were peculiar to Kanarese. What Nāgavarman actually says is as follows:—'I have thus far treated fully of the languages, etc., which are common to all countries (*i.e.* parts of India). I will now expound the nature of the Kanarese language.'[1] It

[1] Arṇava-jāt-ānane sampūrṇateyiṁ sakala-vishaya-bhāshādigaḷam |
Nirṇayam=āg=aṟupide nāṁ Karṇāṭaka-bhāshey=andamaṁ kēḷ peḷvеṁ ||

is clear that what the author wishes to distinguish in this verse are the Sanskritic metres which are common to all parts of India, and the non-Sanskritic or Dravidian metres, which are not so common. It is true the latter are treated as purely Kanarese metres; but I do not think we would be justified in interpreting this as implying that these metres are not found in Telugu also. There is a similar passage in the Telugu book *Kavijanāśrayamu*, where, after treating of the *jāti* metres borrowed from Sanskrit, the author proposes to deal with the *jātis* which are peculiar to Telugu (*Teluṅgubāsaku dalamayyeḍu*) and includes the *Akkaras* among them.[1] This book is posterior to Nannaya-Bhaṭṭa's time. In both cases what the author meant is to distinguish between the Sanskrit and the Dravidian metres.

The Rev. Dr. Kittel, in his introduction to the *Chhandōmbudhi*, gives 1200 A.D. as its probable date; while the authors of the *Karṇāṭakakavicharitra*[2] put it at 990 A.D. The evidence afforded by the characters in which the inscription is written entirely militates against the theory which I am controverting—especially if we should accept Kittel's chronology. The same objection applies to another theory, which identifies the two Yuddhamallas with two kings of the name of Mallapa (grandfather and grandson) of the Piṭhāpuram branch of the Chalukyas, of whom the second Mallapa was crowned king on the 16th June 1202 A.D.[3]

The point seems, however, settled beyond dispute by the evidence of the shape of the letters of the inscription. The value to be attached to this evidence is placed on a definite basis by the Nandamapūṇḍi grant of Rāja-rāja, which is published in Vol. IV of the *Epigraphia Indica*, but without a facsimile. A facsimile of this inscription is published in Vol. I of the *Journal of the Telugu Academy*, Madras; and it will be seen from it that from the point of writing the Nandamapūṇḍi grant consists of two distinct parts—the first part containing a genealogy of the Chalukyan dynasty down to Śaktivarman and the second the grant proper. The first part seems to have been engraved in the time of Śaktivarman for use as occasion might occur, and the second part was evidently engraved in the 32nd year of Rāja-rāja's reign, which is the year of the grant. Thus the interval between the two parts was about 50 years: and, although this is not perhaps, under ordinary circumstances, a long enough period to account for the great difference in the shape of the letters, the difference itself is palpable and cannot be ignored. I have not come across any inscriptions of a later date whose writing resembles that of the first part of the Nandamapūṇḍi grant, while successive inscriptions show an increasing tendency to change in the direction of the modern Telugu characters. The writing of the present inscription is more archaic than that of the first part of the Nandamapūṇḍi grant and closely resembles that of the inscriptions of the time of Chāḷukya-Bhīma I, as already stated. This, I think, should be held to fix the age of the inscription.[4]

Another circumstance which bears on this point is that in this inscription the *yati*, or *cæsura*, is placed at the beginning of the fifth foot of each line. This is also the case in Nannaya-Bhaṭṭa's poetry. I have not come across any *Madhyākkaras* in Tikkana's books, though a closer search may reveal some. But, when we come to the time of Eṟṟā-Preggaḍa, we find that the place of the *cæsura* is shifted back to the beginning of the fourth foot, and this has been the law ever since. This shows that the inscription cannot be much later than Nannaya-Bhaṭṭa's time, while other considerations show that it is earlier.

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[1] Page 63, verse 10 (Telugu Academy Edition).
[2] Mysore Edition of 1907.
[3] *Epigraphia Indica*, Vol. IV, pp. 226 ff.
[4] [The unpublished Guntur plates of Bāḍaba and his brother Vishṇuvardhana Tāḷa II, noticed on page 109, paragraph 61, of the Epigraphical Report for 1909, also indicate the same age by the close resemblance of their alphabet to that of the Bezwada inscription under reference. The grandfather of these princes, *viz.* Tāḷa I, is stated to have been a younger brother of Chāḷukya-Bhīma I, and their father was Yuddhamalla II.—H. K. S.]

The inscription—at any rate the first portion of it—refers to the construction of a temple to the god Kārttikēya or Kumāra-svāmin, who, it says, had come from Chēbrōlu to attend a religious festival at Bejavāḍa and liked that place so well that he made up his mind to stay there. This seems to suggest that the idol was brought from Chēbrōlu, and the prose passage seems to exhort the people of that village not to disturb the idol, lest they should incur sin. There is now no temple of Kumāra-svāmin at Chēbrōlu ; but it was famous for that temple at one time, and I have in my possession inscriptions which show that the temple was in existence as late as Śaka 1135. If the idol was removed to Bejavāḍa during the time of the Chalukyan king Yuddhamalla, how could it be worshipped at Chēbrōlu in the time of Kākatīya king Gaṇapati ? One explanation is that the idol may have been taken back to Chēbrōlu. This is not, perhaps, improbable, as even the site of the temple is not now known at Bejavāḍa. But a more probable explanation seems to be that the idol at Bejavāḍa was only a replica of the one at Chēbrōlu, and to give it importance the inscription makes out that the idol is inhabited by the spirit of the well-known idol of the same name at Chēbrōlu. The fact that the inscription is composed in the *Madhyākkara* metre is also relevant, as showing that the Sanskrit metres were not much in vogue at that time.

We see that even at this remote period the grammar and prosody of the Telugu language had attained a high state of development and were nearly standardized. This implies a more or less extended period of evolution, so that as a literary language Telugu must be accorded a greater antiquity than is generally allowed. The absence of Telugu books of a date anterior to Nannaya-Bhaṭṭa is one of the moot questions of Telugu literature, and the time has not arrived yet for answering it. It is only reasonable, however, to suppose that, like the Kanarese literature, Telugu literature also had a Jain period ; and this presumption derives support from the fact that some of the classical Kanarese Jaina poets (Pampa, Ponna and Nāgavarman for instance) emigrated from the Vēṅgī country. At present no Telugu books which can be traced to the Jains are known to exist, except perhaps the *Kavijanāśrayamu*, purporting to have been composed by Mallia-Rēcha, a disciple of Vādīndra.

I will now add a few remarks about the peculiarities in form or meaning of some of the words used in the inscription. *Salki* (l. 6) is the *tadbhava* form of Chalukya. It occurs also in a copper-plate inscription of Chāḷukya-Bhīma I which is in my possession, where the king is called Bhīma-Salki (*Tat-sūnur Vijayādityō Bhīma-Salki-nāmānaṁ tat-paksha-dakshiṇa-Gaṁga-balaṁ cha nirjitya*). *Negi-dirchche* (l. 10) seems to be a compound of *negayu* (*egayu*)= "to rise" and *tīrchu*="to lay out or design," and means "erected." *Goraga* (l. 10) is the Telugu form of the Kanarese *gorava*, which according to Kittel means a Śaiva mendicant. It is now obsolete in Telugu. In the inscription it is used in the sense of a "Śaiva devotee or teacher." The anxiety of the donor was that the *maṭham* should not be used by persons other than Śaivas. This prohibition, considering the vehemence[1] with which it is propounded, seems to be directed against the Jainas, who were still to be found in large numbers in this part of the country (*Epigraphical Report* for 1908-09, paragraph 60). In the early centuries of the Christian era Jainism along with Buddhism flourished in the Vēṅgī country ; but it began to decline after the advent of the Chalukyas, who were followers of the Vedic faith. In Yuddhamalla's time Jainism still lingered in places. *Dassi* (l. 14) is the past participle of *ḍayyu*, meaning 'to be exhausted' Here it is used as a transitive verb, meaning 'to cause to be exhausted,' *i.e.* to set at naught. *Rāju-paṭṭambu* (ll. 16 and 17) is the fillet which is the ensign of kingship, and it is tied to the forehead of a king at the time of his coronation. I have not

[1] [*Cf* the conditions imposed upon erotic *goravas* in one of the Yēwūr inscriptions of A.D. 1077 (*Epigraphia Indica*, Vol. XII, p. 290, and *Annual Report on Epigraphy*, 1916, p. 88). The *maṭhas* of Kārttikēya must, like those of the Pāśupata-Śaivas, have been institutions with certain strict laws to obey.—H. K. S.]

been able to ascertain the exact meaning of *vēraḍu* (ll. 39 and 40) and provisionally regard it as a corruption of *viruḍu*, a hero. *Jātra* : this is a corruption of the Sanskṛit word *yātrā*. The correct *tadbhava* form would be *jātara*. The form *jātra* represents an earlier stage in the process of phonetic decay, and is perhaps taken from the Prākṛit. *Gomara-svāmi* (ll. 7 and 8) : the correct Sanskṛit form of this compound is Kumāra-svāmin. The Telugu *tadbhava* form would be Komara-sāmi, and it should be so pronounced here. As in the case of the word *jātra*, the form used in the verse represents an intermediate form of the word.

TEXT.[1]

First (or front) side.

1 Svasti nṛip-āṁkuś=ātyanta-va[tsa]-
2 la satya-Trinētra | vistara-śrī-Yu[ddha]-
3 Mallunḍ=[2]anavadya-vikhyāta-kīrtti | ||-[3]
4 prastuta-rāj-āśrayunḍu dri-bhu-
5 van-ābharaṇunḍu[4] sakala- | vastu-sa-
6 [mē]tunḍu rāja-Salki-bhū-vallabhu-
7 ṇḍ=arttin[5] [|| 1*] Paragaṁga Bejavāḍaṁ[6] Goma-
8 ra-svāmiki[7] bhaktunḍ-ai[8] guḍiyu | ni-
9 rupama-mati nṛipa-dhāmunḍ=ettichche[9]
10 n[e]gi-dī[rchche] maṭhaṁbu[10] | goragal=gāk=[11]oru-
11 l=indu viḍisi bṛindabu[12] goṅi-yu-
12 ṇḍu-vāru [|] . rigāka yab-Bāra-
13 nāsi[13] vrachchina pāpaṁbu go-
14 ṇḍru |[| 2*] Velayaṁgan=iy=yoṭṭu ḷassi
15 malinur-ai viḍisina[ṁ][14] brō-
16 la [|*] gala [15]tāna-patulunu rā-
17 j[u]-paṭṭabuṁ-[16]gaṭṭina pati-

Second (or left) side.[17]

18 yu-[|*]n=aliyaṁ[18] bay-vārala
19 velvariṁchinan=aśvamēdhaṁbu [|*]
20 phalaṁb=[19]upēkshiṁchinā liṁgaṁb=a-[20]
21 ḷisina pāpaṁbu damaku |[| 3*] Ja-

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[1] From ink-impressions.

[2] Read *-Mallud=a°*. Telugu grammar requires a half *anusvāra* after *-Mallu*.

[3] The mark of punctuation is here represented by three vertical strokes and a horizontal, as in the Pallava-Grantha inscriptions. Other marks of punctuation throughout the inscription are represented by a single vertical stroke, the *daṇḍa*.

[4] Read °*bharaṇunḍu*.

[5] Read *=artti*.

[6] For the full *anusvāra* read half *anusvāra*.

[7] The correct form of the word would be *Gomara-sāmi*.

[8] Read *bhaktuḍ-ai* with half *anusvāra* after *ktu*.

[9] Read *-dhāmuḍ=ettūiche* with half *anusvāra* after *mu*.

[10] Read *maṭhamu*.

[11] Metre requires the syllable *l=gā* to be short.

[12] Read *bṛindaṁbu*.

[13] Read °*nāsi*.

[14] Read half *anusvāra* after *na-*.

[15] Read *sthāna-*.

[16] Read *-paṭṭaṁbu*.

[17] The writing on this face has to be read from the bottom upwards.

[18] Read *aliya* with a half *anusvāra* after *ya*.

[19] Read *phalam=upēkshiṁchina*.

[20] Read *liṁgam=a°*.

22 [na]-nuta-**Chēbrōlan**-uṇḍi **Beja-**
23 **vāḍa**-jātraku vachchi [।*] Triṇa-
24 yanu-sutuṇḍ=oṇḍu[1]-sōṭu me-
25 chchaka tiviri yin-nelava । yanaghu-
26 ṇḍu sēkoni yindu vratyaksha[ṁ]-[2]
27 bayannan=ichcha-[3] । gani **Mallaṇḍ**=e-[4]
28 tti[ṁ]che guḍiyu maṭhaṁbu-
29 nuṁ[5] Gārttikēyunaku [॥ 4*] Dīniṁ **Jēṁbrō-**
30 **lu** [6]yēleḍu[vāra tiraṁ]b=ēlu-
31 [vā]r=oṇḍu-sōṭi goraga-
32 [lū]nu [be]ṭṭu veruganu ja-
33 . yī stiti sēkoṇi[7] kāchu-
34 [vā]ra dīnin=dāru nilpina-vāru
35 . ti dappi yaḻipuṭa vā-
36 . ṁbu-gā[na] [॥*]

Third (or right) side.

37 Ramaṇatō[8] **Bejavāḍak**-ella
38 beḍaṁgunu[9] rakshayuṁ gānu- ।
39 n=dama tata[10] **Mallapa-rāju** vē-
40 r=eṟu dānuṁ[11] gaṭṭiṁcheṁ[12] । grama-
41 ṁbuna-[13] dānika kalaśab=iḍḍa-[14]
42 ṭlugā mogamāḍu- । v=ama-
43 ra[ṁ]ga śrī-**Yuddhamalluṇḍ**=[15]etti-
44 ṁchen=amita-tējuṇḍu ॥ [5*] Tana
45 dharmmuv=oḍabaḍi[16] kāchu nṛipu-
46 lakunda[17]

TRANSLATION.

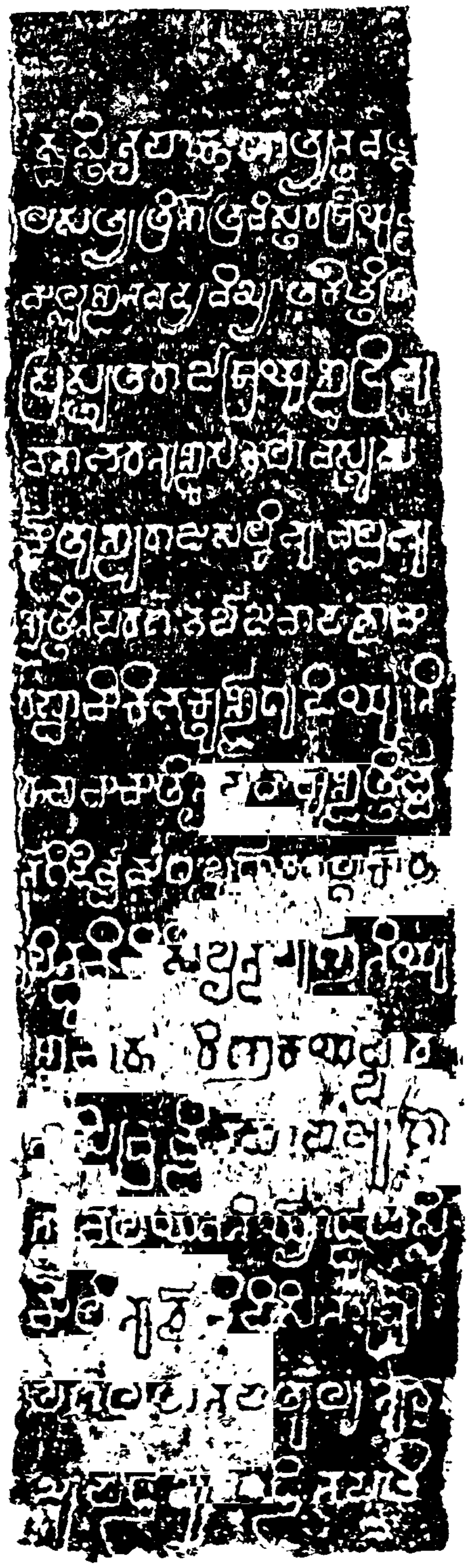
(Vv. 1 and 2.) Hail! (King) **Yuddhamalla** of great prosperity, extremely kind (to his subjects), an elephant goad to kings, a very three-eyed god in truth-speaking, of established spotless fame, the asylum of renowned kings, an ornament to the three worlds, possessed of all things, the lord of the imperial **Salki country**, of matchless intelligence and of royal glory, built with pleasure in **Bejavāḍa** a temple to Komara-svāmi, being (his) devotee, and erected a *maṭha*. Whosoever, not being Śaiva mendicants, occupy and congregate in this (building) incur the sin of killing (cows or men) in the (celebrated) Bāraṇāsi.[18]

(V. 3.) Should any be so wicked as to defy this interdiction and to dwell (here), the local temple authorities and the crowned king (will) by forcibly expelling (these) outsiders (earn) the merit of (performing) a horse-sacrifice. By neglecting they (shall incur) the sin of breaking the phallus.

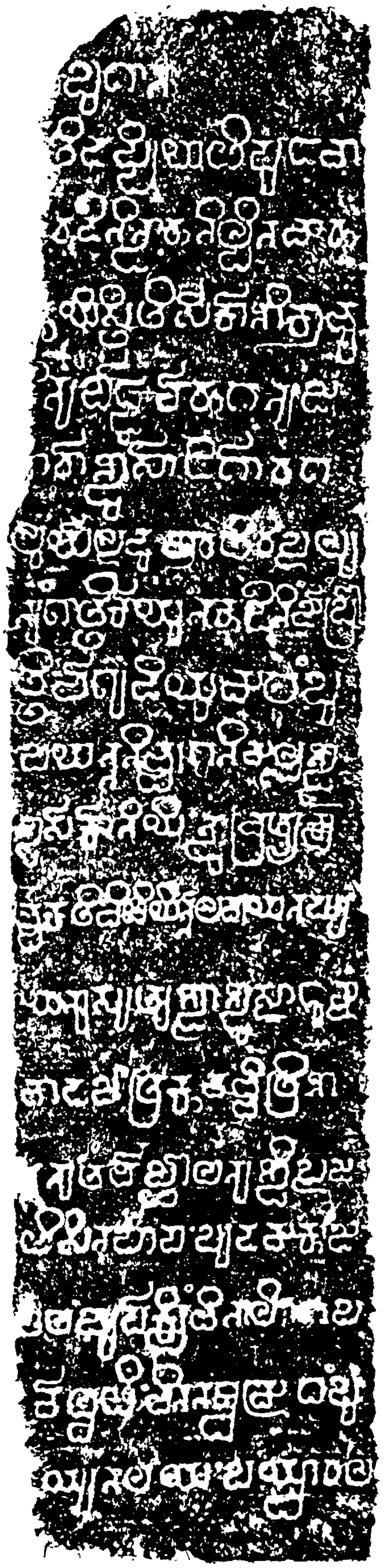
[1] Read *-suṭuṇḍ-oṇḍu-* with a half *anusvāra* after *suṭu*. [2] Read *bratyaksha°* with a half *anusvāra* before *bra*.
[3] Read *maṁ yunnaṁ=ichcha-* with a half *anusvāra* at the end.
[4] Read *Mallaḍ=e* with a half *anusvāra* after *lla*.
[5] Read *maṭhamunu*. [6] Read *laṁ=ēleḍu°*. [7] Read *sthiti sēkoni*.
[8] Read *ramaṇatō*. [9] Read *beḍagunu* with half *anusvāra* after *ḍa*.
[10] Read *tāta*. [11] Read *dānu*. [12] Read a half *anusvāra* for full *anusvāra* here.
[13] Read *gramamuna*. [14] Read *kalaśam=iḍḍa-*.
[15] Read *-Yuddhamalluḍ=etti°* with a half *anusvāra* after *llu*.
[16] Read *oḍabaḍi* with a half *anusvāra* after *ḍa*. [17] Read *nṛipulakuda* with a half *anusvāra* after *ku*.
[18] See *Epigraphia Indica*, Vol. VI, p. 107, n. 5.

Bezwada Pillar Inscription of Yuddhamalla.

First Side

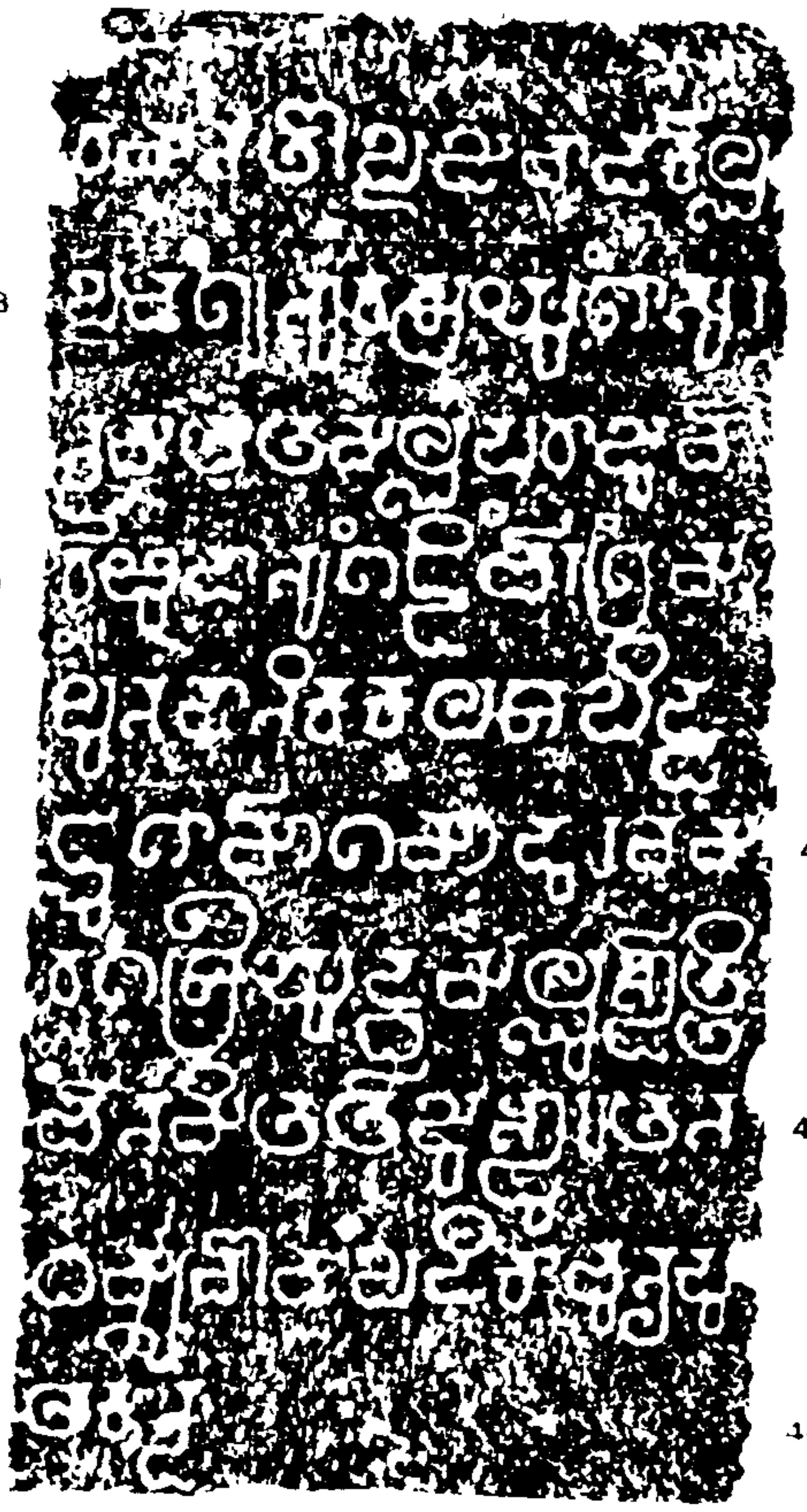


Second Side



F. W. THOMAS — SCALE ONE-FIFTH — W. GRIGGS & SONS, LTD., PHOTO-LITH.

(part of) Third Side



(V. 4.) Having come from the celebrated (town of) **Chēbrōlu** to (attend) a *jātra* at **Bejavāḍa**, the sinless One—(*i.e.*) the son of the three-eyed (god Śiva)—preferred and manifested himself in this place (Bejavāḍa), not liking (to stay in) any other place. Finding this out, **Malla** erected with pleasure a temple and a *maṭha* to Kārttikēya.

(Ll. 29-36.) [Here follows an unintelligible prose passage.]

(V. 5.) His grandfather **Mallapa-rāju** having built (the temple) as an ornament and protection to the whole of **Bejavāḍa**, the glorious **Yuddhamalla** in course of time erected a front tower to the same (temple), which (tower) looks like a *kalaśa* crowning the temple.

(Ll. 44-46.) To kings who recognize and maintain the charity.[1]

No. 10.—THE SIDDHANTA-SIROMANI.

By Robert Sewell (I.C.S., Retired).

(*A continuation of the author's " Indian Chronography*.")

INTRODUCTORY.

267. My last paper contained Tables for calculating, by the *Siddhānta-Śirōmaṇi*, the true sun's longitude for each day of the year : thus enabling the *nakshatra* mentioned in a historical inscription to be properly verified, as well as the *lagna* and other important elements of dates. The present paper contains complete Tables for the settlement by the same authority (believed to have been largely followed in some parts of India from the 12th century A.D.) of the other elements of the date, the solar month and day, the luni-solar month and *tithi*, the intercalated or suppressed month, and so on. They are framed on the *a*, *b*, *c* system of Largeteau and Jacobi, and follow the general lines of the *Indian Calendar*. The Jovian nomenclature of each year concerned compared with that of other authorities is given in Vol. XIII above, Table XLII, cols. 10, 11.

268. Since the name given to the whole year sometimes differs from that assigned by other Siddhāntas and since the day of the solar month always differs, while the *tithi*, the intercalated lunar month, and *nakshatra* generally differ, the necessity for these Tables will be apparent. As an example, let it be noted that in the first hundred years of my main Table, out of 38 intercalations and suppressions of lunar months, 24 are different from those determined by *Sūrya-Siddhānta* methods.[2]

Now an inscription whose date is found to be irregular is liable to be rejected as evidence ; and, if such a date should have been examined, as has hitherto been generally the custom, by Tables prepared only by one authority (most usually the *Sūrya-Siddhānta*), it has manifestly not received fair play. Every historical date hitherto classed as irregular will have to be re-examined by the requirements of authorities other than the *Sūrya-Siddhānta*. and only after such a test finally accepted or set aside. To give an example. Professor L. D. Barnett has called attention to a record found in the village of Hulgūr, Bankāpur Taluq. Dhārwār District, Bombay, which is dated in the year Ānanda (A.D. 1254-55), Monday, Phālguna full-moon day, the day of a *saṁkrānti*. Worked by the *Sūrya-Siddhānta*, the date is found to be irregular, inasmuch as the *saṁkrānti* occurred not on the Monday in question (22 Feb.

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[1] This is incomplete both in words and in idea.

[2] In the whole period of 650 years comprised in Table LX it will be found that out of a total of 248 years in which intercalations and suppressions of lunar months occurred there are differences between the *Sūrya-Siddhānta* and the *Siddhānta-Śirōmaṇi* in 184 years. The difference of a whole day in every solar year implies a corresponding difference in the sun's longitude and leads to constant differences in the *nakshatra*.

1255), but at 8h 52m after mean sunrise on Tuesday, 23 Feb. But it is perfectly correct by the *Siddhānta-Śirōmaṇi*, according to which the moment of the *saṁkrānti* was 6h 10m after mean sunrise on the Monday. The document, therefore, if otherwise acceptable, should be given full historical weight.

As regards Southern India especially, from which proceeds a large proportion of historical inscriptions, every date at present condemned as irregular should certainly be tested by the *Ārya-Siddhānta*, the authority most generally used in that part of the country. But it is believed that these records have, as a rule, only been verified by the *Sūrya-Siddhānta*.

269. Before we proceed a word of caution is necessary. While I hope that use of the Tables will yield exactly correct scientific results according to the requirements of the *Siddhānta-Śirōmaṇi*, we have at present no knowledge of how closely or how loosely the mediæval framers of local Pañchāngs (almanacs) followed the rules. If they only used whole numbers and disregarded fractions, which is probably the case, epigraphists must be prepared for occasional differences in close cases. If, again, they calculated time only in *ghaṭikās* and *palas*, it must not be forgotten that the *pala* is a division of 24 seconds, while my Tables give results down to a fraction of a second. This affords rather a wide margin for possible differences. The moral is that dates with slight differences should not be hastily rejected. Each should be treated on its merits and reasonable allowance made. Notes of close cases in the matter of intercalated and suppressed lunar months will be found inserted before Table LX. Differences in *tithis* must be examined, each on its merits.

270. It may at first sight seem absurd to work so closely as to state the value of *a*, *b*, *c* in nine decimals of a second, as I have done in the heading of Table LIV B ; but let it be remembered that this value may be worked up into years and centuries for purposes of Tables LVII A, B. In the body of the Tables four decimal places are given for all values.

For general verification of dates the whole numbers should first be used, as in the *Indian Calendar*, decimals being resorted to only in close cases.

I give full explanation of all my processes and calculations, so that these may be clear to experts, and that they may be corrected, if in error.

ELEMENTS OF THE SIDDHĀNTA-ŚIRŌMAṆI.

271. The *Siddhānta-Śirōmaṇi* is believed to have been composed by Bhāskarāchārya in A.D. 1150, when he was 36 years of age. The late Dr. James Burgess[1] states that the date is "supported by the evidence of an inscription near Chalisgām." Dr. Bhau Daji placed its appearance in A.D. 1105.[2]

The late Sankara Balkrishna Dikshit pronounced[3] that the *Rājamṛigāṅka*, a work composed in A.D. 1042, was the same as the *Siddhānta-Śirōmaṇi* in the matter of the calculation of a Pañchāṅg, and if so, all the Tables which follow would apply to the former as well as to the latter. But up to the present I have no certainty about this. If my information is correct, the length of the solar year according to the two authorities differs; though in some other respects they may well be similar; for the *Rājamṛigāṅka*, while following the *Brahma-Siddhānta* of Brahmagupta (A.D. 628), introduced changes in it, which changes were adopted in the *Siddhānta-Śirōmaṇi*. Nevertheless there still remains a doubt about the value of the sines of angles used in these works, values which must considerably affect results. We know that the sines used in the *Siddhānta-Śirōmaṇi* were based on a radius of 3438′ ; but we do not yet know for certain the value of the radius as fixed and adopted by Brahmagupta. As I have previously

[1] J. R. A. S., Oct. 1893, p. 751, § 31.
[2] J. R. A. S., n. s., I, 392.
[3] *Indian Calendar*, p. 8.

pointed out,[1] the only evidence available asserts that he used a radius of 3270′. No complete copy containing the list of sines has as yet been found, and it is a question whether the Benares printed edition can be relied on. Only one complete copy of the *Rājamrigāṅka* has come to light. This is in the Deccan College Library at Poona, which also possesses a fragment consisting of two chapters. Professor N. K. Majumdar of the Calcutta University, who has kindly made enquiries for me, writes that, although there seems to be frequent reference to a table of sines, such a Table is not to be found in either of the copies. It seems therefore somewhat premature to assert that Tables adapted for computation by the *Siddhānta-Śirōmaṇi* will apply in all respects to work by the *Rājamrigāṅka*.

272. According to the *Siddhānta-Śirōmaṇi* the length of the mean solar sidereal year, on the basis of 1,577,916,450 civil days to a *yuga* of 4,320,000 years, is 365·2584375 days or $365^d\ 6^h\ 12^m\ 9^s$, a quantity less than that of the *Ārya-Siddhānta* by 21^s.

The sines of the 24 base angles of anomaly have the same value as in the *Ārya-* and *Sūrya-Siddhāntas*, with sin. 90°, or radius, = 3438. [See Table XLVII (*above, Vol. XIV*) for these sines and equations of sun's centre. For the moon see Table LIX below.]

The epicycles of sun and moon are not contracted at any point. That of the sun has a circumference of 13° 40′; that of the moon 31° 36′ (*Jacobi, above, Vol. I, p. 441*). The sun and moon are always treated as planets.

The line of apsides of the sun's orbit has a constant slight forward shift, the movement amounting to 0′·0174 or 1″·044 per annum. In the total period of 650 years embraced by my Table LX this shift amounts to 11′ 18″·6.

The epoch of the Kaliyuga was the moment of mean sunrise, or 6 A.M. Laṅkā time, on Friday 18 Feb. B.C. 3102, a moment which for purposes of computation is treated as K. Y. 0 expired, $0^h\ 0^m\ 0^s$. This was the moment of occurrence of mean Mēsha-saṁkrānti in that year, when mean moon, mean sun and mean Jupiter were all considered to be in exact conjunction as the 0° point of celestial longitude. True Mēsha-saṁkrānti in that year, i.e. the moment when the true sun touched that point, occurred on Tuesday 15 Feb. at $19^h\ 52^m\ 21\frac{1}{2}^s$ after mean sunrise.

We have given the term "*śōdhya*" to the interval in time between true and mean Mēsha-saṁkrānti. In K. Y. 0 expired this was $2^d\ 4^h\ 7^m\ 38^s·50$, or $2^d·171971$ (*Indian Chronography, Table, p. 16; Dr. Schram's valuation*).

The position of the moon's apsis at K. Y. 0 was 305° 29′ 46″. Mean moon being at 0°, her mean anom. at that moment was (360° − 305° 29′ 46″ =) 54° 30′ 14″ (*Jacobi, above, I, 442*).

The position of the sun's apsis, perigee-point, at that moment was 257° 45′ 36″, and his mean anom. was (360° − 257° 45′ 36″ =) 102° 14′ 24″ (*Jacobi, above, I, 442*).

Effects of these elements.

273. (i) *Length of the mean solar year.* Since, as above stated, the *Siddhānta-Śirōmaṇi* year is less by 21^s than the *Ārya-Siddhānta* year, and since this divergence is annual and began in B.C. 3102 at the epoch of the Kaliyuga, when the two were together, it had, by the year A.D. 1100 when my Table LX begins, increased to more than 24 hours. Hence the moments of both mean and true Mēsha-saṁkrānti according to the *Siddhānta-Śirōmaṇi* are always a day earlier than they are by the *Ārya-Siddhānta*, the times of the occurrence of which are given in Table I of the *Indian Calendar*. To avoid constant reference to another volume, the Table of difference already published in *Indian Chronography*, p. 61, is here reproduced. The moment of true Mēsha-saṁkrānti each year can be calculated from this, as explained in the work quoted; but all details are given in Table LX below.

[1] Above, Vol. XIV, § 257.

TABLE A.

DIFFERENCE BETWEEN MOMENTS OF MEAN MĒSHA-SAṀKRĀNTI, AS CALCULATED BY THE ĀRYA-SIDDHĀNTA AND SIDDHĀNTA-ŚIRŌMAṆI.

To obtain the moment of mean M. S. by the Siddhānta-Śirōmaṇi deduct the time-difference in the Table from the time given for the same according to the Ārya-Siddhānta in Table I. "Indian Calendar."

Diff. in years.	Time-difference.			Diff. in years.	Time-difference.			Diff. in years.	Time-difference.			Diff. in years.	Time-difference.		
1	2			3	4			5	6			7	8		
	H.	M.	S.		H.	M.	S.		H.	M.	S.		H.	M.	S.
1	—	—	21	10	—	3	30	100	—	35	—	1,000	5	50	—
2	—	—	42	20	—	7	—	200	1	10	—	2,000	11	40	—
3	—	1	3	30	—	10	30	300	1	45	—	3,000	17	30	—
4	—	1	24	40	—	14	—	400	2	20	—	4,000	23	30	—
5	—	1	45	50	—	17	30	500	2	55	—	5,000	29	10	—
6	—	2	6	60	—	21	—	600	3	30	—				
7	—	2	27	70	—	24	30	700	4	5	—				
8	—	2.	48	80	—	28	—	800	4	40	—				
9	—	3	9	90	—	31	30	900	5	15	—				

The Table given in *Indian Chronography*, p. 27, for calculating the *śōdhya* at different dates, during the period covered by Table LX below according to the *Siddhānta-Śirōmaṇi*, is also here reproduced to save reference.

TABLE B.

VALUE OF ŚŌDHYA BY THE SIDDHĀNTA-ŚIRŌMAṆI.

Dr. Schram's fixtures.

In K. Y. year expired.	In A.D.	Exact value of *śōdhya*.				Difference between *Siddha.-Śirō.* and *Ārya-Siddh.* value of *śōdhya*. For work by shorter rule.	
1	2	3				4	
		d.	h.	m.	s.	m.	s.
4200	1099-1100	2	4	18	49·000	46	19·000
4300	1199-1200	2	4	19	4·975	46	34·975
4400	1299-1300	2	4	19	20·950	46	50·950
4500	1399-1400	2	4	19	36·925	47	6·925
4600	1499-1500	2	4	19	52·900	47	22·900
4700	1599-1600	2	4	20	8·875	47	38·875
4800	1699-1700	2	4	20	24·850	47	54·850

Longer rule. Take time of true Mēsha-saṁkrānti by the *Ārya-Siddhānta* from Table I, *Indian Calendar*, adding 30ˢ in odd A.D. years (*Indian Chronography*, Hint 20, p. 79). Add *Ārya-Siddhānta śōdhya* (constant) 2ᵈ 3ʰ 32ᵐ 30ˢ. This gives mean M. S. by *Ā. S.* Deduct time-difference (*Table A, above*) for interval of years from K. Y. 0, and so find mean M. S. by *Siddhānta-Śirōmaṇi*. Deduct *Siddhānta-Śirōmaṇi śōdhya* (*Table B, col. 3*). This gives the required true Mēsha-saṁkrānti time by *Siddhānta-Śirōmaṇi*.

Work approximately, if this is considered sufficient, by whole minutes, ignoring seconds and decimals.

Shorter rule. Take time of true Mēsha-saṁkrānti by the *Ārya-Siddhānta* from Table I, *Indian Calendar*. From this deduct the sum of the amounts for time-difference for interval of years (*Table A*) and the difference given in col. 4, *Table B*.

For examples of work see *Indian Chronography*, p. 27, § 62 H, where the system is shewn approximately in whole minutes. It can be extended into seconds and decimals, if necessary.

(ii) *The shift of the sun's apsis.* The constant forward shift of the sun's line of apsides slightly affects the moment in each year when the true sun reaches 0°, the moment of true Mēsha-

saṁkrânti; and creates a small change in the lengths of the true solar months owing to the change in the times of his reaching the points of the signs, and in their collective duration as measured from 0°. The sun's velocity is, in each year, a little greater than in the year previous in some parts of his orbit and a little less in others. For the purpose of correct calculation in very close cases these differences are detailed in Table LVIII D below; but, as they are very slight, they may in ordinary cases be ignored. And let it be always borne in mind that, as yet, we do not know how far the local almanac makers of mediæval times paid any attention to them.

As regards the time of the true sun reaching long. 0°, since his velocity is greatest at the perigee-point and since this point is annually moving forward, he reaches long. 0° every year a trifle earlier than in the year before. The change is $0^{s}\cdot15975$ per annum. And for the same reason every year his mean anomaly at that point grows slightly less and the equation of the centre slightly greater. The change in the equation amounts to $0''\cdot65584$ or, in 1,000ths of circle, 0·0005058 per century.

The shift of the apsis being $1''\cdot044$ per annum, it amounts to $1'\ 44''\cdot4$ in a century, or, calculated in 1,000ths of the circle, to $0\cdot080\dot{5}$. The sun's mean anom. at true Mêsha-saṁkrânti therefore decreases every century by this amount, and every year in proportion.

The *Siddhānta-Śirōmaṇi* length of year is $365^{d}\ 6^{h}\ 12^{m}\ 9^{s}$, and therefore the length of the year as measured between two consecutive true Mêsha-saṁkrântis is this amount less $0^{s}\cdot15975$, or is $365^{d}\ 6^{h}\ 12^{m}\ 8^{s}\cdot84025$. On this basis, which agrees exactly with Dr. Schram's determination of the value of the *śōdhya* in different millenniums (*Indian Chronography*, p. 16), the moments of true Mēsha-saṁkrânti given in Table LX below have been computed.

NOTE ON WORK FOR THE NAKSHATRA.

[See *Indian Calendar*, p. 97. Note example given above, Vol. XIV, p. 245, for rough work, and p. 247, para. 2, for accurate work, in calculation for sun's true long., *s*, on any given day.]

The constant given in the *Indian Calendar*, in the formula for verifying the *nakshatra*-index, is 7207. This represents the *Sūrya-Siddhānta* value, which varies from 7206·5077 in A.D. 900 to 7207·4035 in A.D. 1900.

The *Ārya-Siddhānta* value is a constant, and is always 7226·3542, roughly 7226.

By the *Siddhānta-Śirōmaṇi*, owing to its greater increase in the shift of the sun's apsis year by year, the variation in this factor is more pronounced. The long. of the apsis in A.D. 900 was 258° 55′ 12″, or, in 10,000ths of circle, 7192·2, and in A.D. 1900 it was 259° 12′ 36″, or 7200·27. The difference in 100 years is $0\cdot80\dot{5}$, in circle measurement, or in 1,000 years $8\cdot0\dot{5}$, as stated above.

The greatest equation of the sun's centre is, in circle notation, 60·4244,—the same as by the *Sūrya-Siddhānta*. Consequently the factor (which consists of the long. of the apsis *plus* the sun's greatest equation) for *nakshatra* work by the *Siddhānta-Śirōmaṇi* is, at the beginning of the centuries noted, as shewn in the following Table:—

K. Y. cent.	A.D. cent.	Exact constant.	Roughly.
4000	900	7252·6466	7253
4100	1000	7253·4522	7253
4200	1100	7254·2577	7254
4300	1200	7255·0633	7255
4400	1300	7255·8688	7256
4500	1400	7256·6744	7257
4600	1500	7257·4799	7257
4700	1600	7258·2855	7258
4800	1700	7259·0910	7259

In close work intermediate quantities must be taken for intermediate years. See Table LI, Vol. XIV above, p. 262.

CONSTRUCTION OF THE TABLES.

Tables LIV A and B. Advance of a, b, c for days, hours, minutes and seconds.

274. These Tables are to be used in calculation by the *Siddhānta-Śirōmaṇi* in the same way as Tables IV, V of the *Indian Calendar* are used for the *Sūrya-Siddhānta*; working first with whole numbers and resorting to the decimals only in close cases. The values of *a*, *b*, *c* at mean sunrise on Chaitra śukla 1 of any year being taken down from Table LX below, addition of figures given in Tables LIV A, B for the intervening days, hours, etc., up to the given date furnishes the *a*, *b*, *c* at any moment of any subsequent day, i.e. gives us for that moment (*a*) the distance between mean moon and mean sun, (*b*) the moon's mean anom., (*c*) the sun's mean anom. The figures are parts of the circle,—*a* ten thousandths, *b* and *c* thousandths.

To arrive at an exact estimate of the value of these quantities an examination was made of Prof. Jacobi's fixtures for their value at mean sunrise of the first day of the 42nd century K. Y., a moment, that is, separated from the epoch of the Kaliyuga, mean Mēsha-saṁkrānti K. Y. 0, by exactly 4200 years K. Y. Mean Mēsha-saṁkrānti K. Y. 4200 (expired) took place on Friday 25 March A.D. 1099 at 10^h 30^m after mean sunrise and therefore 13^h 30^m before the mean sunrise of Saturday. 13^h $30^m = 33^{gh}$ 44^p, the amount of Jacobi's "Cor.," or correction (*Table XIII, above, Vol. I, p. 450*). In that Table he gives the figures for the beginning of century 42 K. Y. as *a* (Dist. ☾ − ☉) = 14° 18′ 0″, *b* (☾'s anom.) = 51° 24′ 13″, *c* (☉'s anom.) = 281° 1′ 19″. Owing to his arrangement of Tables, by which he gives only one Table for calculation of solar days (*Table XXI*) applicable to all Siddhāntas, whereas the date of occurrence of mean Mēsha-saṁkrānti by the *Siddhānta-Śirōmaṇi* is always a day earlier than by the other authorities, we have, for comparison with his Tabular figures, to add a day's increase to the above valuation. This gives us $a = 26° 29′ 27″$, $b = 64° 28′ 7″$, $c = 282° 0′ 27″$. Adding the increase in 13^h 30^m or 33^{gh} 44^p (Jacobi's "Cor.," Table XXII), we have finally for the values at mean sunrise of Sunday $a = 33° 20′ 40″·4$, $b = 71° 48′ 50″·8\dot{6}$, $c = 282° 33′ 41″·3\dot{6}$. In 10,000ths of the circle (*a*), and 1,000ths (*b* and *c*), these values shew the increase in 4,200 years to have been $a = 926·237654$, $b = 199·483677$, $c = 784·893163$. From *a* has to be deducted in accordance with our *Indian Calendar* working-system the sum of the greatest equations of moon and sun, viz. 200·296034, and hence $a = 725·9416$.

Prof. Jacobi, however, has, since his valuation published in Vol. I, slightly modified his estimate of this value of *a*. In Vol. XI above (*Table IX, B*) he states the three values as $a = 7263$, $b = 1995$, $c = 7849$. In my notation these figures are $a = 726·3$, $b = 699·5$, $c = 284·9$.[1] The difference being very small (0·4), I conclude to accept his later estimate of the increase of *a*.[2]

[1] I measure the ☾'s and ☉'s anom. from perigee, Jacobi from apogee.

[2] A careful examination of some of Prof. Jacobi's Tables in Vol. XI above has led to the discovery of a few misprints, which it will be well to point out for the guidance of those who prefer to use his Tables. I regret that the present war renders it impossible to obtain his permission, but feel sure that, if I had been able to do so, he would have acknowledged these as printer's mistakes.

Table I, p. 161. *Sūrya-Siddh.* centuries. In cent. 33, under *a*, for "12348" read 12358.

Table V A. In cent. 36, under *a*, for "76166" read 75166. And in cent. 41, under *a*, for "19789" read 18789.

Table V B. In cent. 36, under *a*, for "76166" read 75166.

(Compare entries in Tables I and IX A.)

Table IX B. In cent. 44, under *a*, for "81114" read 81314.

Table X, year 50, under *a*, for "40359" read 44359.
„ „ 69 „ „ "45417" „ 45419.
„ „ 73 „ „ "82832" „ 92832.
„ „ 88 „ „ "46489" „ 46479.
„ „ 99, under *w*, for "6" read 5.

In Vol. I, Table XXIV, the moon's equation of the centre under "Brah. ∝ S. Śirō.," 4th entry from bottom, the seconds (″) should be 18, not "10."

See also § 283 below.

On this basis then, viz. the exact amount of increase of a, b, c, in 4200 K. Y. years, has been calculated the increase per civil day (*Table LIV A*), per hour, minute and second (*Table LIV B*), per year and per century (*heading of Table LIV A*), according to the *Siddhānta-Śirōmaṇi*. The valuation of increase of a differs from that of the *Sūrya-Siddhānta* by about 2 units in a century. Note that a common century consists of 36,526 days, a defective century of 36,525 days. In the 4,200 years concerned there were 37 common and 5 defective centuries. The whole period consisted of 1,534,087 civil days.

To assist in the calculation the yearly increases of a, b, c given, from year to year, in Prof. Jacobi's *Special Tables* (*above, Vol. I, Tables XVI, XIX*) were also referred to. It would have been easier had these contained decimals of seconds.

Tables LV, LVI. Equations of the centre, moon and sun.

275. The values of a, b, c at any moment, which fix the positions of mean moon and mean sun, having been found by use of Tables LIV A and B, the *tithi*, or the position of the true moon with reference to the true sun, is ascertained by applying the equations of moon (*eqn. b*) and sun (*eqn. c*) to the value of a. Tables LV, LVI give these equations in closer detail than heretofore (*compare Tables VI, VII, " Indian Calendar "*), enabling great accuracy to be obtained. They can be used as a close approximation for any *Siddhānta*, but are specially prepared as Tables exact for the *Siddhānta-Śirōmaṇi*.

Each equation (*col. 3*) is the exact value (the value, that is, to be used in our system of work), in 10,000ths of the circle, of the equation of the mean anomaly angle stated on either side of it in cols. 2*a*, 2*b*. Col. 1 gives the number of the base-equation, that is to say, the serial number of the equation of each of the 24 base-angles of anom.; each such angle separated from the next by 3° 45′, the whole forming the quadrant of 90°. Each section of 3° 45′ is divided into five equal parts, the whole forming a group within the limits of which, following universal Hindu practice, the equation is computed by the fixed value of the sine of the base-angle. In 10,000ths of the circle 3° 45′=10·416̇, and one-fifth of this is 2·083̇. The difference, col. 4, is the difference between the equations of each of the five parts of the group.

When examining a date, Tables VI, VII of the *Indian Calendar* may be used for obtaining approximate results, or the new Tables may be used with whole numbers only. The latter form a sort of eye-Table. Absolute accuracy, or very close approximation, can be obtained by using the decimals as a whole or in part. Thus—

(*Rule*) Take the difference between the value of anom., (b or c), found in work for a date, and the nearest to it, greater or less, in cols. 2*a*, 2*b* of Table LV or LVI. Multiply this difference by the group-difference (*col. 4*), and divide the quotient by 2·083̇. Add, or subtract, the result to, or from, the next equation. This gives the exact value of equation b or c. For an approximation use only one or two decimals, and instead of dividing by 2·083̇ divide by 2 or by 2·1.

The amount of " Equation b " or " Equation c" is a compound of the actual equation for the given anom. and the greatest equation (which is the actual equation for anom. 90°). The first half of each of the equation-Tables LV and LVI concerns the quantity of anom. 0° to 180°, or, in 1,000ths of circle, 0 to 500. Here the tabulated " equation b " (Table LV) is the moon's greatest equation *plus* the actual equation of the given anom. The tabulated " equation b " in the second half of Table LV deals with the moon's anom. 180° to 360° or, in 1,000ths of circle, 500 to 1000 ; and the tabulated equation is the greatest equation *minus* the actual equation of the given anom. In the first half of Table LVI (for sun's anom. 0° to 180°, or, in 1,000ths of

circle, 0 to 500) the tabulated "equation *c*" is the sun's greatest equation *minus* the actual equation. In the second half (for sun's anom. 180° to 360°, or, in 1,000ths of circle, 500 to 1000) the tabulated equation is the sun's greatest equation *plus* the actual equation of the given anom.

The actual equation-Table for the moon is given below—Table LIX. That of the sun in Vol. XIV above, Table XLVII. All details have been fully worked out by the proper formulæ.

For method of work see Example 3 below.

TABLES LVII A, B, C.

Value of a, b, c for centuries, years and days.

276. These Tables enable us to ascertain the value of *a*, *b*, *c*, and so to determine the exact position of mean moon and mean sun, at the beginning of any year with which the general Table LX is concerned. Table LVII A gives the *a*, *b*, *c* of mean sunrise, i.e. mean sunrise of the day on which mean Mēsha-saṁkrānti occurred at the beginning of the century; Table LVII B the same for the beginning of the given year; Table LVII C the same for the days on which true Mēsha-saṁkrānti occurred and on which began the luni-solar year. The respective week-days for the beginning of the solar and luni-solar year are given in Table LX, but can be found also by these Tables.

In the case of a date in the *solar* year the values of *a*, *b*, *c* in Table LVII A are added to those of Table LVII B, and the sum of these is added to the values of the day of true Mēsha-saṁkrānti in Table LVII C. The values for the interval of days between true Mēsha-saṁkrānti and the day given in the date in question are obtained from Table LIV A, and thus are found the positions of moon and sun at mean sunrise of the latter day. For any subsequent moment of that day the values in Table LIV B are added to the result.

In the case of a date given in the *luni-solar* year (the most usual method) Table LX provides the *a*, *b*, *c* for mean sunrise on the initial day of the luni-solar year, while Tables LIV A and B enable the calculation to be completed. The values given in Table LX can be checked by Tables LVII A, B, C.

From the *a*, *b*, *c* of true Mēsha-saṁkrānti in any year, found by Tables LVII A, B, C, the *a*, *b*, *c* of each true *saṁkrānti* in the year are found by addition of the values given in Table LVIII A; and by the result it is ascertained whether there was any intercalation or suppression of a lunar month in the given year.

277. *Table LVII A.* The most important point here is the settlement of the values of *a*, *b*, *c* at the moment of mean sunrise of the day on which the 42nd K. Y. century began. This was the day on which occurred mean Mēsha-saṁkrānti of K. Y. 4200, or A.D. 1099-1100. In § 274 above details are given explaining Prof. Jacobi's values for the moment in question. Enough has been said about the value of *a*. The following notes about the respective values of *b* and *c* may be found helpful.

The value of b, the moon's mean anom. for K. Y. 4200. In my notation this was stated as in 1,000ths of the circle, 699·4837. Working the calculation by the values given in the heading of Table LIV for the mean moon's movement in 4,200 years, consisting of 37 common and 5 defective centuries, the total is found to be, excluding whole revolutions, 548·145255. To this has to be added the moon's mean anom. at the epoch of the Kaliyuga. At that moment the moon's apsis (perigee) stood at 305° 29′ 46″,—apogee being at 125° 29′ 46″ [1]—and the mean moon was at 0°. Therefore her mean anom. was (360°—305° 29′ 46″) 54° 30′ 14″. This in 1,000ths of the circle is 151·3997. Adding this to the above, her mean anom., *b*, at mean sunrise

[1] Jacobi, above, Vol. I, pp. 440, 442. See also E. Burgess's "*Sūrya-Siddhānta*."

of the day on which mean Mēsha-saṁkrānti occurred in K. Y. 4200 expired is found to be 699·5449. The difference between the two calculations is 0·0612. Both agree with Jacobi's valuation 699·5.

The value of c, the sun's mean anom. At the epoch of the Kaliyuga the sun's apsis (perigee) was at long. 257° 45′ 36″. Mean sun being at long. 0°, the sun's mean anom. was (360° − 257° 45′ 36″) 102° 14′ 24″. This, in 1,000ths of circle, is 284·0. The increase of *c* (*Table LIV A, heading*) in 37 common and 5 defective centuries, total 42, is, excluding whole revolutions, 4·278478. This, added to the value of *c* in K. Y. 0, viz. 284·0, gives the value of *c* at beginning of K. Y. 4200 expired as 288·278478. From this has to be deducted the amount of the decrease in the sun's mean anom. due to the forward shift of the apsis. This was shewn above (§ 273, ii) to be, in 1,000ths of the circle, 0·0805 per century. In 42 centuries the decrease amounts to 3·383. 288·278478 − 3·383 = 284·8951. In § 274 the valuation was given as 284·893163. The difference between the two is less than 0·002, and both agree with Jacobi's valuation 284·9.

Comparing the two sets of results I have decided to adhere to Prof. Jacobi's own fixtures, as given in § 274; and, fully worked out, the figures for mean sunrise on Sunday 27 March A.D. 1099 are $a = 726{\cdot}307704844$, $b = 699{\cdot}483676555$, $c = 284{\cdot}893163057$. For two days earlier, namely for mean sunrise on Friday 25 March A.D. 1099, on which day mean Mēsha-saṁkrānti of K. Y. 4200 expired took place at 10^h 30^m after mean sunrise, the correct details, obtained by deduction of 2 days' value (*Table LIV A*) from the above, are—

(6) Friday
$a = 49{\cdot}043734020$
$b = 626{\cdot}900376983$
$c = 279{\cdot}417587971$.

This explains the first entry in Table LVII A. The rest follow by addition of the century values given in the heading of Table LIV A. Century 42 was a defective one of 36,525 days. The rest were common ones, each of 36,526 days.

36,525 divided by 7 leaves remainder 6. Mean Mēsha-saṁkrānti in K. Y. 4300 took place on 6 Friday. 6 + 6 = (week-day) 5. Hence the day of the week of mean Mēsha-saṁkrānti in K. Y. 4300 was 5 Thursday; and since 36,526 divided by 7 leaves no remainder, mean Mēsha-saṁkrānti at the beginning of each of the following centuries took place on a Thursday.

Coupling the arrangement made in Table LVII A for centuries with the arrangement for days made in Table LVII C, the result of calculations made by these Tables coincides precisely with those obtained by use of Jacobi's Tables. Such arrangement is the one best suited to the requirements of the *Siddhānta-Śirōmaṇi*. An example will best illustrate this.

Given that it is desired to find the *a, b, c* at mean sunrise of the day on which true Mēsha-saṁkrānti took place in K. Y. 4806 expired, A.D. 1705·6. This day was (*see Table LX*) Tuesday 27 March A.D. 1705.

Worked by Jacobi's Tables IX, X, XIII of Vol. XI, we have—

	w-d.	*a.*	*b.*	*c.*
For cent. 48	0	3619·0	696·0	784·1
„ year 6	0	1942 7	515·0	998 5
True Mēsha-saṁk. day[1] .	3	8645·5	854·8	989·0
	3 (Tues.)	4207·2	65·8	771·6

[1] Jacobi's Table XIII is framed to suit all Siddhāntas. By the *Ārya-* and *Sūrya-Siddhāntas* the day on which true Mēsha-saṁkrānti occurred is shewn as "0 Vaiśākha," 4 Wednesday. By the *Śiddhānta-Śirōmaṇi* that day was a day earlier (*above*, § 273, i), namely the day tabulated by Jacobi as "29 Mīna," 3 Tuesday.

In my reckoning, *b* and *c* being calculated from perigee instead of from apogee, these are *a*=4207·2, *b*=565·8, *c*=271·6.

Worked, with only one decimal, by Tables LVII A, B, C below, the result is the same; thus—

	w-d.	*a.*	*b.*	*c.*
For cent. 48	5	2941·8	123·5	278·7
,, year 6	0	1942·7	515·0	998·5
True Mēsha-saṁk. day .	5	9322·7	927·4	994·5
	3 (Tues.)	4207·2	565·9	271·7

278. *Table LVII B.* This Table shews the increase of *a*, *b*, *c* for each year of a century, corresponding with Prof. Jacobi's Vol. XI, Table X, but in greater detail, derived from use of the figures given in the heading of Table LIV A.

279. *Table LVII C.* Col. 1 shews the number of day's interval between mean sunrise of true Mēsha-saṁkrānti day, " Mēsha 0," and mean sunrise of the day which in each year was coupled with the first *tithi* of the luni-solar year and was called the day of " Chaitra śukla 1." Col. 2 gives the number of the day of the solar month Mīna (Paṅguni in the Tamil country) ; col. 3, the week-day ; cols. 4, 5, 6, the value of *a*, *b*, *c* at mean sunrise of that day. The *a*, *b*, *c* of mean sunrise on the day Chaitra śukla 1 are found by adding to the *a*, *b*, *c* of the K. Y. century (*Table LVII A*) and of the year (*Table LVII B*) the values of *a*, *b*, *c* given in Table LVII C for the number of days intervening between the day of Chaitra śukla 1 in the given year and the day of true Mēsha-saṁkrānti (*Table LX, cols. 13, 19,—figures in brackets*). This work, however, need not be carried out by epigraphists, since the required values of *a*, *b*, *c* for Chaitra śukla 1 in each year are stated in Table LX, cols. 23, 24, 25.

These values being known, the *tithi*-index for any day (mean sunrise) in the given year is easily found, as in work by the *Indian Calendar*, by addition to them of the *a*, *b*, *c* for intervening days given in Table LIV A ; and for any moment of any day by use of Table LIV B.

Tables LVIII A, B, C, D. Duration of true solar months.

280. Table LVIII A is, for the *Siddhānta-Śirōmaṇi*, what Tables XVIII A, B in my *Indian Chronography* are for the *Ārya-* and *Sūrya-Siddhāntas*. It states the duration of each true solar month from *saṁkrānti* to *saṁkrānti*, and the collective duration from true Mēsha-saṁkrānti to each true *saṁkrānti*, with the corresponding increases of *a*, *b*, *c*. By the aid of this Table are calculated the solar elements of the date and the intercalations and suppressions of lunar months. The Table is designed to suit the year K. Y. 4500 expired, A.D. 1399-1400,—the year of my Table XLVIII C in Vol. XIV above. The differences in the duration of months in other years, caused by the shift of the sun's apsis, are dealt with in Table LVIII D.

Tables LVIII B and C are supplementary and explain themselves. They will be found very useful in calculation for the sun's mean anom., *r*, and the corresponding " equation *r* " at the several *saṁkrāntis* and at true Mēsha-saṁkrānti in different years.

Table LVIII D shews how the shift of the sun's apsis affects the duration of the several solar months in different years, and the *a*, *b*, *c* at the several solar *saṁkrāntis*. The change given in the Table is that for an interval of three centuries on either side of K. Y. 4500, and in very close cases should be applied to the figures arrived at by use of the other Tables—cases, that is, where after use of those figures it seems doubtful whether a certain lunar month was intercalated or suppressed.

For an example of its use. Compare the positions of sun and moon at the moment when the true sun reached the Dhanus-saṁkrānti in K. Y. 4200 (A.D. 1100) and in K. Y. 4800 (A.D. 1700). Table LVIII A shews that in K. Y. 4500 the sun took 246ᵈ 9ʰ 9ᵐ 34ˢ to travel from Mēsha-saṁkrānti, long. 0°, to the Dhanus-saṁkrānti, long. 240°, while the increase of a, b, c during this interval was—a=3432·7047, b=941·5957, c=674·5407. To ascertain what this respective increase was in K. Y. 4200 we use the correction given in Table LVIII D—thus

	a.	b.	c.
246ᵈ 9ʰ 9ᵐ 34ˢ .	3432·7047	941·5957	674·5407
−4 55 .	− 1·1563	− 0·1239	− 0·0092
246ᵈ 9ʰ 4ᵐ 39ˢ .	3431·5484	941·4718	674·5315

These last are the correct figures for the year K. Y. 4200. A.D. 1100. For the year K. Y. 4800, using the figures of Table LVIII D with reversed sign, the correct figures are found to be 249ᵈ 9ʰ 14ᵐ 29ˢ, a=3433·8610, b=941·7196, c=674·5499. In a close case this difference in value of a, b, c may prove the intercalation or suppression of a different lunar month.

Changes for years less than 300 may be taken proportionally. The Table need seldom be used, as it is only very occasionally required.

281. The determination of the exact lengths of the several solar months and their collective duration (*Table LVIII A*) has been a matter of considerable difficulty, and in publishing the quantities given in the Table I must not be held to assert that the mediæval Hindu used those lengths and no others. He may have calculated roughly, or, if scientifically, then by several different processes.

Take as an example the time of the true sun's arrival, say in K. Y. 4500, at the Vrishabha-saṁkrānti, 30°, in order to determine the length of the solar month Mēsha.

(i) One method of reckoning is that which was used in the preparation of Table XLVIII C (*Vol. XIV above*), viz. by applying to the mean long. of the sun (*col. 4*) the equation of the centre (*col. 6*) as found by computation from the Hindu equation-Table (*Table XLVII, Vol. XIV*), which is based on a series of groups of angles; and so obtaining the sun's true long. According to this system it is found that in the first 30 whole days from true Mēsha-saṁkrānti the sun travelled 29° 7′ 28″·60 (*Table XLVIII C, col. 8*). Before he reached 30°, therefore, he had to travel 52′ 31″·40.

(ii) Another method is, discarding the group system of the equation-table, to ascertain directly the value of the sine of the mean anom. angle at the beginning of the 30th day after the moment of true Mēsha-saṁkrānti, and to work the equation of that sine-value; afterwards calculating for the remaining hours and minutes taken by the sun to reach 30°. The value of the sine is obtained by the method described in § 282.

Thus we find from Table XLVIII C that the sun's mean anom. at the beginning of the 30th day was 128° 21′·25232, or 7701′·25232. This divided by 225 is 34 with remainder 51′·25232. The 34th sine is, counting down and then up on the left side of the equation-Table, the base sine No. 14, or the sine of 127° 30′. This is 2728′ (*col. 3*). The difference between this and the next base sine is 143′ (*col. 1*). 51′·25232 × 143=7329′·08176, and this divided by 225 is 32′·57369. 2728′−32′·57369=2695′·4263; and this, therefore, is the sine of the given anom. angle 128° 21′·25232.

The equation-formula is sin. eqn.=$\frac{41}{1080}$ sin. anom. and the result is (the angle being a small one) that the equation=1° 42′ 21″·578. The sun's mean long. (*Table XLVIII C, col. 4*) at the beginning of this 30th day was 27° 25′ 9″·14: and, adding the equation, we find that his

true long. at that moment was 29° 7′ 28″·72. The true sun, before he reached long. 30°, therefore, had to travel (30°—29° 7′ 28″·72) 52′ 31″·28.

In either of the above cases how long did he take to accomplish the journey ?

To ascertain this we may either use the sun's mean motion (*Table XLIV, Vol. XIV*) ; or we may use the true motion in hours for the particular 30th day (*Table XLIX*), as fixed by the group system of the equation-Table, with his mean motion in minutes and seconds (*Tables L, LI*) ; or we may carefully work out his true motion for that 30th day by dividing his motion during that day by 24 for hours, and each of these by 60 for minutes, and each minute by 60 for seconds; or, yet again, even still more accurately, by calculating his real motion during the particular hours of the day actually concerned, and so the rest.

Thus it is clear that we can calculate the length of Mēsha in a number of ways, with slight differences in the result of each ; and so with all the solar months and their collective lengths. These differences in the lengths of months may amount to two or three seconds in each, and at some parts of the orbit the cumulative difference may amount to perhaps a quarter of a minute, but probably not more than that.

I have tried all the methods noted above, except the last, which it seemed unnecessary to attempt, in order to arrive at the exact lengths of the months, and believe that my Table LVIII A is sufficiently accurate. Since it is not known how the mediæval Hindu astronomers carried out their computation, no better course presented itself.

Let it be noted that any little difference that may exist will have no effect whatever on the value of the *tithi*; and as regards the intercalated and suppressed months care has been taken to avoid any possibility of error by a special note of every close case in the page preceding the body of Table LX.

Table LIX. The moon's equation of the centre.

282. The Table itself requires no explanation. The equations have been calculated by the proper formula, viz. sin. eqn.= $\frac{\text{sin. } \alpha \times \text{mins. in epicycle}}{\text{mins. in orbit}}$, here $\frac{\text{sin. } \alpha \times 1896'}{21600}$, or $\frac{79'}{900}$ sin. α.

It has to be noted, however, that—whereas, when (as in the case of the equation of the sun) the sine of the equation-angle is less than 3° 45′, the equation is the same as the sine and therefore the formula may be read as "eqn.= $\frac{79}{900}$ sin. α "—here, in the lower half of the Table of the moon's equations, the sine of the equation-angle is greater than 3° 45′. Thus *sin. eqn. 90°* is 5° 1′ 46″·8, but *eqn. 90°* is 5° 2′ 7″·366.

The rule for finding the equation, when sin. eqn. is greater than 3° 45′ and less than 7° 30′ (it is always less in the present case), is as follows. First ascertain the value of sin. eqn. by the above formula. Deduct 225′ from this value ; either multiply the remainder by 225 and divide the product by 224 or add to the same remainder a 224th part of itself (*see cols. 2, 3, 4, Table LIX*). Add to the result 225′ (*col. 3*).

Thus for the given moon's mean anom. 90°. Sin. 90°=3438′ (*col. 3*), and $\frac{79' \times 3438'}{900'}$= 301′·78, or 5° 1′ 46″·8, as stated above. This is the value of the *sin. eqn.* For the equation we work with 301′·78 as the given angle. This *minus* 225′=76′·78. 76′·78 × 225 = 17275′·50, and this divided by 224 is 77′·122768. 77′·122768 + 225′=302′·122768, and this =

5° 2′ 7″·366068, which is the correct *equation* of the moon's centre when his mean anom. is 90°. Worked in the other way, a 224th part of 76·78 is 0·342768, and this added to 76·78 gives the same result, viz. 77·122768.

It is advisable here to state the *Hindu rule for finding the sine of any angle*, viz. :—Ascertain the number of minutes contained in the given arc. Divide these by 225′ (= 3° 45′). The quotient is the serial number of the preceding base-sine as given in Table LIX, col. 1. Multiply the *remainder* by the difference between the preceding and succeeding base-sines (*col. 4*) and divide by 225. Add the result to the preceding base-sine. Thus with arc 24° or 1440′. 1440° ÷ 225 yields quotient 6, remainder 90. 6 is the serial number of the sine of 22° 30′ (*col. 1*). The difference between the base-sine No. 6 and base-sine No. 7 is (*col. 4*) 205. 90 × 205 = 18450, and this divided by 225 = 82, with no remainder. The preceding base-sine. No. 6, is 1315′, and this plus 82 = 1397′. 1397′ is the sine of 24°.

283. The equation-Table for the moon's centre given below (*Table LIX*) is practically the same as that of Prof. Jacobi's Table XXIV A (*Vol. I, p. 458, above*) ; but in the former decimal points are given which are omitted in the latter. We agree also in our equation-Tables for the sun (mine in Table XLVII, Vol. XIV above, his in Table XXIV B, Vol. I, p. 459). But there seems to be some mistake in the figures entered by him, stated in parts of the circle, in his equivalent Table of the equations of the sun's centre given in Vol. XI above (*Table XII, p. 169, col.* " Δ 10 ") for differences in consecutive equations. For instance the equation for anom. 221° 15′ is 1° 26′ 3″·72 (base-equation No. 11) and for anom. 225′ is 1° 32′ 17″·28 (base-equation No. 11). Difference 6′ 13″·56. There is a difference of 225′ in the anomalies, and 6′ 13″·56 ÷ 225 gives the difference per minute of anom. as 1″·66. In this we both agree.

Now 6′ 13″·56, in 10,000ths of the circle, is 2·8824, or, with two decimals only, 2·88, but Prof. Jacobi in Vol. XI quotes " 2·78 " as the figure. It stands between his "arg. *c*" 1146 and 1250, which are the equivalents in his notation of the anom. angles corresponding to 221° 15′ and 225°—serial numbers 11 and 12 in the equation-Table.

One-fifth of 2·8824 = 0·5765, and this is the entry given in col. 4 of Table LVI below, as the group-difference for all anom. angles between those of the serial numbers 11 and 12.

I venture to suggest the following amendments to all the entries in Prof. Jacobi's col. " Δ 10," reading from top to bottom of his Table XII (Vol. XI) :—

For	3·75	read	3·95	For	3·26	read	3·36	For	1·83	read	1·86
,,	3·85	,,	3·94	,,	3·07	,,	3·22	,,	1·53	,,	1·63
,,	3·75	,,	3·90	,,	2·88	,,	3·06	,,	1·34	,,	1·39
,,	3·65	,,	3·85	,,	2·78	,,	2·88	,,	1·15	,,	1·14
,,	3·65	,,	3·78	,,	2·59	,,	2·71	,,	0·86	,,	0·90
,,	3·56	,,	3·69	,,	2·40	,,	2·51	,,	0·58	,,	0·65
,,	3·46	,,	3·61	,,	2·21	,,	2·30	,,	0·38	,,	0·39
,,	3·36	,,	3·50	,,	2·02	,,	2·09	,,	0·10	,,	0·12

These differences stand in regular progression. It is possible that the Professor's first entry " 3·75 " is a printer's error for 3·95 ; but even so our agreement is only in that one out of 24 entries.

Table LX. Working Table for computation of dates.

284. Table LX is the principal working Table by which the *tithi*, lunar and solar month and day, *nakshatra* and *yoga* given in an inscription-date based on the *Siddhānta-Śirōmaṇi*

can be verified and converted into European reckoning; the *nakshatra*, *yoga* and *lagna* being still more accurately computed by use of Table XLVIII C, Vol. XIV above. Table LX is to be used exactly as Table I of the *Indian Calendar* is used for *Ārya-* and *Sūrya-Siddhānta* reckoning. In the latter whole numbers only are given. Here four places of decimals are added (they need not of course be used, unless necessary), and seconds of time are given as well as minutes. For further explanation see the page of note preceding the Table.

To be entirely on the safe side, and for convenience of working from the beginning of a century of the Kaliyuga, as well as for guidance in studying the working of the Metonic cycle according to this authority, the Table begins with K. Y. 4200 expired (A.D. 1099-1100); though in all probability the *Siddhānta-Śirōmaṇi* was not used in India for the preparation of Pañchāngs till A.D. 1150 at earliest.

A date should be first computed approximately by use of whole numbers only, and the equation-Tables LV and LVI used merely as eye-Tables. Very great accuracy can be obtained by close work in greater detail.

Each intercalation and suppression of a lunar month has been carefully calculated. For the process reference may be made to my *Indian Chronography*, §§ 95-103, and examples 27-32. The months are true months, as it is almost certain that calculation by mean months was never resorted to at so late a date as that when our authority came into use.

(*Cols. 13, 14, 17.*) See the last para. of § 273 above. The true sun arrives at 0° every year after a journey lasting $365^d\ 6^h\ 12^m\ 8^s.84025$. The moment of this arrival, i.e. the moment of true Mēsha-saṅkrānti in the first year of the Table, was fixed by calculation from Dr. Schram's determination of the *Sōdhya* and the sun's equation at that instant (*above*, § 273). For all later years the time-interval was added to this. The result accords exactly with Dr. Schram's fixtures.

(*Cols. 19-20.*) The luni-solar date, week-day and *a*, *b*, *c* have each been separately calculated. For process see example 2 below. The date and week-day are generally the same as those found by *Sūrya-Siddhānta* computation, but differ from these in occasional close cases, and where the intercalations and suppressions of lunar months differ.

The 19-year Metonic sequence.

285. [For a note as to this see *Indian Calendar*, § 50, p. 29.] This sequence, in work by the *Siddhānta-Śirōmaṇi*, proceeds with the same general regularity as when computed by the *Ārya-* and *Sūrya-Siddhāntas*. In the period of 650 years dealt with in Table LX the intercalated lunar months are, in seven cases, the month next to that expected by the sequence, not that month itself (*see note preceding the Table*). The rest are regular. Suppressions follow the sequence in all cases. In the same period there are six such irregularities by *Sūrya-Siddhānta* and two by *Ārya-Siddhānta* work.

Future research will no doubt settle the question whether the irregularity of seven out of 260 cases of intercalations and suppressions in the period embraced is attributable to the postulates of the *Siddhānta-Śirōmaṇi* or to any defect in my calculations. All possibility of error, however, in computation of dates of records by these Tables is removed by the footnotes entered in each case and the Remarks embodied in the page preceding Table LX. Whenever a record-date belonging to either of these seven years is examined, it should be tested both ways.

EXAMPLES.

Example 1. To find the value of a, b, c for the moment of true Mēsha-saṁkrānti in any year, the beginning of the solar year.

Rule. Note in Table LX the number of the expired year of the Kaliyuga (*col. 2*. In this column the K. Y. year is that *current* in the corresponding A.D. year. The *expired* K. Y. year is the next earlier). Note (*cols. 13-17*) the day, week-day, and time of occurrence of true Mēsha-saṁkrānti in that year. Take from Table LVII A the week-day and *a, b, c* for the beginning of the K. Y. century; from Table LVII B the same for the expired K. Y. year of the century; from Table LVII C the same for the day marked "Mēsha 0" (*col. 2*), or the day next to it, being guided by the given week-day (*Table LX, col. 14*); and add together the three sets of values so obtained. The sum of these shews the positions of the moon and sun (*a, b, c*) at mean sunrise of the day on which true Mēsha-saṁkrānti occurred. For the moment of the *saṁkrānti* add to these values of *a, b, c* those for the hours, minutes and seconds elapsed since mean sunrise (*col. 17*), obtaining them from Table LIV B.

Work. Given that the values of *a, b, c* are wanted for the moment of mean sunrise of the day on which true Mēsha-saṁkrānti occurred in K. Y. 4492 expired, A.D. 1391-2; and at the moment of that *saṁkrānti*.

Table LX shews that the day was (0) Saturday 25 March A.D. 1391, and that the *saṁkrānti* occurred on that day at $17^h\ 18^m\ 12^s$.

(i) *Approximate calculation, by whole numbers.*

	w-d.	*a.*	*b.*	*c.*
Table LVII A. K. Y. cent. 44	5	7454	768	277
„ LVII B. Year 92	4	9389	545	1
„ LVII C. Mēsha 0	5	9323	927	995
At mean sunrise of Sat. 25 March . .	0 (Sat.)	6166	240	273
Table LIV B. 17 hours		240	26	2
18 minutes		4	0	0
At moment of *saṁkrānti*		6410	266	275

(ii) ***Full calculation.*** Worked to the full extent, with use of decimals and including the value of *a, b, c* for seconds the result is—

For mean sunrise, a=6166·1839, b=240·2250, c=272·5113.

For moment of Mēsha-saṁkrānti, a=6410·3281, b=266·3902, c=274·4852.

Note. The value found for *c* will always be a guide as to whether the calculation has been made for the right day (*see Table LVIII C below*); for at true Mēsha-saṁkrānti *c* is always 274 or 275. In this case let it be observed that 8 years later than the given year, viz. in K. Y. 4500, the value of *c* at true Mēsha-saṁkrānti was 274·4058. The change in *c* at that moment, owing to shift of sun's apsis (§ *273, ii*), being 0·0805 per century, and our calculation having been based on the value for K. Y. 4400, we should, for extreme accuracy, deduct from 274·4852 the proportional change for 92 years, which amounts to 0·0741, leaving our *c* for A.D. 1391=274·4111.

Example 2. Required to find the value of *a, b, c* at mean sunrise of the civil day called Chaitra śukla 1, the civil beginning of the luni-solar year K. Y. 4492 expired, A.D. 1391-2.

Rule. (i) If the *a*, *b*, *c* of mean sunrise on the day on which true Mēsha-saṁkrānti occurred in the year in question has already been found, as above, note the interval of days between mean sunrise on the day of Chaitra śukla 1 (*Table LX, col. 19*) and on the day of true Mēsha-śaṁkrānti in the given year (*col. 13*), both in brackets. With that interval of days turn to Table LIV A and find it in *col. 1*. Take the week-day and *a*, *b*, *c* values stated against it, and deduct the amount from the ascertained value of *a*, *b*, *c* for the Mēsha-saṁkrānti day (mean sunrise). Thus—

In example 1 we have determined the *a*, *b*, *c* values for mean sunrise on 25 March A.D. 1391, Day 84 (*Table LX, col. 13*). The day of Chaitra śukla 1 was 7 March, Day 66 (*col. 19*). Interval 18 days. We deduct 18 days' *a*, *b*, *c* from the former by Table LIV A.

	w-d.	*a.*	*b.*	*c.*
Mēsha 0, mean sunrise	0	6166·1839	240·2250	272·5113
For 18 days' interval (T. LIV A)	−4	−6095·3757	−653·2496	−49·2802
	3 (Tues.)	70·8082	586·9754	223·2311

These were the values of *a*, *b*, *c* on Tuesday 7 March A.D. 1391. (*Compare entry in Table LX.*)

(ii) If the *a*, *b*, *c* of mean sunrise on Mēsha-saṁkrānti day has not already been found, add together as in example 1 the week-day and *a*, *b*, *c* of the K. Y. century and the year (*Tables LVII A, B*), and to the sum of these add the week-day and the *a*, *b*, *c* stated in Table LVII C against the interval of days (*as above*). Here the K. Y. century is 44, the year is 92, the interval of days is 18.

	w-d.	*a.*	*b.*	*c.*
Table LVII A. Cent. 44 .	5	7454·2101	768·2089	277·3743
„ LVII B. Year 92 .	4	9389·2378	544·5994	0·6126
„ LVII C. 18 days .	1	3227·3603	274·1671	945·2442
		70·8082	586·9754	223·2311

The result is the same as by process (i).

Owing to the formation of the Tables the week-day will sometimes be found to be different by one from the week-day noted in Table LX, col. 19. In such case the week-day and *a*, *b*, *c* in Table LVII C to be applied must be that of the altered interval, the week-day always being that stated in Table LX.

Thus in A.D. 1390-91, K. Y. 4491, the interval (*Table LX, cols. 13, 19*) is (84 − 77) 7 days. When we come to work, we find (*Table LVII A*) given the week-day 5, and (*Table LVII B*) week-day 2, Total 7, or 0. Now in Table LVII C against 7 days' interval (*col. 3*) we find week-day 5; but, as we have to arrive at the entry in Table LX (*col. 20*), i.e. at the *a*, *b*, *c* for 6 Friday, we add the week-day (6) and the *a*, *b*, *c* for it (standing for 6 days' interval instead of 7) in Table LVII C. Such change is never more than one day.

Example 3. Given the moon's mean anom. b, or the sun's mean anom. c, as found in work for verifying a date, required to find "eqn. b," or "eqn. c."

The work is similar in either case. We will take an instance of a case where *c*, the sun's mean anom., has been found to be 146·3264.

By Table LVI we see that the equation for anom. values between 145·83̇ and 147·916̇ lies between 12·4786 and 12·0181, the difference between them being 0·4605. For rule of work see § 275 above.

Approximation. A glance at Table LVI shews that eqn. *c* must be 12 and a small fraction.

Closer work. The difference between 146·3 and the next figure of Arg. in the Table (col. 2 *a*), viz. 147·9, is 1·6. The group-difference (col. 4) is 0·4605. Call this 0·5. The invariable difference between successive entries of arc ("Arg.") is 2·083̇. Call this 2. 1·6 × 0·5 = 0·8. This divided by 2 is 0·4. Add this to the equation stated for Arg. 147·9, viz. 12·0. Result 12·4.

Still closer work. The actual anom. difference (147·916̇ − 146·3264) is 1·5902. This multiplied by the group-difference, 0·4605 = 0·7323. This divided by 2·083̇ is 0·3515. And this, added to 12·0181 (the equation of anom. 147·916̇), gives us the exact equation of anom. 146·3264 as 12·3696.

Example 4. To find the tithi current at mean sunrise of any civil day, or at any moment of that day.

Rule. Take the European date, serial number of the day (in brackets measured from Jan. 1st of the A.D. year) and *a*, *b*, *c* of Chaitra śukla 1 of the luni-solar year, from cols. 19 to 25 of Table LX. Find the interval of days to the given day and add to the *a*, *b*, *c* of Chaitra śukla 1 the *a*, *b*, *c* for that number of days given in Table LIV A. This gives the *a*, *b*, *c* of sunrise on the given day.

For subsequent hours, minutes and seconds add the *a*, *b*, *c* given in Table LIV B.

Find eqn. *b* and eqn. *c* from Tables LV and LVI, and add them to the *a* already found. The result is the *tithi*-index; with which find the current *tithi* in Table VIII, ***Indian Calendar***.

Example 5. Calculation for intercalated (adhika) and suppressed (kshaya) lunar months.

This is the same as in work by the *Indian Calendar* or *Indian Chronography*, but the lengths of the solar months, their collective duration, week-days and *a*, *b*, *c* must be taken from Table LVIII below when working by the *Siddh.-Śirōmaṇi*. In a very close case use may be made of Table LVIII D. But even so, in work for the *tithi*, or for intercalations and suppressions of months, the correction in the value of *a* need alone be taken into account, since the change in the *tithi*-index, *t*, is governed by the value of *eqn. b* and *eqn. c*, not of *b* and *c*; and the difference in these equations is infinitesimal.

Example 6. An example is here given of work by the Tables in a very close case, viz. the intercalation of a lunar month in K. Y. 4850 expired, A.D. 1749-50.

In that year, according to the *Sūrya-Siddhānta* Bhādrapada was the added month. Was it so according to the *Siddhānta-Śirōmaṇi ?*

In that year (*Table LX, cols. 13-17*) true Mēsha-saṁkrānti occurred on Tuesday 28 March A.D. 1749, at $5^h\ 46^m\ 57^s$ after mean sunrise. First must be ascertained the position of mean moon and mean sun at that moment, individually and relatively, i.e. the values of *a*, *b*, *c*. For this process see example 1.

Rule. (i) If the *a*, *b*, *c* of mean sunrise on the day on which true Mēsha-saṁkrānti occurred in the year in question has already been found, as above, note the interval of days between mean sunrise on the day of Chaitra śukla 1 (*Table LX, col. 19*) and on the day of true Mēsha-saṁkrānti in the given year (*col. 13*), both in brackets. With that interval of days turn to Table LIV A and find it in *col. 1*. Take the week-day and *a*, *b*, *c* values stated against it, and deduct the amount from the ascertained value of *a*, *b*, *c* for the Mēsha-saṁkrānti day (mean sunrise). Thus—

In example 1 we have determined the *a*, *b*, *c* values for mean sunrise on 25 March A.D. 1391, Day 84 (*Table LX, col. 13*). The day of Chaitra śukla 1 was 7 March, Day 66 (*col. 19*). Interval 18 days. We deduct 18 days' *a*, *b*, *c* from the former by Table LIV A.

	w-d.	*a.*	*b.*	*c.*
Mēsha 0, mean sunrise	0	6166·1839	240·2250	272·5113
For 18 days' interval (T. LIV A)	−4	−6095·3757	−653·2496	−49·2802
	3 (Tues.)	70·8082	586·9754	223·2311

These were the values of *a*, *b*, *c* on Tuesday 7 March A.D. 1391. (*Compare entry in Table LX.*)

(ii) If the *a*, *b*, *c* of mean sunrise on Mēsha-saṁkrānti day has not already been found, add together as in example 1 the week-day and *a*, *b*, *c* of the K. Y. century and the year (*Tables LVII A, B*), and to the sum of these add the week-day and the *a*, *b*, *c* stated in Table LVII C against the interval of days (*as above*). Here the K. Y. century is 44, the year is 92, the interval of days is 18.

	w-d.	*a.*	*b.*	*c.*
Table LVII A. Cent. 44	5	7454·2101	768·2080	277·3743
„ LVII B. Year 92	4	9389·2378	544·5994	0·6126
„ LVII C. 18 days	1	3227·3603	274·1671	945·2442
		70·8082	586·9754	223·2311

The result is the same as by process (i).

Owing to the formation of the Tables the week-day will sometimes be found to be different by one from the week-day noted in Table LX, col. 19. In such case the week-day and *a*, *b*, *c* in Table LVII C to be applied must be that of the altered interval, the week-day always being that stated in Table LX.

Thus in A.D. 1390-91, K. Y. 4491, the interval (*Table LX, cols. 13, 19*) is (84−77) 7 days. When we come to work, we find (*Table LVII A*) given the week-day 5, and (*Table LVII B*) week-day 2, Total 7, or 0. Now in Table LVII C against 7 days' interval (*col. 3*) we find week-day 5; but, as we have to arrive at the entry in Table LX (*col. 20*), i.e. at the *a*, *b*, *c* for 6 Friday, we add the week-day (6) and the *a*, *b*, *c* for it (standing for 6 days' interval instead of 7) in Table LVII C. Such change is never more than one day.

Example 3. Given the moon's mean anom. b, or the sun's mean anom. c, as found in work for verifying a date, required to find " eqn. b," or " eqn. c."

The work is similar in either case. We will take an instance of a case where *c*, the sun's mean anom., has been found to be 146·3264.

By Table LVI we see that the equation for anom. values between 145·83̇ and 147·916̇ lies between 12·4786 and 12·0181, the difference between them being 0·4605. For rule of work see § 275 above.

Approximation. A glance at Table LVI shews that eqn. *c* must be 12 and a small fraction.

Closer work. The difference between 146·3 and the next figure of Arg. in the Table (col. 2 *a*), viz. 147·9, is 1·6. The group-difference (col. 4) is 0·4605. Call this 0·5. The invariable difference between successive entries of arc ("Arg.") is 2·083̇. Call this 2. 1·6 × 0·5 = 0·8. This divided by 2 is 0·4. Add this to the equation stated for Arg. 147·9, viz. 12·0. Result 12·4.

Still closer work. The actual anom. difference (147·916̇ − 146·3264) is 1·5902. This multiplied by the group-difference, 0·4605 = 0·7323. This divided by 2·083̇ is 0·3515. And this, added to 12·0181 (the equation of anom. 147·916̇), gives us the exact equation of anom. 146·3264 as 12·3696.

Example 4. To find the tithi current at mean sunrise of any civil day, or at any moment of that day.

Rule. Take the European date, serial number of the day (in brackets measured from Jan. 1st of the A.D. year) and *a, b, c* of Chaitra śukla 1 of the luni-solar year, from cols. 19 to 25 of Table LX. Find the interval of days to the given day and add to the *a, b, c* of Chaitra śukla 1 the *a, b, c* for that number of days given in Table LIV A. This gives the *a, b, c* of sunrise on the given day.

For subsequent hours, minutes and seconds add the *a, b, c* given in Table LIV B.

Find eqn. *b* and eqn. *c* from Tables LV and LVI, and add them to the *a* already found. The result is the *tithi*-index; with which find the current *tithi* in Table VIII, ***Indian Calendar.***

Example 5. Calculation for intercalated (adhika) and suppressed (kshaya) lunar months.

This is the same as in work by the *Indian Calendar* or *Indian Chronography*, but the lengths of the solar months, their collective duration, week-days and *a, b, c* must be taken from Table LVIII below when working by the *Siddh.-Śirōmaṇi.* In a very close case use may be made of Table LVIII D. But even so, in work for the *tithi*, or for intercalations and suppressions of months, the correction in the value of *a* need alone be taken into account, since the change in the *tithi*-index, *t*, is governed by the value of *eqn. b* and *eqn. c*, not of *b* and *c*; and the difference in these equations is infinitesimal.

Example 6. An example is here given of work by the Tables in a very close case, viz. the intercalation of a lunar month in K. Y. 4850 expired, A.D. 1749-50.

In that year, according to the *Sūrya-Siddhānta* Bhādrapada was the added month. Was it so according to the *Siddhānta-Śirōmaṇi ?*

In that year (*Table LX, cols. 13-17*) true Mēsha-saṁkrānti occurred on Tuesday 28 March A.D. 1749, at $5^h\ 46^m\ 57^s$ after mean sunrise. First must be ascertained the position of mean moon and mean sun at that moment, individually and relatively, i.e. the values of *a, b, c*. For this process see example 1.

Approximate calculation with whole numbers.

	w-d.	a.	b.	c.
(*Table LVII A*) For K. Y. cent. 48	5	2942	123	279
(„ *LVII B*) „ „ year 50	0	4436	794	0
(„ *LVII C*) „ 0 Mēsha mean sunrise	5	9323	927	995
(„ *LIV B*) „ 5 hours	...	71	8	1
(„ *LIV B*) „ 47 minutes	...	11	1	0
At true Mēsha-saṁkrānti	3 (Tues.)	6783	853	275
(*Table LVIII A, cols. 6, 7, 8*) Interval to Siṁha-saṁkrānti	...	2471	552	343
At true Siṁha-saṁkrānti	...	9254	405	618
(*Table LV*) Eqn. *b*	...	218		
(„ *LVI*) Eqn. *c*	...	101		
	t=	9573		

Hence the moon was waning at the Siṁha-saṁkrānti. At the next (Kanyā) *saṁkrānti* was she waning or waxing?

	a.	b.	c.
(*Above*) At Siṁha-saṁkrānti	9254	405	618
(*Table LVIII A, cols. 13, 14, 15*) Interval to Kanyā-saṁkrānti	518	127	85
At Kanyā-saṁkrānti	9772	532	703
(*Table LV*) Eqn. *b*	111		
(„ *LVI*) Eqn. *c*	118		
t=	10001		

This is so close to 10000, or 0, that it seems doubtful whether new moon took place before or after the Kanyā-saṁkrānti, whether, that is, at that moment the moon was still waning or had begun to wax. It is certain that she was waning at the previous Siṁha-saṁkrānti, and therefore we can calculate direct from the Mēsha to the Kanyā-saṁkrānti. For greater accuracy we use one decimal place and guess a little more carefully the values of eqns. *b* and *c* at the latter saṁkrānti.

	a.	b.	c.
K. Y. cent. 48	2941·8	123·4	278·8
„ year 50	4435·9	794·4	0·2
Mēsha-saṁkrānti day (mean sunrise)	9322·7	927·4	994·5
5 hours	70·5	7·6	0·6
47 minutes	11·1	1·2	0·1
At Mēsha-saṁkrānti	6782·0	854·0	274·2
Interval to Kanyā-saṁk. (Table LVIII A, cols. 6, 7, 8)	2989·5	679·0	428·4
At Kanyā-saṁkrānti	9771·5	533·0	702·6[1]
Eqn. *b*	110·9		
Eqn. *c*	118·2		
t =	10000·6 or 0·6		

[1] In all cases the value of *c* at *saṁkrāntis* should be compared with the values given in Table LVIII B below, and the equation taken therefrom should be used.

On a still closer examination, using the full number of given decimals and calculating the equations *b* and *c* thoroughly, it is found that at the Kanyā-saṁkrānti the *tithi*-index was 10000·9421. It is not necessary to give the full working figures. It is certain that at that *saṁkrānti* the moon was waxing, so far as we have gone, and therefore the intercalated lunar month was (*Table LVIII A, cols. 1, 2*) 6 Bhādrapada.

But since the date K. Y. 4850 is 350 years subsequent to the base-year K. Y. 4500, and the lengths of the solar months have in the interval slightly changed in consequence of the shift of the sun's apsis, it is necessary to find out whether this change would make any difference in the result. We therefore correct the *a* of the Kanyā-saṁkrānti by Table LVIII D. At the Kanyā-saṁkrānti 300 years after K. Y. 4500 the change in *a* (*col. 3*) was −0·0901. Increase this by one-sixth for another 50 years' change. Total change −0·1051. Hence the real *tithi*-index, *t*, at Kanyā-saṁkrānti was (0·9421−0·1051=) 0·8370. Bhādrapada was certainly intercalated.

TABLE LIV A.

INCREASE OF *a*, *b*, *c* IN DAYS.

(*a in 10,000ths ; b and c in 1,000ths of circle.*)

Increase in 1 day		*a*= 338·631985412 ; *b*= 36·291649786 ; *c*= 2·737787543.
Do.	in 1 year of 365 days	*a*=3600·674675380 ; *b*=246·452171890 ; *c*=999·292453195.
Do.	in „ 366 „	*a*=3939·306660792 ; *b*=282·743821676 ; *c*= 2·030240738.
Do.	in 1 cent. of 36525 „	*a*=8533·267173300 ; *b*=552·508433650 ; *c*=997·609452520.
Do.	in „ 36526 „	*a*=8871·899158712 ; *b*=588·800083436 ; *c*= 0·347240063.

N.B.—By first calculation c for a cent. of 36525 days is 997·690008075, and for a cent. of 36526 days is 0·427795618. Each of these quantities is reduced by 0·0805 on account of shift of ☉*'s apsis. (See Text, § 273, ii.)*

This Table answers to Table IV, *Indian Calendar.*

DAYS OF 24 HOURS EACH.

No.	Week-day.	*a.*	*b.*	*c.*	No.	Week-day.	*a.*	*b.*	*c.*
1	2	3	4	5	1	2	3	4	5
1	1	338·6320	36·2916	2·7378	41	6	3883·9114	487·9576	112·2493
2	2	677·2640	72·5833	5·4756	42	0	4222·5434	524·2493	114·9871
3	3	1015·8960	108·8749	8·2134	43	1	4561·1754	560·5409	117·7249
4	4	1354·5279	145·1666	10·9512	44	2	4899·8073	596·8326	120·4627
5	5	1693·1599	181·4582	13·6889	45	3	5238·4393	633·1242	123·2004
6	6	2031·7919	217·7499	16·4267	46	4	5577·0713	669·4159	125·9382
7	0	2370·4239	254·0415	19·1645	47	5	5915·7033	705·7075	128·6760
8	1	2709·0559	290·3332	21·0023	48	6	6254·3353	741·9992	131·4138
9	2	3047·6879	326 6248	24·6401	49	0	6592·9673	778·2908	134·1516
10	3	3386·3199	362·9165	27·3779	50	1	6931·5993	814·5825	136·8894
11	4	3724·9518	399·2081	30·1157	51	2	7270·2312	850·8741	139·6272
12	5	4063·5838	435·4998	32·8535	52	3	7608·8632	887·1658	142·3650
13	6	4402·2158	471·7914	35 5912	53	4	7947·4952	923·4574	145·1027
14	0	4740 8478	508·0831	38·3290	54	5	8286·1272	959·7491	147·8425
15	1	5079·4798	544·3747	41·0668	55	6	8624·7592	996·0407	150·5783
16	2	5418 1118	580·6664	43·8046	56	0	8963·3912	32·3324	153·3161
17	3	5756·7437	616·9580	46·5424	57	1	9302·0232	68·6240	156·0539
18	4	6095·3757	653·2496	49·2802	58	2	9640·6551	104·9157	158·7917
19	5	6434·0077	689 5413	52·0180	59	3	9979·2871	141·2073	161·5295
20	6	6772·6397	725·8329	54·7558	60	4	317·9191	177·4990	164·2673
21	0	7111·2717	762·1246	57·4935	61	5	656·5511	213·7906	167·0050
22	1	7449·9037	798·4162	60·2313	62	6	995·1831	250·0823	169·7428
23	2	7788·5057	834·7079	62·9691	63	0	1333·8151	286·3739	172·4806
24	3	8127·1676	870·9995	65·7069	64	1	1672·4471	322·6656	175·2184
25	4	8465·7996	907·2912	68·4447	65	2	2011·0790	358·9572	177·9562
26	5	8804·4316	943·5828	71·1825	66	3	2349 7110	395 2489	180·6940
27	6	9143·0636	979·8745	73·9203	67	4	2688·3430	431·5405	183·4318
28	0	9481·6956	16·1661	76·6581	68	5	3026·9750	467·8322	186·1696
29	1	9820·3276	52·4578	79·3958	69	6	3365·6070	504·1238	188·9073
30	2	158·9596	88·7495	82·1336	70	0	3704·2390	540·4155	191·6451
31	3	497·5915	125·0411	84·8714	71	1	4042·8709	576·7071	194·3829
32	4	836 2235	161·3328	87·6092	72	2	4381·5029	612·9988	197·1207
33	5	1174·8555	197·6244	90·3470	73	3	4720·1349	649·2904	199·8585
34	6	1513·4875	233 9161	93·0848	74	4	5058·7669	685·5821	202·5963
35	0	1852·1195	270·2077	95·8226	75	5	5397·3789	721·8737	205·3341
36	1	2190·7515	306·4994	98·5604	76	6	5736·0309	758·1654	208·0719
37	2	2529·3834	342·7910	101·2981	77	0	6074·6629	794·4570	210·8096
38	3	2868·0154	379·0827	104·0359	78	1	6413·2948	830·7487	213·5474
39	4	3206·6474	415·3743	106·7737	79	2	6751·9268	867·0403	216·2852
40	5	3545·2794	451·6660	109·5115	80	3	7090·5588	903·3320	219·0230

TABLE LIV A—*contd.*

DAYS OF 24 HOURS EACH.

No.	Week-day.	*a.*	*b.*	*c.*	No.	Week-day.	*a.*	*b.*	*c.*
1	2	3	4	5	1	2	3	4	5
81	4	7429·1908	939·6236	221·7608	136	3	6053·9500	935·6644	372·3391
82	5	7767·8228	975·9153	224·4986	137	4	6392·5820	971·9560	375·0769
83	6	8106·4548	12·2069	227·2364	138	5	6731·2140	8·2477	377·8147
84	0	8445·0867	48·4986	229·9742	139	6	7069·8460	44·5393	380·5525
85	1	8783·7187	84·7902	232·7119	140	0	7408·4780	80·8310	383·2903
86	2	9122·3507	121·0819	235·4497	141	1	7747·1099	117·1226	386·0281
87	3	9460·9827	157·3735	238·1875	142	2	8085·7419	153·4143	388·7658
88	4	9799·6147	193·6652	240·9253	143	3	8424·3739	189·7059	391·5036
89	5	138·2467	229·9568	243·6631	144	4	8763·0059	225·9976	394·2414
90	6	476·8787	266·2485	246·4009	145	5	9101·6379	262·2892	396·9792
91	0	815·5106	302·5401	249·1387	146	6	9440·2699	298·5809	399·7170
92	1	1154·1426	338·8318	251·8765	147	0	9778·9019	334·8725	402·4548
93	2	1492·7746	375·1234	254·6142	148	1	117·5338	371·1642	405·1926
94	3	1831·4066	411·4151	257·3520	149	2	456·1658	407·4558	407·9304
95	4	2170·0386	447·7067	260·0898	150	3	794·7978	443·7475	410·6681
96	5	2508·6706	483·9984	262·8276	151	4	1133·4298	480·0391	413·4059
97	6	2847·3026	520·2900	265·5654	152	5	1472·0618	516·3308	416·1437
98	0	3185·9346	556·5817	268·3032	153	6	1810·6938	552·6224	418·8815
99	1	3524·5666	592·8733	271·0410	154	0	2149·3258	588·9141	421·6193
100	2	3863·1985	629·1650	273·7788	155	1	2487·9577	625·2057	424·3571
101	3	4201·8305	665·4566	276·5165	156	2	2826·5897	661·4974	427·0949
102	4	4540·4625	701·7483	279·2543	157	3	3165·2217	697·7890	429·8327
103	5	4879·0945	738·0399	281·9921	158	4	3503·8537	734·0807	432·5705
104	6	5217·7265	774·3316	284·7299	159	5	3842·4857	770·3723	435·3082
105	0	5556·3585	810·6232	287·4677	160	6	4181·1177	806·6640	438·0460
106	1	5894·9905	846·9149	290·2055	161	0	4519·7497	842·9556	440·7838
107	2	6233·6224	883·2065	292·9433	162	1	4858·3816	879·2473	443·5216
108	3	6572·2544	919·4982	295·6811	163	2	5197·0136	915·5389	446·2594
109	4	6910·8864	955·7898	298·4189	164	3	5535·6456	951·8306	448·9972
110	5	7249·5184	992·0815	301·1566	165	4	5874·2776	988·1222	451·7350
111	6	7588·1504	28·3731	303·8944	166	5	6212·9096	24·4139	454·4728
112	0	7926·7824	64·6648	306·6322	167	6	6551·5416	60·7055	457·2105
113	1	8265·4144	100·9564	309·3700	168	0	6890·1735	96·9972	459·9483
114	2	8604·0463	137·2481	312·1078	169	1	7228·8055	133·2888	462·6861
115	3	8942·6783	173·5397	314·8456	170	2	7567·4375	169·5805	465·4239
116	4	9281·3103	209·8314	317·5834	171	3	7906·0695	205·8721	468·1617
117	5	9619·9423	246·1230	320·3212	172	4	8244·7015	242·1638	470·8995
118	6	9958·5743	282·4147	323·0590	173	5	8583·3335	278·4554	473·6373
119	0	297·2063	318·7063	325·7967	174	6	8921·9655	314·7471	476·3750
120	1	635·8382	354·9980	328·5345	175	0	9260·5974	351·0387	479·1128
121	2	974·4702	391·2896	331·2723	176	1	9599·2294	387·3304	481·8506
122	3	1313·1022	427·5813	334·0101	177	2	9937·8614	423·6220	484·5884
123	4	1651·7342	463·8729	336·7479	178	3	276·4934	459·9137	487·3262
124	5	1990·3662	500·1646	339·4857	179	4	615·1254	496·2053	490·0640
125	6	2328·9982	536·4562	342·2235	180	5	953·7574	532·4970	492·8018
126	0	2667·6302	572·7479	344·9613	181	6	1292·3894	568·7886	495·5396
127	1	3006·2621	609·0395	347·6990	182	0	1631·0213	605·0803	498·2773
128	2	3344·8941	645·3312	350·4368	183	1	1969·6533	641·3719	501·0151
129	3	3683·5261	681·6228	353·1746	184	2	2308·2853	677·6636	503·7529
130	4	4022·1581	717·9145	355·9124	185	3	2646·9173	713·9552	506·4907
131	5	4360·7901	754·2061	358·6502	186	4	2985·5493	750·2469	509·2285
132	6	4699·4221	790·4978	361·3380	187	5	3324·1813	786·5385	511·9663
133	0	5038·0541	826·7894	364·1258	188	6	3662·8133	822·8302	514·7041
134	1	5376·6860	863·0811	366·8635	189	0	4001·4452	859·1218	517·4419
135	2	5715·3180	899·3727	369·6013	190	1	4340·0772	895·4135	520·1796

TABLE LIV A—*contd.*

Days of 24 hours each.

No.	Week-day.	*a.*	*b.*	*c.*	No.	Week-day.	*a.*	*b.*	*c.*
1	2	3	4	5	1	2	3	4	5
191	2	4678·7092	931·7051	522·9174	241	3	1610·3085	746·2876	659·8068
192	3	5017·3412	967·9968	525·6552	242	4	1948·9405	782·5793	662·5446
193	4	5355·9732	4·2884	528·3930	243	5	2287·5725	818·8709	665·2824
194	5	5694·6052	40·5801	531·1308	244	6	2626·2044	855·1626	668·0202
195	6	6033·2372	76·8717	533·8686	245	0	2964·8364	891·4542	670·7580
196	0	6371·8691	113·1634	536·6064	246	1	3303·4684	927·7159	673·4958
197	1	6710·5011	149·4550	539·3442	247	2	3642·1004	964·0375	676·2335
198	2	7049·1331	185·7467	542·0820	248	3	3980·7324	0·3292	678·9713
199	3	7387·7651	222·0383	544·8197	249	4	4319·3644	36·6208	681·7091
200	4	7726·3971	258·3300	547·5575	250	5	4657·9964	72·9125	684·4469
201	5	8065·0291	294·6216	550·2953	251	6	4996·6283	109·2041	687·1847
202	6	8403·6611	330·9132	553·0331	252	0	5335·2603	145·4958	689·9225
203	0	8742·2930	367·2049	555·7709	253	1	5673·8923	181·7874	692·6603
204	1	9080·9250	403·4966	558·5087	254	2	6012·5243	218·0791	695·3980
205	2	9419·5570	439·7882	561·2465	255	3	6351·1563	254·3707	698·1358
206	3	9758·1890	476·0799	563·9843	256	4	6689·7883	290·6624	700·8736
207	4	96·8210	512·3715	566·7220	257	5	7028·4203	326·9540	703·6114
208	5	435·4530	548·6632	569·4598	258	6	7367·0522	363·2457	706·3492
209	6	774·0850	584·9548	572·1976	259	0	7705·6842	399·5373	709·0870
210	0	1112·7169	621·2465	574·9354	260	1	8044·3162	435·8289	711·8248
211	1	1451·3489	657·5381	577·6732	261	2	8382·9482	472·1206	714·5626
212	2	1789·9809	693·8298	580·4110	262	3	8721·5802	508·4122	717·3003
213	3	2128·6129	730·1214	583·1488	263	4	9060·2122	544·7039	720·0381
214	4	2467·2449	766·4131	585·8865	264	5	9398·8441	580·9955	722·7759
215	5	2805·8769	802·7047	588·6243	265	6	9737·4761	617·2872	725·5137
216	6	3144·5088	838·9964	591·3621	266	0	76·1081	653·5788	728·2515
217	0	3483·1408	875·2880	594·0999	267	1	414·7401	689·8705	730·9893
218	1	3821·7728	911·5797	596·8377	268	2	753·3721	726·1621	733·7271
219	2	4160·4048	947·8713	599·5755	269	3	1092·0041	762·4538	736·4649
220	3	4499·0368	984·1630	602·3133	270	4	1430·6361	798·7454	739·2026
221	4	4837·6688	20·4546	605·0510	271	5	1769·2680	835·0371	741·9404
222	5	5176·3008	56·7463	607·7888	272	6	2107·9000	871·3287	744·6782
223	6	5514·9327	93·0379	610·5266	273	0	2446·5320	907·6204	747·4160
224	0	5853·5647	129·3296	613·2644	274	1	2785·1640	943·9120	750·1538
225	1	6192·1967	165·6212	616·0022	275	2	3123·7960	980·2037	752·8916
226	2	6530·8287	201·9129	618·7400	276	3	3462·4280	16·4953	755·6294
227	3	6869·4607	238·2045	621·4778	277	4	3801·0600	52·7870	758·3672
228	4	7208·0927	274·4962	624·2156	278	5	4139·6919	89·0786	761·1050
229	5	7546·7247	310·7878	626·9534	279	6	4478·3239	125·3703	763·8428
230	6	7885·3566	347·0795	629·6911	280	0	4816·9559	161·6619	766·5805
231	0	8223·9886	383·3711	632·4289	281	1	5155·5879	197·9536	769·3183
232	1	8562·6206	419·6628	635·1667	282	2	5494·2199	234·2452	772·0561
233	2	8901·2526	455·9544	637·9045	283	3	5832·8519	270·5369	774·7939
234	3	9239·8846	492·2461	640·6423	284	4	6171·4839	306·8285	777·5317
235	4	9578·5166	528·5377	643·3801	285	5	6510·1158	343·1202	780·2695
236	5	9917·1486	564·8294	646·1179	286	6	6848·7478	379·4118	783·0073
237	6	255·7805	601·1210	648·8557	287	0	7187·3798	415·7035	785·7450
238	0	594·4125	637·4127	651·5935	288	1	7526·0118	451·9951	788·4828
239	1	933·0445	673·7043	654·3312	289	2	7864·6438	488·2868	791·2206
240	2	1271·6765	709·9960	657·0690	290	3	8203·2758	524·5784	793·9584

TABLE LIV A—*concld.*

DAYS OF 24 HOURS EACH.

No.	Week-day.	*a.*	*b.*	*c.*	No.	Week-day.	*a.*	*b.*	*c.*
1	2	3	4	5	1	2	3	4	5
291	4	8541·9078	560·8701	796·6962	341	5	5473·5070	375·4526	933·5856
292	5	8880·5397	597·1617	799·4340	342	6	5812·1390	411 7442	936·3233
293	6	9219·1717	633·4534	802·1718	343	0	6150·7710	448 0359	939·0611
294	0	9557·8037	669·7450	804·9096	344	1	6489·4030	484 3275	941·7989
295	1	9896·4357	706·0367	807·6473	345	2	6828 0350	520 6192	944·5367
296	2	235·0677	742·3283	810·3851	346	3	7166 6670	556·9108	947·2745
297	3	573·6997	778·6200	813·1229	347	4	7505·2989	593 2025	950·0123
298	4	912·3317	814·9116	815·8607	348	5	7843·9309	629 4941	952·7501
299	5	1250·9636	851·2033	818·5985	349	6	8182·5629	665·7858	955·4879
300	6	1589·5956	887·4949	821·3363	350	0	8521·1949	702·0774	958·2256
301	0	1928·2276	923·7866	824·0741	351	1	8859·8269	738·3691	960·9634
302	1	2266·8596	960·0782	826·8118	352	2	9189·4589	774·6607	963·7012
303	2	2605·4916	996·3699	329 5496	353	3	9537 0909	810·9524	966·4390
304	3	2944·1236	32·6615	832·2874	354	4	9875·7228	847·2440	969·1768
305	4	3282·7556	68·9532	835·0252	355	5	214·3548	883·5357	971·9146
306	5	3621·3875	105·2448	837·7630	356	6	552 9868	919·8273	974·6524
307	6	3960·0195	141·5365	840·5008	357	0	891·6188	956·1190	977·3902
308	0	4298·6515	177·8281	843·2386	358	1	1230·2508	992·4106	980·1280
309	1	4637·2835	214·1198	845·9764	359	2	1568 8828	28 7023	982 8658
310	2	4975·9155	250·4114	848·7141	360	3	1907·5147	64·9939	985·6035
311	3	5314·5475	286 7031	851 4519	361	4	2246·1467	101·2856	988·3413
312	4	5653·1794	322·9947	854·1897	362	5	2584·7787	137·5772	991·0791
313	5	5991·8114	359 2864	856·9275	363	6	2923·4107	173·8689	993 8169
314	6	6330·4434	395·5780	859 6653	364	0	3262·0427	210·1605	996 5547
315	0	6669·0754	431·8697	862·4031	365	1	3600·6747	246·4522	999 2925
316	1	7007·7074	468·1613	865·1409	366	2	3939·3067	282·7438	2·0302
317	2	7346·3394	504·4530	867·8787	367	3	4277·9386	319 0355	4 7680
318	3	7684·9714	540 7446	870·6165	368	4	4616·5706	355·3271	7·5058
319	4	8023·6033	577·0363	873·3543	369	5	4955·2026	391·6188	10 2436
320	5	8362·2353	613·3279	876·0920	370	6	5293 8346	427 9104	12 9814
321	6	8700·8673	649·5196	878·8298	371	0	5632 1666	464 2021	15 7192
322	0	9039·4993	685·9112	881·5676	372	1	5971·0986	500 4937	18 4570
323	1	9378·1313	722·2029	884·3054	373	2	6309 7306	536 7854	21 1918
324	2	9716·7633	758·4945	887·0432	374	3	6648·3625	573·0770	23 9326
325	3	55·3953	794·7862	889 7810	375	4	6986·9945	609·3687	26 6703
326	4	394·0272	831·0778	892·5188	376	5	7325·6265	645·6603	29 4081
327	5	732·6592	867·3695	895·2565	377	6	7664 2585	681 9520	32·1459
328	6	1071·2912	903·6611	897·9943	378	0	8002 8905	718 2436	34·8837
329	0	1409·9232	939·9528	900·7321	379	1	8341·5225	754 5353	37 6215
330	1	1748·5552	976·2444	903·4699	380	2	8680 1545	790·8269	40·3593
331	2	2087·1872	12 5361	906·2077	381	3	9018 7864	827 1186	43 0971
332	3	2425·8192	48·8277	908·9455	382	4	9357·4184	863·4102	45 8349
333	4	2764·4511	85·1194	911·6833	383	5	9696·0504	899·7019	48·5726
334	5	3103·0831	121·4110	914·4211	384	6	34·6824	935·9935	51·3101
335	6	3441·7151	157·7027	917·1588	385	0	373·3144	972 2852	54 0482
336	0	3780·3471	193 9943	919·8966					
337	1	4118·9791	230·2860	922·6344					
338	2	4457·6111	266·5776	925·3722					
339	3	4796·2431	302·8693	928·1100					
340	4	5134·8750	339·1609	930·8477					

TABLE LIV B.

INCREASE OF *a*, *b*, *c* IN HOURS, MINUTES AND SECONDS.

(*a in 10,000ths of circle, b and c in 1,000ths.*)

These Tables correspond to Table V, *Indian Calendar*, for hours and minutes.

Increase in 1 hour— *a*, 14·109666059 ; *b*, 1·512150744 ; *c*, 0·114074481.

Do. 1 minute—*a*, 0·235161101 ; *b*, 0·025202533 ; *c*, 0·001901220.

Do. 1 second— *a*, 0·003919352 ; *b*, 0·000420042 ; *c*, 0·000031687.

HOURS.

No.	*a.*	*b.*	*c.*	No.	*a.*	*b.*	*c.*	No.	*a.*	*b.*	*c.*
1	14·1097	1·5122	0·1141	9	126·9870	13·6049	1·0267	17	239·8643	25·7066	1·9393
2	28·2193	3·0243	0·2281	10	141·0967	15·1215	1·1407	18	253·9740	27·2187	2·0533
3	42·3290	4·5365	0·3422	11	155·2063	16·6337	1·2548	19	268·0837	28·7309	2·1674
4	56·4387	6·0486	0·4563	12	169·3160	18·1458	1·3689	20	282·1933	30·2430	2·2815
5	70·5483	7·5608	0·5704	13	183·4257	19·6580	1·4830	21	296·3030	31·7552	2·3956
6	84·6580	9·0729	0·6844	14	197·5353	21·1701	1·5970	22	310·4127	33·2673	2·5096
7	98·7677	10·5851	0·7985	15	211·6450	22·6823	1·7111	23	324·5223	34·7795	2·6237
8	112·8773	12·0972	0·9126	16	225·7547	24·1944	1·8252	24	338·6320	36·2916	2·7378

MINUTES.

No.	*a.*	*b.*	*c.*	No.	*a.*	*b.*	*c.*	No.	*a.*	*b.*	*c.*
1	0·2352	0·0252	0·0019	21	4·9384	0·5293	0·0399	41	9·9416	1·0333	0·0780
2	0·4703	0·0504	0·0038	22	5·1735	0·5545	0·0418	42	9·8768	1·0585	0·0799
3	0·7055	0·0756	0·0057	23	5·4087	0·5797	0·0437	43	10·1119	1·0837	0·0818
4	0·9406	0·1008	0·0076	24	5·6439	0·6049	0·0456	44	10·3471	1·1089	0·0837
5	1·1758	0·1260	0·0095	25	5·8790	0·6301	0·0475	45	10·5822	1·1341	0·0856
6	1·4110	0·1512	0·0114	26	6·1142	0·6553	0·0494	46	10·8174	1·1593	0·0875
7	1·6461	0·1764	0·0133	27	6·3493	0·6805	0·0513	47	11·0526	1·1845	0·0894
8	1·8813	0·2016	0·0152	28	6·5845	0·7057	0·0532	48	11·2877	1·2097	0·0913
9	2·1164	0·2268	0·0171	29	6·8197	0·7309	0·0551	49	11·5229	1·2349	0·0932
10	2·3516	0·2520	0·0190	30	7·0548	0·7561	0·0570	50	11·7581	1·2601	0·0951
11	2·5868	0·2772	0·0209	31	7·2900	0·7813	0·0589	51	11·9932	1·2853	0·0970
12	2·8219	0·3024	0·0228	32	7·5252	0·8065	0·0608	52	12·2284	1·3105	0·0989
13	3·0571	0·3276	0·0247	33	7·7603	0·8317	0·0627	53	12·4635	1·3357	0·1008
14	3·2923	0·3528	0·0266	34	7·9955	0·8569	0·0646	54	12·6987	1·3609	0·1027
15	3·5274	0·3780	0·0285	35	8·2306	0·8821	0·0665	55	12·9339	1·3861	0·1046
16	3·7626	0·4032	0·0304	36	8·4658	0·9073	0·0684	56	13·1690	1·4113	0·1065
17	3·9977	0·4284	0·0323	37	8·7010	0·9325	0·0703	57	13·4042	1·4365	0·1084
18	4·2329	0·4536	0·0342	38	8·9361	0·9577	0·0722	58	13·6393	1·4617	0·1103
19	4·4681	0·4788	0·0361	39	9·1713	0·9829	0·0741	59	13·8745	1·4869	0·1122
20	4·7032	0·5041	0·0380	40	9·4064	1·0081	0·0760	60	14·1097	1·5122	0·1141

TABLE LIV B—*contd.*

SECONDS.

No.	*a.*	*b.*	*c.*	No.	*a.*	*b.*	*c.*	No.	*a*	*b.*	*c.*
1	0·0039	0·0004	0·0000	21	0·0823	0·0088	0·0007	41	0·1607	0·0172	0·0013
2	0·0078	0·0008	0·0001	22	0·0862	0·0092	0·0007	42	0·1646	0·0176	0·0013
3	0·0118	0·0013	0·0001	23	0·0901	0·0097	0·0007	43	0·1685	0·0181	0·0014
4	0·0157	0·0017	0·0001	24	0·0941	0·0101	0·0008	44	0·1725	0·0185	0·0014
5	0·0196	0·0021	0·0002	25	0·0980	0·0105	0·0003	45	0·1764	0·0189	0·0014
6	0·0235	0·0025	0·0002	26	0·1019	0·0109	0·0008	46	0·1803	0·0193	0·0015
7	0·0274	0·0029	0·0002	27	0·1058	0·0113	0·0009	47	0·1842	0·0197	0·0015
8	0·0314	0·0034	0·0003	28	0·1097	0·0118	0·0009	48	0·1881	0·0202	0·0015
9	0·0353	0·0038	0·0003	29	0·1137	0·0122	0·0009	49	0·1920	0·0206	0·0016
10	0·0392	0·0042	0·0003	30	0·1176	0·0126	0·0010	50	0·1960	0·0210	0·0016
11	0·0431	0·0046	0·0003	31	0·1215	0·0130	0·0010	51	0·1999	0·0214	0·0016
12	0·0470	0·0050	0·0004	32	0·1254	0·0134	0·0010	52	0·2038	0·0218	0·0016
13	0·0510	0·0055	0·0004	33	0·1293	0·0139	0·0010	53	0·2077	0·0223	0·0017
14	0·0549	0·0059	0·0004	34	0·1333	0·0143	0·0011	54	0·2116	0·0227	0·0017
15	0·0588	0·0063	0·0005	35	0·1372	0·0147	0·0011	55	0·2156	0·0231	0·0017
16	0·0627	0·0067	0·0005	36	0·1411	0·0151	0·0011	56	0·2195	0·0235	0·0018
17	0·0666	0·0071	0·0005	37	0·1450	0·0155	0·0012	57	0·2234	0·0239	0·0018
18	0·0705	0·0076	0·0006	38	0·1489	0·0160	0·0012	58	0·2273	0·0244	0·0018
19	0·0745	0·0080	0·0006	39	0·1529	0·0164	0·0012	59	0·2312	0·0248	0·0019
20	0·0784	0·0034	0·0006	40	0·1568	0·0168	0·0013	60	0·2352	0·0252	0·0019

TABLE

THE MOON'S

Corresponding to "Equation *b*"

For either of the mean anomaly values given in cols. 2*a*, 2*b*, the equation and difference are as stated in cols. 3, 4. The equation col. 3, from Arg. *b* 0 to 500; or 0° to 180°, is the moon's greatest equation of the centre *plus* the actual equation, in 10,000ths of circle. (*For the 24 b tse equations in degrees, etc., see Table LIX.*)

Base Eqn. No.	Arg. *b*.	"Equation *b*."	Diff.	Arg. *b*.	Base Eqn. No.	Arg. *b*.	"Equation *b*."	Diff.	Arg. *b*.
1	2*a*	3	4	2*b*	1	2*a*	3	4	2*b*
0	0·0	139·8717		500·0	12	125·0	238·6631		375·0
	2·083̇	141·7004		497·916̇		127·083̇	239·9153		372·916̇
	4·16̇	143·5291	1·8287	495·83̇		129·16̇	241·1676	1·2523	370·83̇
	6·25	145·3578		493·75		131·25	242·4199		368·75
	8·3̇	147·1865		491·6̇		133·3̇	243·6722		366·6̇
1	10·416̇	149·0152		489·583̇	13	135·416̇	244·9244		364·583̇
	12·5	150·8357		487·5		137·5	246·0919		362·5
	14·583̇	152·6563	1·8206	485·416̇		139·583̇	247·2593	1·1674	360·416̇
	16·6̇	154·4760		483·3̇		141·6̇	248·4268		358·3̇
	18·75	156·2975		481·25		143·75	249·5942		356·25
2	20·83̇	158·1180		479·16̇	14	145·83̇	250·7616		354·16̇
	22·916̇	159·9224		477·083̇		147·916̇	251·8311		352·083̇
	25·0	161·7267	1·8043	475·0		150·0	252·9006	1·0695	350·0
	27·083̇	163·5310		472·916̇		152·083̇	253·9701		347·916̇
	29·16̇	165·3553		470·83̇		154·16̇	255·0396		345·83̇
3	31·25	167·1397		468·75	15	156·25	256·1090		343·75
	33·3̇	168·9196		466·6̇		158·3̇	257·0805		341·6̇
	35·416̇	170·6995	1·7799	464·583̇		160·416̇	258·0520	0·9715	339·583̇
	37·5	172·4795		462·5		162·5	259·0235		337·5
	39·583̇	174·2594		460·416̇		164·583̇	259·9950		335·416̇
4	41·6̇	176·0393		458·3̇	16	166·6̇	260·9664		333·3̇
	43·75	177·7868		456·25		168·75	261·8322		331·25
	45·83̇	179·5342	1·7474	454·16̇		170·83̇	262·6980	0·8658	329·16̇
	47·916̇	181·2816		452·083̇		172·916̇	263·5638		327·083̇
	50·0	183·0291		450·0		175·0	264·4296		325·0
5	52·083̇	184·7765		447·916̇	17	177·083̇	265·2953		322·916̇
	54·16̇	186·4833		445·83̇		179·16̇	266·0541		320·83̇
	56·25	188·1901	1·7068	443·75		181·25	266·8129	0·7588	318·75
	58·3̇	189·8969		441·6̇		183·3̇	267·5717		316·6̇
	60·416̇	191·6036		439·583̇		185·416̇	268·3305		314·583̇
6	62·5	193·3104		437·5	18	187·5	269·0893		312·5
	64·583̇	194·9766		435·416̇		189·583̇	269·7332		310·416̇
	66·6̇	196·6427	1·6662	433·3̇		191·6̇	270·3772	0·6440	308·3̇
	68·75	198·3089		431·25		193·75	271·0211		306·25
	70·83̇	199·9750		429·16̇		195·83̇	271·6651		304·16̇
7	72·916̇	201·6412		427·083̇	19	197·916̇	272·3090		302·083̇
	75·0	203·2586		425·0		200·0	272·8417		300·0
	77·083̇	204·8761	1·6175	422·916̇		202·083̇	273·3745	0·5327	297·916̇
	79·16̇	206·4936		420·83̇		204·6̇	273·9072		295·83̇
	81·25	208·1110		418·75		206·25	274·4399		293·75
8	83·3̇	209·7285		416·6̇	20	208·3̇	274·9726		291·6̇
	85·416̇	211·2808		414·583̇		210·416̇	275·3879		289·583̇
	87·5	212·8331	1·5523	412·5		212·5	275·8033	0·4153	287·5
	89·583̇	214·3854		410·416̇		214·583̇	276·2186		285·416̇
	91·6̇	215·9377		408·3̇		216·6̇	276·6339		283·3̇
9	93·75	217·4900		406·25	21	218·75	277·0492		281·25
	95·83̇	218·9773		404·16̇		220·83̇	277·3513		279·16̇
	97·916̇	220·4646	1·4873	402·083̇		222·916̇	277·6534	0·3021	277·083̇
	100·0	221·9519		400·0		225·0	277·9554		275·0
	102·083̇	223·4393		397·916̇		227·083̇	278·2575		272·916̇
10	104·16̇	224·9266		395·83̇	22	229·16̇	278·5595		270·83̇
	106·25	226·3408		393·75		231·25	278·7391		268·75
	108·3̇	227·7550	1·4142	391·6̇		233·3̇	278·9188	0·1796	266·6̇
	110·416̇	229·1693		389·583̇		235·416̇	279·0984		264·583̇
	112·5	230·5835		387·5		237·5	279·2780		262·5
11	114·583̇	231·9977		385·416̇	23	239·583̇	279·4576		260·416̇
	116·6̇	233·3308		383·3̇		241·6̇	279·5147		258·3̇
	118·75	234·6638	1·3331	381·25		243·75	279·5719	0·0571	256·25
	120·83̇	235·9969		379·16̇		245·83̇	279·6290		254·16̇
	122·916̇	237·3300		377·083̇		247·916̇	279·6862		252·083̇
					24	250·0	279·7433		250·0

LV.

"EQUATION *b*"

in Table VI, "*Indian Calendar.*"

The equation, col. 3, from Arg. *b* 500 to 1000, or 180° to 360°, is the moon's greatest equation of the centre *minus* the actual equation, stated in 10,000ths of the circle.

Base Eqn. No.	Arg. *b*.	"Equation *b*."	Diff.	Arg. *b*.	Base Eqn. No.	Arg. *b*.	"Equation *b*."	Diff.	Arg. *b*.
·1	2*a*	3	4	2*b*	1	2*a*	3	4	2*b*
0	500·0	139·8717		1000·0	12	625·0	41·0802		875·0
	502·083̇	138·0429		997·916̇		627·083̇	39·8280		872·916̇
	504·16̇	136·2142	1·8287	995·83̇		629·16	38·5757	1·2523	870·83̇
	506·25	134·3855		993·75		631·25	37·3234		868·75
	508·3̇	132·5568		991·6̇		633·3̇	36·0711		866·6̇
1	510·416̇	130·7281		989·583̇	13	635·416̇	34·8188		864·583
	512·5	128·9076		987·5		637·5	33·6514		862·5
	514·583̇	127·0870	1·8206	985·416̇		639·583̇	32·4840	1·1674	860·416̇
	516·6̇	125·2664		983·3̇		641·6̇	31·3165		858·3
	518·75	123·4458		981·25		643·75	30·1491		856·25
2	520·83̇	121·6253		979·16̇	14	645·83̇	28·9817		854·16̇
	522·916̇	119·8209		977·083̇		647·916̇	27·9122		852·083
	525·0	118·0166	1·8043	975·0		650·0	26·8427	1·0695	850·0
	527·083̇	116·2123		972·916̇		652·083̇	25·7732		847·916̇
	529·16̇	114·4080		970·83̇		654·16̇	24·7037		845 83
3	531·25	112·6036		968·75	15	656·25	23·6343		843·75
	533·3̇	110·8237		966·6̇		658·3̇	22·6628		841·6̇
	535·416̇	109·0438	1·7800	964·583̇		660·416̇	21·6913	0·9715	839·583̇
	537·5	107·2638		962·5		662·5	20·7198		837·5
	539·583	105·4839		960·416		664·583̇	19·7483		835·416̇
4	541·6̇	103·7040		958·3̇	16	666·6̇	18·7769		833·3
	543·75	101·9565		956·25		668·75	17·9111		831·25
	545·83̇	100·2091	1·7474	954·16̇		670·83̇	17·0453	0·8658	829·16
	547·916̇	98·4617		952·083̇		672·916̇	16·1795		8 7·083
	550·0	96·7142		950·0		675·0	15·3137		825·0
5	552·083̇	94·9668		947·916̇	17	677·083̇	14·4480		822·916̇
	554·16̇	93·2600		945·83̇		679·16̇	13·6892		820·83
	556·25	91·5532	1·7068	943·75		681·25	12·9304	0·7588	818·75
	558·3̇	89·8464		941·6̇		683·3̇	12·1716		816·6̇
	560·416̇	88 1397		939·583̇		685·416̇	11·4128		814·583
6	562·5	86·4329		937·5	18	687·5	10·6540		312·5
	564·583̇	84·7667		935·416̇		689·583̇	10·0101		810·416
	566·6̇	83·1006	1·6662	933·3̇		691·6̇	9·3661	0·6440	808·3̇
	568·75	81·4344		931·25		693·75	8·7222		806·25
	570·83̇	79·7683		929·16̇		695·83̇	8·0782		804·16̇
7	572·916̇	78·1021		927·083̇	19	697·916̇	7·4343		802 083
	575·0	76·4847		925·0		700·0	6·9016		800·0
	577·083̇	74·8672	1·6175	922·916̇		702·083̇	6·3688	0·5327	797·916̇
	579·16̇	73·2497		920·83̇		704·6̇	5·8361		795·83
	581·25	71·6323		918·75		706·25	5·3034		793·75
8	583·3	70·0148		916·6̇	20	708·3̇	4·7707		791·6̇
	585·416̇	68·4625		914·583̇		710·416̇	4·3554		789·583
	587·5	66·9102	1·5523	912·5		712·5	3·9400	0·4153	787·5
	589·583̇	65·3579		910·416̇		714·583̇	3·5247		785·416
	591·6̇	63·8057		908·3̇		716·6̇	3·1094		783·3̇
9	593·75	62·2533		906·25	21	718·75	2·6941		781·25
	595·83̇	60·7660		904·16̇		720·83̇	2·3920		779·16̇
	597·916̇	59·2787	1·4873	902·083̇		722·916̇	2·0899	0·3021	777·083
	600·0	57·7914		900·0		725·0	1·7879		775·0
	602·083̇	56·3040		897·916̇		727·083̇	1·4858		772·916
10	604·16̇	54·8167		895·83̇	22	729·16̇	1·1838		770·83
	606·25	53·4025		893·75		731·25	1·0042		768·75
	608·3̇	51·9883	1·4142	891·6̇		733·3̇	0·8245	0·1796	766 6
	610·416̇	50·5741		889·583̇		735·416̇	0·6449		764·583
	612·5	49·1598		887·5		737·5	0·4653		762·5
11	614·583̇	47·7456		885·416̇	23	739·583̇	0·2857		760·416̇
	616·6̇	46·4125		883·3̇		741·6̇	0·2286		758·3̇
	618·75	45·0795	1·3331	881·25		743·75	0·1714	0·0571	756·25
	620·83̇	43·7464		879·16̇		745·83	0·1143		754 16
	622·916̇	42·4133		877·083̇		747·916̇	0·0571		752·083
					24	750·0	0·0		750 0

TABLE

THE SUN'S

Corresponding to "Equation c"

For either of the mean anom. values given in cols. 2a or 2b the equation and difference are as stated in cols. 3, 4. The equation, col. 3, from Arg. c 0 to 500, or 0° to 180°, is the Sun's greatest equation of the centre *minus* the actual equation; in 10,000ths of circle. (*For the 24 base-equations see Table XLVII above, Vol. XIV; also Prof. Jacobi's Table XXIV, Vol. I, p. 549.*)

Base Eqn. No.	Arg. c.	Equation c.	Diff.	Arg. c.	Base Eqn. No.	Arg. c.	Equation c.	Diff.	Arg. c.
1	2a	3	4	2b	1	2a	3	4	2b
0	0·0	60·4244		500·0	12	125·0	17·6985		375·0
	2·083̇	59·6335		497·916̇		127·083̇	17·1564		372·916
	4·16̇	58·8426	0·7909	495·83̇		129·16̇	16·6143	0·5421	370·83̇
	6·25	58·0517		493·75		131·25	16·0722		368·75
	8·3̇	57·2608		491·6̇		133·3̇	15·5301		366·6̇
1	10·416̇	56·4699		489·583̇	13	135·416̇	14·9880		364·583̇
	12·5	55·6825		487·5		137·5	14·4861		362·5
	14·583̇	54·8951	0·7874	485·416̇		139·583̇	13·9842	0·5019	360·416̇
	16·6̇	54·1078		483·3̇		141·6̇	13·4823		358·3̇
	18·75	53·3204		481·25		143·75	12·9805		356·25
2	20·83̇	52·5330		479·16̇	14	145·83̇	12·4786		354·16̇
	22·916̇	51·7527		477·083̇		147·916̇	12·0181		352·083
	25·0	50·9723	0·7804	475·0		150·0	11·5576	0·4605	350·0
	27·083̇	50·1920		472·916̇		152·083̇	11·0971		347·916̇
	29·16̇	49·4116		470·83̇		154·16̇	10·6367		345·83̇
3	31·25	48·6313		468·75	15	156·25	10·1762		343·75
	33·3̇	47·8615		466·6̇		158·3̇	9·7579		341·6̇
	35·416̇	47·0916	0·7698	464·583̇		160·416̇	9·3396	0·4183	339·583̇
	37·5	46·3218		462·5		162·5	8·9213		337·5
	39·583̇	45·5520		460·416̇		164·583̇	8·5030		335·416̇
4	41·6̇	44·7822		458·3̇	16	166·6	8·0847		333·3̇
	43·75	44·0265		456·25		168·75	7·7121		331·25
	45·83̇	43·2707	0·7557	454·16̇		170·83̇	7·3395	0·3726	329·16̇
	47·916̇	42·5150		452·083̇		172·916̇	6·9669		327·083̇
	50·0	41·7593		450·0		175·0	6·5943		325·0
5	52·083̇	41·0035		447·916̇	17	177·083̇	6·2217		322·916̇
	54·16̇	40·2653		445·83̇		179·16̇	5·8948		320·83̇
	56·25	39·5272	0·7382	443·75		181·25	5·5679	0·3269	318·75
	58·3̇	38·7890		441·6̇		183·3̇	5·2410		316·6̇
	60·416̇	38·0508		439·583̇		185·416̇	4·9141		314·583̇
6	62·5	37·3127		437·5	18	187·5	4·5872		312·5
	64·583̇	36·5921		435·416̇		189·583̇	4·3095		310·416
	66·6̇	35·8715	0·7206	433·3̇		191·6̇	4·0318	0·2777	308·3̇
	68·75	35·1509		431·25		193·75	3·7541		306·25
	70·83̇	34·4303		429·16̇		195·83̇	3·4764		304·16̇
7	72·916̇	33·7097		427·083̇	19	197·916̇	3·1987		302·083̇
	75·0	33·1012		425·0		200·0	2·9703		300·0
	77·083̇	32·3107	0·6995	422·916̇		202·083̇	2·7418	0·2285	297·916
	79·16̇	31·6112		420·83̇		204·16̇	2·5133		295·83̇
	81·25	30·9117		418·75		206·25	2·2848		293·75
8	83·3̇	30·2122		416·6̇	20	208·3̇	2·0563		291·6̇
	85·416̇	29·5408		414·583̇		210·416̇	1·8771		289·583̇
	87·5	28·8694	0·6714	412·5		212·5	1·6978	0·1793	287·5
	89·583̇	28·1980		410·416̇		214·583̇	1·5185		285·416̇
	91·6̇	27·5267		408·3̇		216·6̇	1·3393		283·3̇
9	93·75	26·8553		406·25	21	218·75	1·1600		281·25
	95·83̇	26·2120		404·16̇		220·83̇	1·0299		279·16̇
	97·916̇	25·5688	0·6433	402·083̇		222·916̇	0·8999	0·1301	277·083̇
	100·0	24·9255		400·0		225·0	0·7698		275·0
	102·083̇	24·2822		397·916̇		227·083̇	0·6397		272·916̇
10	104·16̇	23·6390		395·83̇	22	229·16̇	0·5097		270·83̇
	106·25	23·0274		393·75		231·25	0·4324		268·75
	108·3̇	22·4157	0·6116	391·6̇		233·3̇	0·3550	0·0773	266·6̇
	110·416̇	21·8041		389·583̇		235·416̇	0·2777		264·583̇
	112·5	21·1925		387·5		237·5	0·2004		262·5
11	114·583	20·5808		385·416̇	23	239·583̇	0·1230		260·416̇
	116·6̇	20·0044		383·3̇		241·6̇	0·0984		258·3̇
	118·75	19·4279	0·5765	381·25		243·75	0·0738	0·0246	256·25
	120·83̇	18·8514		379·16̇		245·83̇	0·0492		254·16̇
	122·916̇	18·2750		377·083̇		247·916̇	0·0246		252·083̇
					24	250·0	0·0		250·0

LVI.

"EQUATION *c*"

in Table VII, "*Indian Calendar.*"

From Arg. *c* 500 to 1000, or 180° to 360° the equation (col. 3) is the Sun's greatest equation of the centre *plus* the actual equation, stated in 10,000ths of the circle.

Base Eqn. No.	Arg. *c*	Equation *c*.	Diff.	Arg. *c*
1	2*a*	3	4	2*b*
0	500·0	60·4244		1000·0
	502·083̇	61·2153		997·916̇
	504·16̇	62·0062	0·7909	995·83̇
	506·25	62·7971		993·75
	508·3̇	63·5880		991·6̇
1	510·416̇	64·3789		989·583̇
	512·5	65·1662		987·5
	514·583̇	65·9536	0·7874	985·416̇
	516·6	66·7410		983·3
	518·75	67·5284		981·25
2	520·83	68·3158		979·16̇
	522·916̇	69·0961		977·083
	525·0	69·8765	0·7804	975·0
	527·083	70·6568		972·916̇
	529·16̇	71·4372		970·83
3	531·25	72·2175		968·75
	533·3̇	72·9873		966·6̇
	535·416̇	73·7571	0·7698	964·583̇
	537·5	74·5269		962·5
	539·583̇	75·2967		960·416̇
4	541·6̇	76·0665		958·3̇
	543·75	76·8223		956·25
	545·83̇	77·5780	0·7557	954·16̇
	547·916̇	78·3338		952·083
	550·0	79·0895		950·0
5	552·083̇	79·8452		947·916̇
	554·16̇	80·5834		945·83̇
	556·25	81·3216	0·7382	943·75
	558·3̇	82·0598		941·6̇
	560·416̇	82·7979		939·583̇
6	562·5	83·5361		937·5
	564·583̇	84·2567		935·416̇
	566·6̇	84·9773	0·7206	933·3
	568·75	85·6979		931·25
	570·83̇	86·4185		929·16̇
7	572·916̇	87·1391		927·083̇
	575·0	87·8386		925·0
	577·083	88·5381	0·6995	922·916̇
	579·16̇	89·2376		920·83̇
	581·25	89·9371		918·75
8	583·3̇	90·6366		916·6̇
	585·416̇	91·3080		914·583̇
	587·5	91·9793	0·6174	912·5
	589·583̇	92·6507		910·416̇
	591·6̇	93·3221		908·3̇
9	593·75	93·9935		906·25
	595·83̇	94·6367		904·16̇
	597·916̇	95·2800	0·6433	902·083̇
	600·0	95·9233		900·0
	602·083̇	96·5665		897·916
10	604·16̇	97·2098		895·83̇
	606·25	97·8214		893·75
	608·3̇	98·4330	0·6116	891·6̇
	610·416̇	99·0447		889·583̇
	612·5	99·6563		887·5
11	614·583̇	100·2679		885·416̇
	616·6̇	100·8444		883·3̇
	618·75	101·4209	0·5765	881·25
	620·83̇	101·9973		879·16̇
	622·916̇	102·5738		877·083̇
12	625·0	103·1503		875·0
	627·083̇	103·6924		872·916̇
	629·16̇	104·2345	0·5421	870·83
	631·25	104·7766		868·75
	633·3	105·3187		866·6̇
13	635·416̇	105·8608		864·583̇
	637·5	106·3627		862·5
	639·583̇	106·8645	0·5019	860·416̇
	641·6̇	107·3664		858·3
	643·75	107·8683		856·25
14	645·83̇	108·3702		854·16̇
	647·916̇	108·8307		852·083̇
	650·0	109·2912	0·4605	850·0
	652·083	109·7516		847·916̇
	654·16̇	110·2121		845·83̇
15	656·25	110·6726		843·75
	658·3̇	111·0909		841·6̇
	660·416̇	111·5092	0·4183	839·583̇
	662·5	111·9275		837·5
	664·583̇	112·3458		835·416̇
16	666·6̇	112·7641		833·3̇
	668·75	113·1367		831·25
	670·83̇	113·5093	0·3726	829·16̇
	672·916̇	113·8819		827·083̇
	675·0	114·2545		825·0
17	677·083̇	114·6271		822·916̇
	679·16̇	114·9540		820·83̇
	681·25	115·2809	0·3269	818·75
	683·3̇	115·6078		816·6
	685·416̇	115·9347		814·583̇
18	687·5	116·2616		812·5
	689·583̇	116·5393		810·416
	691·6̇	116·8170	0·2777	808·3̇
	693·75	117·0946		806·25
	695·83̇	117·3723		804·16̇
19	697·916̇	117·6500		802·083̇
	700·0	117·8785		800·0
	702·083̇	118·1070	0·2285	797·916̇
	704·16̇	118·3355		795·83̇
	706·25	118·5640		793·75
20	708·3̇	118·7924		791·6
	710·416̇	118·9717		789·583̇
	712·5	119·1510	0·1793	787·5
	714·583̇	119·3302		785·416
	716·6̇	119·5095		783·3̇
21	718·75	119·6888		781·25
	720·83̇	119·8188		779·16̇
	722·916̇	119·9489	0·1301	777·083̇
	725·0	120·0790		775·0
	727·083̇	120·2091		772·916
22	729·16̇	120·3391		770·83̇
	731·25	120·4164		768·75
	733·3	120·4937	0·0773	766·6̇
	735·416̇	120·5711		764·583̇
	737·5	120·6484		762·5
23	739·583̇	120·7257		760·416
	741·6̇	120·7503		758·3̇
	743·75	120·7749	0·0246	756·25
	745·83̇	120·7996		754·16̇
	747·916̇	120·8242		752·083̇
24	750·0	120·8488		750

TABLE LVII A.

VALUE OF *a*, *b*, *c* AT BEGINNING OF K. Y. CENTURIES.

Corresponding to Prof. Jacobi's Table IX B (Vol. XI above.) but framed for two days earlier in each century.

Century K. Y.	Week day.	*a*.	*b*.	*c*.
42	6	49·0437	626·9004	279·4176
43	5	8582 3109	179·4088	277·0270
44	5	7454·2101	768·2089	277·3743
45	5	6326·1092	357·0090	277·7215
46	5	5198·0084	945·8091	278·0688
47	5	4069·9075	534·6091	278·4160
48	5	2941·8067	123·4092	278·7632

TABLE LVII B.

INCREASE OF *a*, *b*, *c* FOR YEARS K. Y.

Corresponding to Prof. Jacobi's Table X above, Vol. XI, p. 168.

* *Years of 366 days.*

Year.	Week day.	*a*.	*b*.	*c*.	Year.	Week day.	*a*.	*b*.	*c*.
0	0	0	0	0	31	4	4329 9708	930·3505	999·9683
1	1	3600·6747	246·4522	999 2925	32	5	7930·6455	176·8027	999·2608
*2	2	7201·3494	492·9043	998 5849	*33	6	1531·3202	423·2549	998·5533
3	4	1140 6560	775 6482	0·6151	34	1	5470·6268	705·9987	0·5835
4	5	4741·3307	22·1003	999·9076	35	2	9071·3015	952·4509	999·8759
5	6	8342·0054	268·5525	999·2001	36	3	2671·9762	198·9030	999·1684
*6	0	1942·6800	515·0047	998·4925	*37	4	6272·6509	445·3552	998·4609
7	2	5881·9867	797·7485	0·5227	38	6	211·9575	728·0990	0·4911
8	3	9482·6614	44·2007	999·8152	39	0	3812·6322	974·5512	999·7836
9	4	3083·3360	290·6528	999·1077	40	1	7413·3069	221·0034	999·0760
*10	5	6684·0107	537·1050	998·4001	*41	2	1013·9815	467·4555	998·3685
11	0	623·3174	819·8488	0·4303	42	4	4953 2882	750·1994	0·3987
12	1	4223·9921	66·3010	999·7228	43	5	8553·9629	996·6515	999·6912
*13	2	7824·6667	312·7532	999 0153	*44	6	2154·6376	243·1037	998·9836
14	4	1763·9734	595·4970	1·0455	45	1	6093·9442	525·8475	1·0138
15	5	5364·6481	841·9492	0·3379	46	2	9694·6189	772·2997	0·3063
16	6	8965·3227	88·4013	999·6304	47	3	3295·2936	18·7519	999·5988
*17	0	2565·9974	334·8535	998·9229	*48	4	6895 9682	265·2040	998·8912
18	2	6505·3041	617·5973	0·9531	49	6	835·2749	547·9479	0·9214
19	3	105·9788	864·0495	0·2455	50	0	4435·9496	794·4000	0·2139
20	4	3706·6534	110·5017	999·5380	51	1	8036·6243	40·8522	999·5064
*21	5	7307·3281	356·9539	998 8305	*52	2	1637 2989	287·3044	998·7988
22	0	1246·6348	639 6977	0·8607	53	4	5576·6056	570 0482	0·8290
23	1	4847·3094	886·1499	0·1531	54	5	9177·2803	816·5004	0·1215
24	2	8447·9841	132·6020	999·4456	55	6	2777 9549	62·9526	999·4140
*25	3	2048·6588	379·0542	998·7381	*56	0	6378·6296	309·4047	998·7064
26	5	5987·9655	661·7980	0·7683	57	2	317 9363	592·1485	0·7366
27	6	9588·6401	908·2502	0·0607	58	3	2918 6110	838·6007	0·0291
28	0	3189·3148	154·7024	999·3532	59	4	7519·2856	85·[illegible]529	999·3216
*29	1	6789 9895	401·1545	998·6457	*60	5	1119·9603	331·5051	998·6140
30	3	729·2961	683·8984	0·6759	61	0	5059·2670	614·2489	0·6442

TABLE LVII B—*Contd.*

Year.	Week day.	*d.*	*b.*	*c.*
62	1	8659·9416	860·7011	999·9367
63	2	2260·6163	107·1532	999·2292
*64	3	5861·2910	353·6054	998·5216
65	5	9800·5977	636·3492	0·5518
66	6	3401·2723	882·8014	999·8443
67	0	7001·9470	129·2536	999·1368
*68	1	602·6217	375·7057	998·4292
69	3	4541·9283	658·4496	0·4594
70	4	8142·6030	904·9017	999·7519
*71	5	1743·2777	151·3539	999·0444
72	0	5682·5844	434·0977	1·0746
71	1	9283·2590	680·5499	0·3670
74	2	2883·9337	927·0021	999·6595
*75	3	6484·6084	173 4542	998·9520
76	5	423·9150	456·1981	0 9822
77	6	4024·5897	702 6502	0·2746
78	0	7625·2644	949·1024	999·5671
*79	1	1225·9391	195·5546	998·8596
80	3	5165·2457	478·2984	0·8898
81	4	8765·9204	724·7506	0·1822
82	5	2366 5951	971·2027	999·4747
*83	6	5967·2698	217·6549	998·7672
84	1	9906 5764	500·3987	0·7974
85	2	3507·2511	746·8509	0·0898
86	3	7107·9258	993·3031	999·3823
*87	4	708·6004	239·7552	998·6748
88	6	4647·9071	522·4991	0·7050
89	0	8248·5818	768·9512	999·9974
90	1	1849·2565	15·4034	999·2899
*91	2	5449·9311	261·8556	9 8·5824
92	4	9389·2378	544·5994	0·6126
93	5	2989·9125	791·0516	999·9050
94	6	6590·5871	37·5038	999·1975
*95	0	191·2618	283·9559	998·4900
96	2	4130·5685	566·6997	0·5202
97	3	7731·2431	813·1519	999·8126
98	4	1331·9178	59·6041	999·1051
*99	5	4932·5925	306·0563	998·3976
100	0	8871·8992	588·8001	0·4278

TABLE LVII C.

INCREASE OF *a*, *b*, *c* PER DAY FROM MĪNA 1 TO MĒSHA 2, THE DAY OF MEAN MĒSHA-SAṀKRĀNTI.

Corresponding to first part of Prof. Jacobi's Table XIII (*above, Vol. XI, 170*) but arranged for the *Siddhānta-Śirōmaṇi*.

No. of days interval from 0 Mēsha.	Month and day.	Week day.	*a.*	*b.*	*c.*
1	2	3	4	5	6
29	Mina 1	4	9502·4085	874 9589	915·1286
28	„ 2	5	9841·0404	911·2506	917 8664
27	„ 3	6	179·6724	947·5422	920·6042
26	„ 4	0	518·3044	983·8339	923·3419
25	„ 5	1	856·9364	20·1255	926 0797
24	„ 6	2	1195 5684	56 4172	928 8175
23	„ 7	3	1534·2004	92·7088	931·5553
22	„ 8	4	1872 8324	129·0005	934 2931
21	„ 9	5	2211·4643	165·2921	937·0309
20	„ 10	6	2550·0963	201·5838	939·7687
19	„ 11	0	2888·7283	237·8754	942 5065
18	„ 12	1	3227·3603	274 1671	945·2442
17	„ 13	2	3565·9923	310·4587	947·9820
16	„ 14	3	3904·6243	346·7504	950 7198
15	„ 15	4	4243·2563	383·0420	953 4576
14	„ 16	5	4581·8882	419·3336	956 1954
13	„ 17	6	4920·5202	455·6253	958·9332
12	„ 18	0	5259·1522	491·9169	961·6710
11	„ 19	1	5597·7842	528·2086	964·4088
10	„ 20	2	5936·4162	564·5002	967·1465
9	„ 21	3	6275·0482	600·7919	969·8843
8	„ 22	4	6613·6801	637·0835	972·6221
7	„ 23	5	6952·3121	673·3752	975·3599
6	„ 24	6	7290·9441	709·6668	978·0977
5	„ 25	0	7629·5761	745·9585	980·8355
4	„ 26	1	7968·2081	782·2501	983·5733
3	„ 27	2	8306·8401	818·5418	986·3111
2	„ 28	3	8645·4721	854·8334	989·0488
1	„ 29	4	8984·1040	891·1251	991·7866
	Mēsha 0	5	9322·7360	927·4167	994·5244
	„ 1	6	9661·3680	963·7084	997·2622
	„ 2	0	0·0	0·0	0·0

By this Table the *a*, *b*, *c* of the civil day coupled with Chaitra Sukla, 1 is easily found

DURATION AND COLLECTIVE DURATION OF TRUE SOLAR MONTHS WITH INCREASE OF a, b, c AT EACH SAṀKRĀNTI.

Calculated for the year K. Y. 4500, expired, A.D. 1399-1400

a in 10,000ths of circle ; b and c in 1,000ths.

Luni-solar month (ending after the second of the two solar *saṁkrāntis* connected with it).	True solar *saṁkrānti*.	Collective duration in days, hours, etc., and collective increase of *a*, *b*, *c* from true Mēsha samkrānti to each true *saṁkrānti*.						True solar *saṁkrānti*.	Length of month preceding each true *saṁkrānti* and increase of *a*, *b*, *c* between each such *saṁkrānti*.					
		Day.	Week day.	H. M. S.	*a*.	*b*.	*c*.		Day.	Week day.	H. M. S.	*a*.	*b*.	*c*.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1 Chaitra .	Mīna-saṁ. (of previous year). Mēsha-saṁ. .	0	...	0 0 0	0·0	0·0	0·0	Mēsha-saṁ. .	0	...	0 0 0	0·0	0·0	0·0
2. Vaiśākha .	Vṛishabha-saṁ.	30	(2)	21 50 45	467·1970	121·7837	84·6258	Vṛishabha-saṁ.	30	(2)	21 50 45	467·1970	121·7837	84·6258
3. Jyēshṭha .	Mithuna-saṁ.	62	(6)	7 25 16	1099·8924	261·3040	170·5896	Mithuna-saṁ. .	31	(3)	9 34 31	632·6954	139·5203	85·9638
4. Āshāḍha .	Karka-saṁ. .	93	(2)	22 18 58	1807·6473	408·8685	257·1601	Karka-saṁ. .	31	(3)	14 53 42	707·7549	147·5645	86·5705
5. Śrāvaṇa .	Siṁha-saṁ. .	125	(6)	10 5 44	2471·4428	551·7219	343·3753	Siṁha-saṁ. .	31	(3)	11 46 46	663·7955	142·8534	86·2152
6. Bhādrapada	Kanyā-saṁ .	156	(2)	11 32 47	2989·5051	678·9569	428·4122	Kanyā-saṁ. .	31	(3)	1 27 3	518·0623	127·2350	85·0369
7 Āśvina .	Tulā-saṁ. .	186	(4)	22 59 48	3310·0242	785·0209	511·8519	Tulā-saṁ. .	30	(2)	11 27 1	320·5191	106·0640	83·4397
8. Kārttika .	Vṛiśchika-saṁ.	216	(6)	20 57 12	3440·1530	870·6805	593·7525	Vṛiśchika-saṁ. .	29	(1)	21 57 24	130·1288	85·6596	81·9006
9. Mārgaśira .	Dhanus-saṁ. .	246	(1)	9 9 34	3432·7047	941·5957	674·5407	Dhanus-saṁ. .	29	(1)	12 12 22	9992·5517	70·9152	80·7882
10. Pausha .	Makara-saṁ. .	275	(2)	17 16 58	3367·6498	6·3372	754·8633	Makara-saṁ. .	29	(1)	8 7 24	9934·9451	64·7415	80·3226
11. Māgha .	Kumbha-saṁ.	305	(4)	3 46 43	3336·0701	74·6663	835·4563	Kumbha-saṁ. .	29	(1)	10 29 45	9968·4203	68·3291	80·5930
12. Phālguna .	Mīna-saṁ. .	334	(5)	22 36 7	3421·9886	155·5878	916·9994	Mīna-saṁ. .	29	(1)	18 49 24	85·9185	80·9215	81·5431
1. Chaitra (*of following year*)	Mēsha-saṁ. (*of following year*)	365	(1)	6 12 9	3688·1894	255·8304	1000·0	Mēsha-saṁ. (*of following year*)	30	(2)	7 36 2	266·2008	100·2426	83·0006

TABLE LVIII B.

VALUE OF *c* AND OF EQUATION *c* AT THE SEVERAL TRUE *saṁkrāntis*.

Correct for K. Y. 4500, A.D. 1399-1400.

c in 1,000ths of circle ; equation c in 10,000ths.

Saṁkrānti.	*c.*	Equation *c.*
Mēsha-saṁk. .	274·4058	0·7327
Vrishabha-saṁk. .	359·0316	13·6505
Mithuna-saṁk. .	444·9954	39·9684
Karka-saṁk. .	531·5659	72·3342
Siṁha-saṁk. .	617·7811	101·1528
Kanyā-samk .	703·8180	118·1876
Tulā-samk. .	786·2577	119·2579
Vriśchika-saṁk. .	868·1583	104·9306
Dhanus-samk. .	948·9465	79·4803
Makara-saṁk. .	29·2691	49·3732
Kumbha-samk. .	109·8621	21·9669
Mīna-saṁk. .	191·4052	4·0666

TABLE LVIII C.

EXACT VALUE OF *c* AND OF EQUATION *c* AT THE MOMENT OF TRUE MĒSHA-SAṀKRĀNTI AT BEGINNING OF EACH CENTURY K. Y.

c in 1,000ths of circle equation c in 10,000ths.

K. Y.	A.D.	*c.*	Equation *c.*
4200	1099—1100	274·6475	0·7312
4300	1199—1200	274·5669	0·7317
4400	1299—1300	274·4864	0·7322
4500	1399—1400	274·4058	0·7327
4600	1499—1500	274·3253	0·7332
4700	1599—1600	274·2447	0·7337
4800	1699—1700	274·1642	0·7342

TABLE LVIII D.

CHANGES IN LENGTHS OF TRUE SOLAR MONTHS, AND IN VALUE OF *a, b, c,* DUE TO THE FORWARD SHIFT OF SUN'S APSIS POSTULATED BY THE *Siddhānta-Śirōmaṇi.*

The entries shew differences from standard (Table LVIII A, for K. Y. 4500, A.D. 1400) for a year 300 years earlier or later ; *i.e.,* for K. Y. 4200 (A.D. 1100) or 4800 (A.D. 1700). Change for intermediate years to be taken proportionately.

(For years earlier than A.D. 1400 use + or — signs as given. For later years reverse the signs.)

At true solar *saṁkrānti.*	Change in collective duration and in collective increase of *a. b, c* from Mēsha saṁkrānti to each *saṁkrānti.*				Change in length of each month between true solar *saṁkrāntis,* and increase of *a, b, c* between each.			
	M. S.	*a.*	*b.*	*c.*	M. S.	*a.*	*b.*	*c.*
1	2	3			4	5		
Mēsha-saṁ. .	0 0	0·0	0·0	0·0	0 0	0·0	0·0	0·0
Vrishabha-saṁ.	+0 34	+0·1333	+0·0143	+0·0011	+0 34	+0·1333	+0·0143	+0·0011
Mithuna-saṁ.	+2 46	+0·6506	+0·0697	+0·0053	+2 12	+0·5173	+0·0554	+0·0042
Karka-saṁ. .	+2 27	+0·5761	+0·0617	+0·0047	—0 19	—0·0745	—0·0080	—0·0006
Siṁha-saṁ. .	+2 34	+0·6035	+0·0646	+0·0049	+0 7	+0·0274	+0·0029	+0·0002
Kanyā-saṁ. .	+0 23	+0·0901	+0·0096	+0·0008	—2 11	—0·5134	—0·0550	—0·0041
Tulā-saṁ. .	—1 2	—0·2431	—0·0261	—0·0019	—1 25	—0·3332	—0·0357	—0·0027
Vriśchika-saṁ.	—2 3	—0·4822	—0·0517	—0·0038	—1 1	—0·2391	—0·0256	—0·0019
Dhanus-saṁ. .	—4 55	—1·1563	—0·1239	—0·0092	—2 52	—0·6741	—0·0722	—0·0054
Makara-saṁ. .	—4 9	—0·9760	—0·1046	—0·0077	+0 46	+0·1803	+0·0193	+0·0015
Kumbha-saṁ.	—2 47	—0·6546	—0·0702	—0·0051	+1 22	+0·3214	+0·0344	+0·0026
Mīna-saṁ. .	—1 31	—0·3567	—0·0383	—0·0027	+1 16	+0·2979	+0·0319	+0·0024
Mēsha-saṁ. (*of following year*).	—0 12	—0·0470	—0·0050	—0·0004	+1 19	+0·3097	+0·0332	+0·0025

TABLE LIX.

THE MOON'S EQUATION OF THE CENTRE BY THE *Siddhānta-Śirōmaṇi*.

(For equation of the Sun's centre see Table XLVIII, above, Vol. XIV, p. 23.)

Serial No. of Sine.	MOON'S MEAN ANOM. Moon's equation —				SINE OF MEAN ANOM. ANGLE. Value in minutes.	Diff.	EQUATION. Equation in degrees.	Diff. per min. of anom.	Equation in 10,000ths of circle.	MOON'S MEAN ANOM. Moon's equation +				Serial No. of Sine.
1	2				3	4	5	6	7	8				1
	°	′	°	′		′	° ′ ″	″		°	′	°	′	
0	0	0	180	0	0	225	0 0 0	5·26̇	0·0	180	0	360	0	0
1	3	45	176	15	225	224	0 19 45·00	5·2433	9·1435	183	45	356	15	1
2	7	30	172	30	449	222	0 39 24·73̇	5·1964̇	18·2464	187	30	352	30	2
3	11	15	168	45	671	219	0 58 53·93̇	5·1262̇	27·2680	191	15	348	45	3
4	15	0	165	0	890	215	1 18 7·3̇	5·0326	36·1677	195	0	345	0	4
5	18	45	161	15	1105	210	1 36 59·6̇	4·915̇	44·9048	198	45	341	15	5
6	22	30	157	30	1315	205	1 55 25·6̇	4·7985	53·4388	202	30	337	30	6
7	26	15	153	45	1520	199	2 13 25·3̇	4·6581	61·7695	206	15	333	45	7
8	30	0	150	0	1719	191	2 30 53·40	4·4708	69·8568	210	0	330	0	8
9	33	45	146	15	1910	183	2 47 39·3̇	4·2835̇	77·6183	213	45	326	15	9
10	37	30	142	30	2093	174	3 3 43·12̇	4·0728̇	85·0550	217	30	322	30	10
11	41	15	138	45	2267	164	3 18 59·53̇	3·8388	92·1260	221	15	318	45	11
12	45	0	135	0	2431	154	3 33 23·36̇	3·6070	98·7914	225	0	315	0	12
13	48	45	131	15	2585	143	3 46 54·8438	3·3622	105·0528	228	45	311	15	13
14	52	30	127	30	2728	131	3 59 31·3393	3·0801	110·8900	232	30	307	30	14
15	56	15	123	45	2859	119	4 11 4·3661	2·7979	116·2374	236	15	303	45	15
16	60	0	120	0	2978	106	4 21 33·8839	2·4890	121·0948	240	0	300	0	16
17	63	45	116	15	3084	93	4 30 54·9107	2·1853	125·4237	243	45	296	15	17
18	67	30	112	30	3177	79	4 39 6·6027	1·8546	129·2176	247	30	292	30	18
19	71	15	108	45	3256	65	4 46 3·8839	1·5342	132·4374	251	15	288	45	19
20	75	0	105	0	3321	51	4 51 49·0848	1·1961	135·1010	255	0	285	0	20
21	78	45	101	15	3372	37	4 56 18·2143	0·8699	137·1776	258	45	281	15	21
22	82	30	97	30	3409	22	4 59 33·9509	0·5173	138·6879	262	30	277	30	22
23	86	15	93	45	3431	7	5 1 30·3348	0·1646	139·5859	266	15	273	45	23
24	90	0	90	0	3438		5 2 7·3661		139·8717	270	0	270	0	24

TABLE LX.

Construction of Table.

The Table is constructed on the lines of Table I of the *Indian Calendar*, and columns are similarly numbered, so as to facilitate comparison of details by the *Ārya*-and *Sūrya-Siddhāntas* with those of the *Siddhānta-Śirōmaṇi*, to which the present Table applies.

Cols. 1, 2.—In conformity with this the Kaliyuga and Śaka years stated are current years, not expired years. For years of other eras refer to Tables I and II, Part III, *Indian Calendar*.

Col. 5.—Years A.D. marked* are leap-years.

Col. 7.—The *samvatsara*-name—*i.e.*, the name of the Jovian cycle—of the year is given as determined by my previous calculations. See *Epig. Ind.*, Vol. XIII, Table XLII. Entries in italics shew cases where the *samvatsara*-name of the year differs from that fixed by *Sūrya-Siddhānta* calculation.

Col. 8.—Months entered in roman characters are intercalated (*adhika*) lunar months. Those in italics are suppressed (*kshaya*) months.

Cols. 13, 19.—Figures in brackets give the serial number of the day measured from January 1.

Col. 23. a=distance mean moon from mean sun, stated in 10,000ths of circle.

Col. 24. b=mean anomaly of moon, or moon's mean distance from perigee-point of apsis, stated in 1,000ths of circle.

Col. 25. c=sun's mean anomaly, or sun's mean distance from perigee-point of apsis, stated in 1,000ths of circle.

Remarks.

A.D. 1128-29.—Close case. Possibly 9 Mārga-ś: *adhika*, 10 Pausha *kshaya*, 12 Phālguna *adhika*.

" 1183-84.—According to the 19-year sequence the *adhika* month should have been 3 Jyēshṭha.

" 1242-43.—The *adhika* month should have been 6 Bhādrapada by sequence.

" 1316-17.—Close case. By sequence 2 Vaiśākha expected as *adhika*.

" 1410-11.—By sequence 7 Āśvina expected as *adhika*.

" 1429-30.—By sequence 7 Āśvina expected as *adhika*.

" 1679-80, 1698-99, 1717-18, 1736-37. By sequence in the two former years, 4 Āshāḍha expected as *adhika*; or else in the two latter years 3 Jyēshṭha expected as *adhika*. But the result in each case by work from the Tables is as tabulated.

" 1749.—Close case. See Text, example 6 at end.

TABLE

CONCURRENT YEAR.								Intercalated and suppressed (*ksh.*) lunar months.
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA. Southern system.	JOVIAN SAMVATSARA. Northern system.	
1	2	3	3a	4	5	6	7	8
4201	1022	1157	506	274-75	1099-100	13 Pramāthin	16 Chitrabhānu	3 Jyēshṭha
4202	1023	1158	507	275-76	*1100-01	14 Vikrama	17 Subhānu	...
4203	1024	1159	508	276-77	1101-02	15 Vṛisha	18 Tāraṇa	7 Āśvina
4204	1025	1160	509	277-78	1102-03	16 Chitrabhānu	19 Pārthiva	...
4205	1026	1161	510	278-79	1103-04	17 Subhānu	20 Vyaya	...
4206	1027	1162	511	279-80	*1104-05	18 Tāraṇa	21 Sarvajit	4 Āshāḍha
4207	1028	1163	512	280-81	1105-06	19 Pārthiva	22 Sarvadhārin	...
4208	1029	1164	513	281-82	1106-07	20 Vyaya	23 Virōdhin	...
4209	1030	1165	514	282-83	1107-08	21 Sarvajit	24 Vikṛita	3 Jyēshṭha
4210	1031	1166	515	283-84	*1108-09	22 Sarvadhārin	25 Khara	...
4211	1032	1167	516	284-85	1109-10	23 Virōdhin	26 Nandana	8 Kārttika 10 *Pausha* (*ksh*) 12 Phālguna
4212	1033	1168	517	285-86	1110-11	24 Vikṛita	27 Vijaya	...
4213	1034	1169	518	286-87	1111-12	25 Khara	28 Jaya	...
4214	1035	1170	519	287-88	*1112-13	26 Nandana	29 Manmatha	5 Śrāvaṇa
4215	1036	1171	520	288-89	1113-14	27 Vijaya	30 Durmukha	...
4216	1037	1172	521	289-90	1114-15	28 Jaya	31 Hēmalamba	...
4217	1038	1173	522	290-91	1115-16	29 Manmatha	32 Vilamba	4 Āshāḍha
4218	1039	1174	523	291-92	*1116-17	30 Durmukha	33 Vikārin	...
4219	1040	1175	524	292-93	1117-18	31 Hēmalamba	34 Śārvarin	...
4220	1041	1176	525	293-94	1118-19	32 Vilamba	35 Plava	2 Vaiśākha
4221	1042	1177	526	294-95	1119-20	33 Vikārin	36 Śubhakṛit	...
4222	1043	1178	527	295-96	*1120-21	34 Śārvarin	37 Śōbhana	6 Bhādrapada
4223	1044	1179	528	296-97	1121-22	35 Plava	38 Krōdhin	...
4224	1045	1180	529	297-98	1122-23	36 Śubhakṛit	39 Viśvāvasu	...
4225	1046	1181	530	298-99	1123-24	37 Śōbhana	40 Parābhava	4 Āshāḍha

LX.

Siddhānta-Sirōmaṇi.

COMMENCEMENT OF THE												
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali year.
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*	
13	14	17			19	20	23	24	25	1
		H.	M.	S.						
23 Mar. (82)	4 Wed.	6	11	11	24 Feb. (55)	5 Thur.	228·7161	574·4426	200·0218	4201
22 Mar. (82)	5 Thur.	12	23	20	13 Mar. (73)	3 Tues.	9924·7666	474·1445	24[illegible]·5944	4202
22 Mar. (81)	6 Fri. .	18	35	29	2 Mar. (61)	0 Sat. .	9800·4894	321·3885	217·7712	4203
23 Mar. (82)	1 Sun. .	0	47	38	21 Mar. (80)	6 Fri. .	9835·1718	256·3820	269·0815	4204
23 Mar. (82)	2 Mon. .	6	59	46	11 Mar. (70)	4 Wed.	49·5266	140·9176	240·9962	4205
22 Mar. (82)	3 Tues.	13	11	55	28 Feb. (59)	1 Sun. .	9925·2495	988·1617	210·1700	4206
22 Mar. (81)	4 Wed.	19	24	4	18 Mar. (77)	0 Sat. .	9959·9318	924·1552	261·4834	4207
23 Mar. (82)	6 Fri. .	1	36	13	8 Mar. (67)	5 Thur.	174·2867	807·6909	233·3979	4208
23 Mar. (82)	0 Sat. .	7	48	22	25 Feb. (56)	2 Mon. .	50·0095	654·9350	202·5747	4209
22 Mar. (82)	1 Sun. .	14	0	31	15 Mar. (75)	1 Sun. .	84·6918	590·9284	253·8852	4210
22 Mar. (81)	2 Mon. .	20	12	39	4 Mar. (63)	5 Thur.	9960·4147	438·1725	223·0619	4211
23 Mar. (82)	4 Wed.	2	24	48	23 Mar. (82)	4 Wed.	9995·0971	374·1659	274·3723	4212
23 Mar. (82)	5 Thur.	8	36	57	12 Mar. (71)	1 Sun. .	9870·8200	221·4100	243·5492	4213
22 Mar. (82)	6 Fri. .	14	49	6	1 Mar. (61)	6 Fri .	85·1747	104·9457	215·4638	4214
22 Mar. (81)	0 Sat. .	21	1	15	20 Mar. (79)	5 Thur.	119·8572	40·9392	266·7742	4215
23 Mar. (82)	2 Mon. .	3	13	24	9 Mar. (68)	2 Mon. .	9995·5800	888·1832	235·9509	4216
23 Mar. (82)	3 Tues.	9	25	32	27 Feb. (58)	0 Sat. .	209·9348	771·7279	207·8655	4217
22 Mar. (82)	4 Wed.	15	37	41	17 Mar. (77)	6 Fri. .	244·6172	707·7124	259·1760	4218
22 Mar. (81)	5 Thur.	21	49	50	6 Mar. (65)	3 Tues.	120·3401	554·9564	228·3527	4219
23 Mar. (82)	0 Sat. .	4	1	59	23 Feb. (54)	0 Sat. .	9996·0629	402·2005	197·5295	4220
23 Mar. (82)	1 Sun. .	10	14	8	14 Mar. (73)	6 Fri. .	30·7453	338·1940	248·8399	4221
22 Mar. (82)	2 Mon. .	16	26	17	2 Mar. (62)	3 Tues.	9906·4681	185·4382	218·0168	4222
22 Mar. (81)	3 Tues.	22	38	25	21 Mar. (80)	2 Mon. .	9941·1506	121·4315	269·3271	4223
23 Mar. (82)	5 Thur.	4	50	34	11 Mar. (70)	0 Sat. .	155·5053	4·9672	241·2417	4224
23 Mar. (82)	6 Fri. .	11	2	43	28 Feb. (59)	4 Wed.	31·2282	851·6634	209·7110	4225

TABLE

CONCURRENT YEAR.								Intercalated and suppressed (*ksh.*) lunar months.
						JOVIAN SAMVATSARA.		
Kali	Śaka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4226	1047	1182	531	299-00	*1124-25	38 Krōdhin .	41 Plavaṅga .	...
4227	1048	1183	532	300-01	1125-26	39 Viśvāvasu .	42 Kīlaka . .	...
4228	1049	1184	533	301-02	1126-27	40 Parābhava .	43 Saumya. .	3 Jyēshṭha .
4229	1050	1185	534	302-03	1127-28	41 Plavaṅga .	44 Sādhāraṇa .	...
4230	1051	1186	535	303-04	*1128-29	42 Kīlaka . .	45 Virōdhakṛit .	12 Phālguna‡ .
4231	1052	1187	536	304-05	1129-30	43 Saumya .	46 Paridhāvin .	...
4232	1053	1188	537	305-06	1130-31	44 Sādhāraṇa .	47 Pramādin .	...
4233	1054	1189	538	306-07	1131-32	45 Virōdhakṛit .	48 Ānanda .	5 Śrāvaṇa .
4234	1055	1190	539	307-08	*1132-33	46 Paridhāvin .	49 Rākshasa .	...
4235	1056	1191	540	308-09	1133-34	47 Pramādin .	50 Anala . .	...
4236	1057	1192	541	309-10	1134-35	48 Ānanda .	51 Piṅgala .	4 Āshāḍha .
4237	1058	1193	542	310-11	1135-36	49 Rākshasa .	52 Kālayukta .	...
4238	1059	1194	543	311-12	*1136-37	50 Anala . .	53 Siddhārthin .	...
4239	1060	1195	544	312-13	1137-38	51 Piṅgala .	54 Raudra .	2 Vaiśākha .
4240	1061	1196	545	313-14	1138-39	52 Kālayukta .	55 Durmati .	...
4241	1062	1197	546	314-15	1139-40	53 Siddhārthin .	56 Dundubhi .	6 Bhādrapada
4242	1063	1198	547	315-16	*1140-41	54 Raudra .	57 Ṛudhirōdgārin	...
4243	1064	1199	548	316-17	1141-42	55 Durmati .	58 Raktāksha .	..
4244	1065	1200	549	317-18	1142-43	56 Dundubhi .	59 Krōdhana .	4 Āshāḍha .
4245	1066	1201	550	318-19	1143-44	57 Rudhirōdgārin	60 Kshaya .	..
4246	1067	1202	551	319-20	*1144-45	58 Raktāksha .	1 Prabhava .	...
4247	1068	1203	552	320-21	1145-46	59 Krōdhana .	2 Vibhava .	3 Jyēshṭha .
4248	1069	1204	553	321-22	1146-47	60 Kshaya .	3 Śukla .	...
4249	1070	1205	554	322-23	1147-48	1 Prabhava .	4 Pramōda .	{ 8 Kārttika 10 *Pausha*(*ksh.*) 12 Phālguna }
4250	1071	1206	555	323-24	*1148-49	2 Vibhava .	5 Prajāpati .	...

‡ See Remarks, p. 35 above.

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Siddhānta-Sirōmaṇi.

COMMENCEMENT OF THE											
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali year.
Day and month, A.D.	Week-day.	Time of true Mēsha-saṃkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*	
13	14	17			19	20	23	24	25	1
		H.	M.	S.						
22 Mar. (82)	0 Sat. .	17	14	52	18 Mar. (78)	3 Tues.	65·9106	788·2047	261·7290	4226
22 Mar. (81)	1 Sun. .	23	27	1	8 Mar. (67)	1 Sun. .	280·2655	671·7404	233·6435	4227
23 Mar. (82)	3 Tues.	5	39	10	25 Feb. (56)	5 Thur.	155·9882	518·9845	202·8202	4228
23 Mar. (82)	4 Wed.	11	51	19	15 Mar. (74)	3 Tues.	9852·0386	418·6863	251·3929	4229
22 Mar. (82)	5 Thur.	18	3	27	3 Mar. (63)	0 Sat. .	9727·7615	265·9303	220·5698	4230
23 Mar. (82)	0 Sat. .	0	15	36	22 Mar. (81)	6 Fri. .	9762·4438	201·9239	271·8801	4231
23 Mar. (82)	1 Sun .	6	27	45	12 Mar. (71)	4 Wed.	9976·7987	85·4595	243·7947	4232
23 Mar. (82)	2 Mon. .	12	39	54	2 Mar. (61)	2 Mon. .	191·1545	968·9952	215·7093	4233
22 Mar. (82)	3 Tues.	18	52	3	20 Mar. (80)	1 Sun. .	225·8360	904·9887	267·0197	4234
23 Mar. (82)	5 Thur.	1	4	12	9 Mar. (68)	5 Thur.	101·5587	751·2327	236·1965	4235
23 Mar. (82)	6 Fri. .	7	16	20	26 Feb. (57)	2 Mon. .	9977·2816	599·4768	205·3732	4236
23 Mar. (82)	0 Sat. .	13	28	29	17 Mar. (76)	1 Sun. .	11·9640	535·4702	256·6837	4237
22 Mar. (82)	1 Sun. .	19	40	38	5 Mar. (65)	5 Thur.	9887·6769	382·7143	225·8605	4238
23 Mar. (82)	3 Tues.	1	52	47	22 Feb. (53)	2 Mon. .	9763·4097	229·9583	195·0373	4239
23 Mar. (82)	4 Wed.	8	4	56	13 Mar. (72)	1 Sun. .	9798·0921	165·9518	246·3477	4240
23 Mar. (82)	5 Thur.	14	17	5	3 Mar. (62)	6 Fri. .	12·4469	49·4876	218·2623	4241
22 Mar. (82)	6 Fri. .	20	29	13	21 Mar. (81)	5 Thur.	47·1292	985·4810	269·5727	4242
23 Mar. (82)	1 Sun. .	2	41	22	11 Mar. (70)	3 Tues.	261·4841	869·0167	241·4873	4243
23 Mar. (82)	2 Mon. .	8	53	31	28 Feb. (59)	0 Sat. .	137·2070	716·2597	210·6641	4244
23 Mar. (82)	3 Tues.	15	5	40	19 Mar. (78)	6 Fri. .	171·8894	652·1542	261·9745	4245
22 Mar. (82)	4 Wed.	21	17	49	7 Mar. (67)	3 Tues.	47·6122	499·4983	231·1512	4246
23 Mar. (82)	6 Fri .	3	29	58	24 Feb (55)	0 Sat. .	9923·3350	346·7423	200·3281	4247
23 Mar. (82)	0 Sat. .	9	42	7	15 Mar. (74)	6 Fri. .	9958·0174	282·7358	251·6385	4248
23 Mar. (82)	1 Sun. .	15	54	15	4 Mar. (63)	3 Tues.	9833·7402	129·9798	220·8153	4249
22 Mar. (82)	2 Mon. .	22	6	24	22 Mar. (82)	2 Mon. .	9868·4226	65·9734	272·1256	4250

TABLE

CONCURRENT YEAR.								Intercalated and suppressed (*ksh.*) lunar months.
						JOVIAN SAMVATSARA.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3*a*	4	5	6	7	8
4251	1072	1207	556	324-25	1149-50	3 Śukla . .	6 Angiras .	...
4252	1073	1208	557	325-26	1150-51	4 Pramōda .	7 Śrīmukha .	5 Śrāvaṇa .
4253	1074	1209	558	326-27	1151-52	5 Prajāpati .	8 Bhāva . .	...
4254	1075	1210	559	327-28	*1152-53	6 Angiras .	9 Yuvan . .	...
4255	1076	1211	560	328-29	1153-54	7 Śrīmukha .	10 Dhātri . .	4 Āshāḍha .
4256	1077	1212	561	329-30	1154-55	8 Bhāva . .	11 Īśvara . .	...
4257	1078	1213	562	330-31	1155-56	9 Yuvan . .	12 Bahudhānya .	...
4258	1079	1214	563	331-32	*1156-57	10 Dhātri . .	13 Pramāthin .	2 Vaiśākha .
4259	1080	1215	564	332-33	1157-58	11 Īśvara . .	14 Vikrama .	...
4260	1081	1216	565	333-34	1158-59	12 Bahudhānya .	15 Vṛisha . .	6 Bhādrapada
4261	1082	1217	566	334-35	1159-60	13 Pramāthin .	16 Chitrabhānu .	...
4262	1083	1218	567	335-36	*1160-61	14 Vikrama .	18 *Tāraṇa*† .	...
4263	1084	1219	568	336-37	1161-62	15 Vṛisha . .	19 *Pārthiva* .	4 Āshāḍha .
4264	1085	1220	569	337-38	1162-63	16 Chitrabhānu .	20 *Vyaya* . .	...
4265	1086	1221	570	338-39	1163-64	17 Subhānu .	21 *Sarvajit* .	...
4266	1087	1222	571	339-40	*1164-65	18 Tāraṇa . .	22 *Sarvadhārin* .	3 Jyēshṭha .
4267	1088	1223	572	340-41	1165-66	19 Pārthiva .	23 Virōdhin	...
4268	1089	1224	573	341-42	1166-67	20 Vyaya . .	24 Vikṛita .	{7 Āśvina 10 *Pausha*(*ksh.*) 12 Phālguna}
4269	1090	1225	574	342-43	1167-68	21 Sarvajit .	25 Khara . .	...
4270	1091	1226	575	343-44	*1168-69	22 Sarvadhārin .	26 Nandana .	...
4271	1092	1227	576	344-45	1169-70	23 Virōdhin .	27 Vijaya . .	5 Śrāvaṇa .
4272	1093	1228	577	345-46	1170-71	24 Vikṛita . .	28 Jaya . .	...
4273	1094	1229	578	246-47	1171-72	25 Khara . .	29 Manmatha .	...
4274	1095	1230	579	347-48	*1172-73	26 Nandana . .	30 Durmukha .	4 Āshāḍha .
4275	1096	1231	580	348-49	1173-74	27 Vijaya . .	31 Hēmalamba .	...

† 17 Subhānu was suppressed in the north.

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Siddhānta-Sirōmani.

COMMENCEMENT OF THE											Kali year.
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17			19	20	23	24	25		1
		H.	M.	S.							
23 Mar. (82)	4 Wed.	4	18	33	12 Mar. (71)	0 Sat. .	82·7775	949·5090	244·0103		4251
23 Mar. (82)	5 Thur.	10	30	42	2 Mar. (61)	5 Thur.	297·1322	833·0447	215·9549		4252
23 Mar. (82)	6 Fri. .	16	42	51	21 Mar. (80)	4 Wed.	331·8147	769·0742	267·2662		4253
22 Mar. (82)	0 Sat. .	22	55	0	9 Mar. (69)	1 Sun. .	207·5375	616·2822	236·4420		4254
23 Mar. (82)	2 Mon. .	5	7	8	26 Feb. (57)	5 Thur.	83·2604	463·5263	205·6188		4255
23 Mar. (82)	3 Tues.	11	19	17	16 Mar. (75)	3 Tues.	9779·3107	363·2282	254·1915		4256
23 Mar. (82)	4 Wed.	17	31	26	6 Mar. (65)	1 Sun. .	9993·6656	246·7638	226·1060		4257
22 Mar. (82)	5 Thur.	23	43	35	23 Feb. (54)	5 Thur.	9869·3885	94·0078	195·2928		4258
23 Mar (82)	0 Sat. .	5	55	44	13 Mar. (72)	4 Wed.	9904·0709	30·0013	246·5932		4259
23 Mar. (82)	1 Sun. .	12	7	53	3 Mar. (62)	2 Mon. .	118·4256	913·5371	218·5079		4260
23 Mar. (82)	2 Mon. .	18	20	1	22 Mar. (81)	1 Sun. .	153·1080	849·5306	269·7796		4261
23 Mar. (83)	4 Wed.	0	32	10	10 Mar. (70)	5 Thur.	28·8309	696·7746	238·9950		4262
23 Mar. (82)	5 Thur.	6	44	19	27 Feb. (58)	2 Mon. .	9904·5537	544·0187	208·1718		4263
23 Mar. (82)	6 Fri. .	12	56	28	18 Mar. (77)	1 Sun. .	9939·2361	480·0121	259·4823		4264
23 Mar. (82)	0 Sat. .	19	8	37	7 Mar. (66)	5 Thur.	9814·9590	327·2562	228·6590		4265
23 Mar. (83)	2 Mon. .	1	20	46	25 Feb. (56)	3 Tues.	29·3138	210·7918	200·5736		4266
23 Mar. (82)	3 Tues.	7	32	54	15 Mar. (74)	2 Mon. .	63·9961	146 7853	251·8740		4267
23 Mar. (82)	4 Wed.	13	45	3	4 Mar. (63)	6 Fri. .	9920 7190	994·0294	221·0609		4268
23 Mar. (82)	5 Thur.	19	57	12	23 Mar. (82)	5 Thur.	9974·4014	930·0228	272·3713		4269
23 Mar. (83)	0 Sat. .	2	9	21	12 Mar. (72)	3 Tues.	188·7562	813·5586	244·2858		4270
23 Mar. (82)	1 Sun. .	8	21	30	1 Mar. (60)	0 Sat. .	64·4791	660·8026	213·4626		4271
23 Mar. (82)	2 Mon. .	14	33	39	20 Mar. (79)	6 Fri. .	99·1615	596·7961	264·7731		4272
23 Mar. (82)	3 Tues.	20	45	47	9 Mar. (68)	3 Tues.	9974·8844	441·0401	233·9198		4273
23 Mar. (83)	5 Thur.	2	57	56	26 Feb. (57)	0 Sat. .	9850·6071	291·2842	203·1265		4274
23 Mar. (82)	6 Fri. .	9	10	5	16 Mar. (75)	6 Fri. .	9895·2895	227·2777	254·4370		4275

TABLE

CONCURRENT YEAR.								
						JOVIAN SAMVATSARA.		Intercalated and suppressed (*ksh.*) lunar months.
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3*a*	4	5	6	7	8
4276	1097	1232	581	349-50	1174-75	28 Jaya	32 Vilamba	...
4277	1098	1233	582	350-51	1175-76	29 Manmatha	33 Vikārin	2 Vaiśākha
4278	1099	1234	583	351-52	*1176-77	30 Durmukha	34 Śārvarin	...
4279	1100	1235	584	352-53	1177-78	31 Hēmalamba	35 Plava	6 Bhādrapada
4280	1101	1236	585	353-54	1178-79	32 Vilamba	36 Śubhakṛit	...
4281	1102	1237	586	354-55	1179-80	33 Vikārin	37 Śōbhana	...
4282	1103	1238	587	355-56	*1180-81	34 Śārvarin	38 Krōdhin	4 Āshāḍha
4283	1104	1239	588	356-57	1181-82	35 Plava	39 Viśvāvasu	...
4284	1105	1240	589	357-58	1182-83	36 Śubhakṛit	40 Parābhava	...
4285	1106	1241	590	358-59	1183-84	37 Śōbhana	41 Plavaṅga	2 Vaiśākha†
4286	1107	1242	591	359-60	*1184-85	38 Krōdhin	42 Kīlaka	...
4287	1108	1243	592	360-61	1185-86	39 Viśvāvasu	43 Saumya	6 Bhādrapada
4288	1109	1244	593	361-62	1186-87	40 Parābhava	44 Sādhāraṇa	...
4289	1110	1245	594	362-63	1187-88	41 Plavaṅga	45 Virōdhakṛit	...
4290	1111	1246	595	363-64	*1188-89	42 Kīlaka	46 Paridhāvin	5 Śrāvaṇa
4291	1112	1247	596	364-65	1189-90	43 Saumya	47 Pramādin	...
4292	1113	1248	597	365-66	1190-91	44 Sādhāraṇa	48 Ānanda	...
4293	1114	1249	598	366-67	1191-92	45 Virōdhakṛit	49 Rākshasa	3 Jyēshṭha
4294	1115	1250	599	367-68	*1192-93	46 Paridhāvin	50 Anala	...
4295	1116	1251	600	368-69	1193-94	47 Pramādin	51 Piṅgala	...
4296	1117	1252	601	369-70	1194-95	48 Ānanda	52 Kālayukta	2 Vaiśākha
4297	1118	1253	602	370-71	1195-96	49 Rākshasa	53 Siddhārthin	...
4298	1119	1254	603	371-72	*1196-97	50 Anala	54 Raudra	6 Bhadrapada
4299	1120	1255	604	372-73	1197-98	51 Piṅgala	55 Durmati	...
4300	1121	1256	605	373-74	1198-99	52 Kālayukta	56 Dundubhi	...

† See Remarks, p. 35 above.

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Siddhānta-Sirōmani.

COMMENCEMENT OF THE									
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						Kali year
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day.	*a*	*b*.	*c*.		
13	14	17	19	20	23	24	25		1
		H. M. S.							
23 Mar. (82)	0 Sat.	15 22 14	6 Mar. (65)	4 Wed.	99·6444	110·8133	226·3516		4276
23 Mar. (82)	1 Sun.	21 34 23	23 Feb. (54)	1 Sun.	9975·3672	958·0573	195·5284		4277
23 Mar. (83)	3 Tues.	3 46 32	13 Mar. (73)	0 Sat.	10·0496	894·0508	246·8387		4278
23 Mar. (82)	4 Wed.	9 58 41	3 Mar. (62)	5 Thur.	224·4044	777·5866	218·7534		4279
23 Mar. (82)	5 Thur.	16 10 49	22 Mar. (81)	4 Wed.	259·0868	713·5801	270·0638		4280
23 Mar. (82)	6 Fri.	22 22 58	11 Mar. (70)	1 Sun.	134·8096	560·8241	239·2406		4281
23 Mar. (83)	1 Sun.	4 35 7	28 Feb. (59)	5 Thur.	10·5325	408·0682	208·4173		4282
23 Mar. (82)	2 Mon.	10 47 16	18 Mar. (77)	4 Wed.	45·2149	344·0616	259·7278		4283
23 Mar. (82)	3 Tues.	16 59 25	7 Mar. (66)	1 Sun.	9920·9377	191·3017	228·9046		4284
23 Mar. (82)	4 Wed.	23 11 34	24 Feb. (55)	5 Thur.	9796·6605	38·5497	198·0814		4285
23 Mar. (83)	6 Fri.	5 23 42	15 Mar. (75)	5 Thur.	169·9748	10·8348	252·1295		4286
23 Mar. (82)	0 Sat.	11 35 51	4 Mar. (63)	2 Mon.	45·6978	858·0789	221·3064		4287
23 Mar. (82)	1 Sun.	17 48 0	23 Mar. (82)	1 Sun.	80·3801	794·0717	272·6168		4288
24 Mar. (83)	3 Tues.	0 0 9	13 Mar. (72)	6 Fri.	294·7350	677·5180	244·5314		4289
23 Mar. (83)	4 Wed.	6 12 8	1 Mar. (61)	3 Tues.	170·4579	524·8521	213·7081		4290
23 Mar. (82)	5 Thur.	12 24 27	19 Mar. (78)	1 Sun.	9866·5083	424·5529	262·2808		4291
23 Mar. (82)	6 Fri.	18 36 35	8 Mar. (67)	5 Thur.	9742·2311	271·7980	231·4576		4292
24 Mar. (83)	1 Sun.	0 48 44	26 Feb. (57)	3 Tues.	9956·5859	155·3337	203·3721		4293
23 Mar. (83)	2 Mon.	7 0 53	16 Mar. (76)	2 Mon.	9991·2683	91·3272	254·6825		4294
23 Mar. (82)	3 Tues.	13 13 2	6 Mar. (65)	0 Sat.	205·6231	974·8629	226·5971		4295
23 Mar. (82)	4 Wed.	19 25 11	23 Feb. (54)	4 Wed.	81·3459	822·1069	195·7740		4296
24 Mar. (83)	6 Fri.	1 37 20	14 Mar. (73)	3 Tues.	116·0284	758·1003	247·0843		4297
23 Mar. (83)	0 Sat.	7 49 28	2 Mar. (62)	0 Sat.	9991·7511	605·2444	216·2611		4298
23 Mar. (82)	1 Sun.	14 1 37	21 Mar. (80)	6 Fri.	26·4336	541·3379	267·5715		4299
23 Mar. (82)	2 Mon.	20 13 46	10 Mar. (69)	3 Tues.	9902·1564	388·5820	236·7484		4300

TABLE

CONCURRENT YEAR.								
						Jovian Samvatsara.		Intercalated and suppressed (*ksh.*) lunar months.
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4301	1122	1257	606	374-75	1199-00	53 Siddhārthin .	57 Rudhirōdgārin	4 Āshāḍha .
4302	1123	1258	607	375-76	*1200-01	54 Raudra .	58 Raktāksha .	...
4303	1124	1259	608	376-77	1201-02	55 Durmati .	59 Krōdhana .	...
4304	1125	1260	609	377-78	1202-03	56 Dundubhi .	60 Kshaya .	3 Jyēshṭha .
4305	1126	1261	610	378-79	1203-04	57 Rudhirōdgārin	1 Prabhava .	...
4306	1127	1262	611	379-80	*1204-05	58 Raktāksha .	2 Vibhava .	6 Bhādrapada
4307	1128	1263	612	380-81	1205-06	59 Krōdhana .	3 Śukla .	...
4308	1129	1264	613	381-82	1206-07	60 Kshaya .	4 Pramōda .	...
4309	1130	1265	614	382-83	1207-08	1 Prabhava .	5 Prajāpati .	5 Śrāvaṇa .
4310	1131	1266	615	383-84	*1208-09	2 Vibhava .	6 Aṅgiras .	...
4311	1132	1267	616	384-85	1209-10	3 Śukla .	7 Śrīmukha .	...
4312	1133	1268	617	385-86	1210-11	4 Pramōda .	8 Bhāva .	3 Jyēshṭha .
4313	1134	1269	618	386-87	1211-12	5 Prajāpati .	9 Yuvan .	...
4314	1135	1270	619	387-88	*1212-13	6 Aṅgiras .	10 Dhātṛi	8 Kārttika 9 *Mārgaś.(ksh)*
4315	1136	1271	620	388-89	1213-14	7 Śrīmukha .	11 Īśvara .	2 Vaiśākha .
4316	1137	1272	621	389-90	1214-15	8 Bhāva .	12 Bahudhānya .	...
4317	1138	1273	622	390-91	1215-16	9 Yuvan .	13 Pramāthin .	6 Bhādrapada
4318	1139	1274	623	391-92	*1216-17	10 Dhātṛi .	14 Vikrama .	...
4319	1140	1275	624	392-93	1217-18	11 Īśvara .	15 Vṛisha .	...
4320	1141	1276	625	393-94	1218-19	12 Bahudhānya .	16 Chitrabhānu .	4 Āshāḍha .
4321	1142	1277	626	394-95	1219-20	13 Pramāthin .	17 Subhānu .	...
4322	1143	1278	627	395-96	*1220-21	14 Vikrama .	18 Tāraṇa .	...
4323	1144	1279	628	396-97	1221-22	15 Vṛisha .	19 Pārthiva .	3 Jyēshṭha .
4324	1145	1280	629	397-98	1222-23	16 Chitrabhānu .	20 Vyaya .	...
4325	1146	1281	630	398-99	1223-24	17 Subhānu .	21 Sarvajit .	6 Bhādrapada

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Siddhānta-Sirōmani.

COMMENCEMENT OF THE											Kali year.
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17			19	20	23	24	25		1
		H.	M.	S.							
24 Mar. (83)	4 Wed.	2	25	55	27 Feb. (58)	0 Sat.	9777·8793	236·2261	205·8446		4301
23 Mar. (83)	5 Thur.	8	38	4	17 Mar. (77)	6 Fri.	9812·5617	171·8196	257·1551		4302
23 Mar. (82)	6 Fri.	14	50	13	7 Mar. (66)	4 Wed.	26·9166	55·3552	229·0696		4303
23 Mar. (82)	0 Sat.	21	2	22	25 Feb. (56)	2 Mon.	241·2713	938·8910	200·9741		4304
24 Mar. (83)	2 Mon.	3	14	30	16 Mar. (75)	1 Sun.	275·9537	874·8844	252·2946		4305
23 Mar. (83)	3 Tues.	9	26	39	4 Mar. (64)	5 Thur.	151·6766	722·1285	221·4714		4306
23 Mar. (82)	4 Wed.	15	38	48	23 Mar (82)	4 Wed.	186·3589	658·1220	272·7818		4307
23 Mar. (82)	5 Thur.	21	50	57	12 Mar. (71)	1 Sun.	62·0918	505·3660	241·9586		4308
24 Mar. (83)	0 Sat.	4	3	6	1 Mar. (60)	5 Thur.	9937·8047	352·6101	211·1354		4309
23 Mar. (83)	1 Sun.	10	15	15	19 Mar. (79)	4 Wed.	9972·4870	288·6035	262·4459		4310
23 Mar. (82)	2 Mon.	16	27	23	8 Mar. (67)	1 Sun.	9848·2098	135·8475	231·6226		4311
23 Mar. (82)	3 Tues.	22	39	32	26 Feb. (57)	6 Fri.	62·5647	19·3832	203·5371		4312
24 Mar. (83)	5 Thur.	4	51	41	17 Mar. (76)	5 Thur.	97·2471	955·3767	254·8476		4313
23 Mar. (83)	6 Fri.	11	3	50	5 Mar. (65)	2 Mon.	9972·9699	802·6209	224·0244		4314
23 Mar. (82)	0 Sat.	17	15	59	23 Feb. (54)	0 Sat.	187·3247	686·1565	195·9390		4315
23 Mar. (82)	1 Sun.	23	28	8	14 Mar. (73)	6 Fri.	222·0072	622·1500	247·2493		4316
24 Mar. (83)	3 Tues.	5	40	16	3 Mar. (62)	3 Tues.	97·7299	468·4030	216·4262		4317
23 Mar. (83)	4 Wed.	11	52	25	20 Mar. (80)	1 Sun.	9793·7804	369·0958	264·9988		4318
23 Mar. (82)	5 Thur.	18	4	34	10 Mar. (69)	6 Fri.	8·1352	252·6315	236·9134		4319
24 Mar. (83)	0 Sat.	0	16	43	27 Feb. (58)	3 Tues.	9883·8581	99·8756	205·3826		4320
24 Mar. (83)	1 Sun.	6	28	52	18 Mar. (77)	2 Mon.	9918·5404	35·8691	257·4006		4321
23 Mar. (83)	2 Mon.	12	41	1	7 Mar. (67)	0 Sat.	132·8953	919·4048	229·3152		4322
23 Mar. (82)	3 Tues.	18	53	10	24 Feb. (55)	4 Wed.	8·6181	766·6488	198·4920		4323
24 Mar. (83)	5 Thur.	1	5	18	15 Mar. (74)	3 Tues.	43·3004	702·6423	249·8023		4324
24 Mar. (83)	6 Fri.	7	17	27	4 Mar. (63)	0 Sat.	9919·0233	549·8863	218·9792		4325

TABLE

CONCURRENT YEAR.									Intercalated and suppressed (*ksh.*) lunar months.
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA. Southern system.	JOVIAN SAMVATSARA. Northern system.		
1	2	3	3*a*	4	5	6	7		8
4326	1147	1282	631	399-00	*1224-25	18 Tāraṇa . .	22 Sarvadhārin .		...
4327	1148	1283	632	400-01	1225-26	19 Pārthiva .	23 Virōdhin .		...
4328	1149	1284	633	401-02	1226-27	20 Vyaya . .	24 Vikṛita . .		5 Śrāvaṇa .
4329	1150	1285	634	402-03	1227-28	21 Sarvajit .	25 Khara . .		...
4330	1151	1286	635	403-04	*1228-29	22 Sarvadhārin .	26 Nandana .		...
4331	1152	1287	636	404-05	1229-30	23 Virōdhin .	27 Vijaya . .		3 Jyēshṭha .
4332	1153	1288	637	405-06	1230-31	24 Vikṛita . .	28 Jaya . .		...
4333	1154	1289	638	406-07	1231-32	25 Khara . .	29 Manmatha		8 Kārttika 10 *Pausha*(*ksh.*)
4334	1155	1290	639	407-08	*1232-33	26 Nandana .	30 Durmukha .		1 Chaitra .
4335	1156	1291	640	408-09	1233-34	27 Vijaya . .	31 Hēmalamba .		...
4336	1157	1292	641	409-10	1234-35	28 Jaya . .	32 Vilamba .		5 Śrāvaṇa .
4337	1158	1293	642	410-11	1235-36	29 Manmatha .	33 Vikārin .		...
4338	1159	1294	643	411-12	*1236-37	30 Durmukha .	34 Sārvarin .		...
4339	1160	1295	644	412-13	1237-38	31 Hēmalamba .	35 Plava . .		4 Āshāḍha .
4340	1161	1296	645	413-14	1238-39	32 Vilamba .	36 Śubhakṛit .		...
4341	1162	1297	646	414-15	1239-40	33 Vikārin .	37 Śōbhana .		...
4342	1163	1298	647	415-16	*1240-41	34 Sārvarin .	38 Krōdhin .		3 Jyēshṭha .
4343	1164	1299	648	416-17	1241-42	35 Plava . .	39 Viśvāvasu .		...
4344	1165	1300	649	417-18	1242-43	36 Śubhakṛit .	40 Parābhava .		7 Āśvina‡ .
4345	1166	1301	650	418-19	1243-44	37 Śōbh[illegible] .	41 Plavaṅga .		...
4346	1167	1302	651	419-20	*1244-45	38 Krōdhin .	42 Kīlaka . .		...
4347	1168	1303	652	420-21	1245-46	39 Viśvāvasu .	43 Saumya .		4 Āshāḍha .
4348	1169	1304	653	421-22	1246-47	40 Parābhava .	45 *Vṛiddhakṛit*† .		...
4349	1170	1305	654	422-23	1247-48	41 Plavaṅga .	46 *Paridhāvin* .		...
4350	1171	1306	655	423-24	*1248-49	42 Kīlaka . .	47 *Pramādin* .		3 Jyēshṭha .

† 44 Sādhāraṇa was suppressed in the south.
‡ See Remarks, p. 35 above.

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Siddhānta-Śirōmaṇi.

COMMENCEMENT OF THE												
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali year.
Day and month, A.D.	Week-day.	Time of true Mesha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*	
13	14	17			19	20	23	24	25	1
		H.	M.	S.						
23 Mar. (83)	0 Sat.	13	29	36	22 Mar. (82)	6 Fri.	9953.7057	485.8798	270.2896	4326
23 Mar. (82)	1 Sun.	19	41	45	11 Mar. (70)	3 Tues.	9829.4286	333.1238	239.4664	4327
24 Mar. (83)	3 Tues.	1	53	54	1 Mar. (60)	1 Sun.	43.7834	216.6596	211.3809	4328
24 Mar. (83)	4 Wed.	8	6	3	20 Mar. (79)	0 Sat.	78.4658	152.6531	262.6914	4329
23 Mar. (83)	5 Thur.	14	18	11	8 Mar. (68)	4 Wed.	9954.1886	999.8970	231.8682	4330
23 Mar. (82)	6 Fri.	20	30	20	26 Feb. (57)	2 Mon.	168.5434	883.4328	203.7827	4331
24 Mar. (83)	1 Sun.	2	42	29	17 Mar. (76)	1 Sun.	203.2258	819.4262	255.0931	4332
24 Mar. (83)	2 Mon.	8	54	38	6 Mar. (65)	5 Thur.	78.9487	666.6703	224.2699	4333
23 Mar. (83)	3 Tues.	15	6	47	23 Feb. (54)	2 Mon.	9954.6715	513.9144	193.4468	4334
23 Mar. (82)	4 Wed.	21	18	56	13 Mar. (72)	1 Sun.	9989.3539	449.9078	244.7571	4335
24 Mar. (83)	6 Fri.	3	31	4	2 Mar. (61)	5 Thur.	9865.0767	297.1519	213.9339	4336
24 Mar. (83)	0 Sat.	9	43	13	21 Mar. (80)	4 Wed.	9899.7592	233.1453	265.2439	4337
23 Mar. (83)	1 Sun.	15	55	22	9 Mar. (69)	1 Sun.	9775.4720	80.3894	234.4212	4338
23 Mar. (82)	2 Mon.	22	7	31	27 Feb. (58)	6 Fri.	9989.8369	963.9251	206.3357	4339
24 Mar. (83)	4 Wed.	4	19	40	18 Mar. (77)	5 Thur.	24.5192	899.9186	257.6462	4340
24 Mar. (83)	5 Thur.	10	31	49	8 Mar. (67)	3 Tues.	238.8741	783.1543	229.5607	4341
23 Mar. (83)	6 Fri.	16	43	57	25 Feb. (56)	0 Sat.	114.5968	630.6983	198.7375	4342
23 Mar. (82)	0 Sat.	22	56	6	15 Mar. (74)	6 Fri.	149.2792	566.6918	250.0479	4343
24 Mar. (83)	2 Mon.	5	18	5	4 Mar. (63)	3 Tues.	25.0021	413.9358	219.2248	4344
24 Mar. (83)	3 Tues.	11	20	24	23 Mar. (82)	2 Mon.	59.9845	349.9293	270.5351	4345
23 Mar. (83)	4 Wed.	17	32	33	11 Mar. (71)	6 Fri.	9935.4073	197.1733	239.7119	4346
23 Mar. (82)	5 Thur.	23	41	42	28 Feb. (59)	3 Tues.	9811.1302	44.4171	208.8887	4347
24 Mar. (83)	0 Sat.	5	56	51	19 Mar. (78)	2 Mon.	9845.8126	980.4109	260.1992	4348
24 Mar. (83)	1 Sun.	12	8	59	9 Mar. (68)	0 Sat.	60.1673	863.9465	232.1137	4349
23 Mar. (83)	2 Mon.	18	21	8	27 Feb. (58)	5 Thur.	274.5222	747.4823	204.0282	4350

TABLE

CONCURRENT YEAR.								Intercalated and suppressed (*ksh.*) lunar months.
						JOVIAN SAMVATSARA.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3*a*	4	5	6	7	8
4351	1172	1307	656	424-25	1249-50	43 Saumya .	48 *Ānanda* .	...
4352	1173	1308	657	425-26	1250-51	44 Sādhāraṇa .	49 *Rākshasa* .	8 Kārttika .
4353	1174	1309	658	426-27	1251-52	45 Virōdhakṛit .	50 Anala . .	...
4354	1175	1310	659	427-28	*1252-53	46 Paridhāvin .	51 Piṅgala .	...
4355	1176	1311	660	428-29	1253-54	47 Pramādin .	52 Kālayukta .	5 Śrāvaṇa .
4356	1177	1312	661	429-30	1254-55	48 Ānanda .	53 Siddhārthin .	...
4357	1178	1313	662	430-31	1255-56	49 Rākshasa .	54 Raudra .	...
4358	1179	1314	663	431-32	*1256-57	50 Anala . .	55 Durmati .	4 Āshāḍha .
4359	1180	1315	664	432-33	1257-58	51 Piṅgala .	56 Dundubhi .	...
4360	1181	1316	665	433-34	1258-59	52 Kālayukta .	57 Rudhirōdgārin	...
4361	1182	1317	666	434-35	1259-60	53 Siddhārthin .	58 Raktāksha .	2 Vaiśākha .
4362	1183	1318	667	435-36	*1260-61	54 Raudra .	59 Krōdhana .	...
4363	1184	1319	668	436-37	1261-62	55 Durmati .	60 Kshaya .	6 Bhādrapada
4364	1185	1320	669	437-38	1262-63	56 Dundubhi .	1 Prabhava .	...
4365	1186	1321	670	438-39	1263-64	57 Rudhirōdgārin	2 Vibhava .	...
4366	1187	1322	671	439-40	*1264-65	58 Raktāksha .	3 Śukla . .	4 Āshāḍha .
4367	1188	1323	672	440-41	1265-66	59 Krōdhana .	4 Pramōda .	...
4368	1189	1324	673	441-42	1266-67	60 Kshaya .	5 Prajāpati .	...
4369	1190	1325	674	442-43	1267-68	1 Prabhava .	6 Aṅgiras .	3 Jyēshṭha .
4370	1191	1326	675	443-44	*1268-69	2 Vibhava .	7 Śrīmukha .	...
4371	1192	1327	676	444-45	1269-70	3 Śukla . .	8 Bhāva . .	8 Kārttika .
4372	1193	1328	677	445-46	1270-71	4 Pramōda .	9 Yuvan . .	...
4373	1194	1329	678	446-47	1271-72	5 Prajāpati .	10 Dhātṛi . .	...
4374	1195	1330	679	447-48	*1272-73	6 Aṅgiras .	11 Īśvara . .	5 Śrāvaṇa .
4375	1196	1331	680	448-49	1273-74	7 Śrīmukha .	12 Bahudhānya .	...

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Siddhānta-Sirōmani.

COMMENCEMENT OF THE											Kali year.
Solar year.					Luni-solar year (mean sunrise of day on which Chaitra śukla 1 ends).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17			19	20	23	24	25		1
		H.	M.	S.							
24 Mar. (83)	4 Wed.	0	33	17	17 Mar. (76)	4 Wed.	309·2046	683·4757	255·3387		4351
24 Mar. (83)	5 Thur.	6	45	26	6 Mar. (65)	1 Sun. .	184·9274	530·7198	224·4769		4352
24 Mar. (83)	6 Fri. .	12	57	35	24 Mar. (83)	6 Fri. .	9880·9778	430·4577	273·0881		4353
23 Mar. (83)	0 Sat. .	19	9	44	12 Mar. (72)	3 Tues.	9756·7007	277·6657	24[illegible]263		4354
24 Mar. (83)	2 Mon. .	1	21	52	2 Mar. (61)	1 Sun. .	9971·0555	161·2014	214·1795		4355
24 Mar. (83)	3 Tues.	7	34	1	21 Mar. (80)	0 Sat. .	5·7379	97·1948	265·4799		4356
24 Mar. (83)	4 Wed.	13	46	10	10 Mar. (69)	4 Wed.	9881·4607	944·4389	234·6667		4357
23 Mar. (83)	5 Thur.	19	58	19	28 Feb. (59)	2 Mon. .	95·8156	827·9746	206·5812		4358
24 Mar. (83)	0 Sat. .	2	10	28	18 Mar. (77)	1 Sun. .	130·4880	763·9681	257·8917		4359
24 Mar. (83)	1 Sun. .	8	22	37	7 Mar. (66)	5 Thur.	6·2208	611·2122	227·0685		4360
24 Mar. (83)	2 Mon. .	14	34	45	24 Feb. (55)	2 Mon. .	9881·9436	458·4562	196·2453		4361
23 Mar. (83)	3 Tues.	20	46	54	14 Mar. (74)	1 Sun. .	9916·6261	394·4497	247·5556		4362
24 Mar. (83)	5 Thur.	2	59	3	3 Mar. (62)	5 Thur.	9792·3488	241·6938	216·7225		4363
24 Mar. (83)	6 Fri. .	9	11	12	22 Mar. (81)	4 Wed.	9827·0312	177·6872	268·0439		4364
24 Mar. (83)	0 Sat. .	15	23	21	12 Mar. (71)	2 Mon. .	41·3861	61·2229	239·9575		4365
23 Mar. (83)	1 Sun. .	21	35	30	29 Feb. (60)	6 Fri. .	9917·1090	908·4669	209·1342		4366
24 Mar. (83)	3 Tues.	3	47	38	19 Mar. (78)	5 Thur.	9951·7913	844·4605	260·4447		4367
24 Mar. (83)	4 Wed.	9	59	47	9 Mar. (68)	3 Tues.	166·1461	727·9961	232·3593		4368
24 Mar. (83)	5 Thur.	16	11	56	26 Feb. (57)	0 Sat. .	41·8690	575·2401	201·5360		4369
23 Mar. (83)	6 Fri. .	22	24	5	16 Mar. (76)	6 Fri. .	76·5513	511·2337	252·8464		4370
24 Mar. (83)	1 Sun. .	4	36	14	5 Mar. (64)	3 Tues.	9952·2742	358·4777	222·0232		4371
24 Mar. (83)	2 Mon. .	10	28	23	24 Mar. (83)	2 Mon. .	9986·9566	294·4712	273·3337		4372
24 Mar. (83)	3 Tues.	17	0	32	13 Mar. (72)	6 Fri. .	9862·6795	141·7152	242·5105		4373
23 Mar. (83)	4 Wed.	23	17	40	2 Mar. (62)	4 Wed. .	77·0342	25·2509	214·4256		4374
24 Mar. (83)	6 Fri. .	5	24	49	21 Mar. (80)	3 Tues. .	111·7167	961·2444	265·7354		4375

TABLE

CONCURRENT YEAR.								Intercalated and suppressed (*ksh.*) lunar months.
						JOVIAN SAMVATSARA.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4376	1197	1332	681	449-50	1274-75	8 Bhāva . .	13 Pramāthin .	...
4377	1198	1333	682	450-51	1275-76	9 Yuvan . .	14 Vikrama .	4 Āshāḍha .
4378	1199	1334	683	451-52	*1276-77	10 Dhātṛi . .	15 Vṛisha . .	...
4379	1200	1335	684	452-53	1277-78	11 Īśvara . .	16 Chitrabhānu .	...
4380	1201	1336	685	453-54	1278-79	12 Bahudhānya .	17 Subhānu .	2 Vaiśākha .
4381	1202	1337	686	454-55	1279-80	13 Pramāthin .	18 Tāraṇa . .	...
4382	1203	1338	687	455-56	*1280-81	14 Vikrama .	19 Pārthiva .	6 Bhādrapada
4383	1204	1339	688	456-57	1281-82	15 Vṛisha . .	20 Vyaya . .	...
4384	1205	1340	689	457-58	1282-83	16 Chitrabhānu .	21 Sarvajit. .	...
4385	1206	1341	690	458-59	1283-84	17 Subhānu .	22 Sarvadhārin .	4 Āshāḍha .
4386	1207	1342	691	459-60	*1284-85	18 Tāraṇa . .	23 Virōdhin .	...
4387	1208	1343	692	460-61	1285-86	19 Pārthiva .	24 Vikṛita . .	...
4388	1209	1344	693	461-62	1286-87	20 Vyaya . .	25 Khara . .	3 Jyēshṭha .
4389	1210	1345	694	462-63	1287-88	21 Sarvajit. .	26 Nandana .	... .
4390	1211	1346	695	463-64	*1288-89	22 Sarvadhārin	27 Vijaya . .	8 Kārttika
4391	1212	1347	696	464-65	1289-90	23 Virōdhin .	28 Jaya . .	...
4392	1213	1348	697	465-66	1290-91	24 Vikṛita . .	29 Manmatha .	...
4393	1214	1349	698	466-67	1291-92	25 Khara . .	30 Durmukha .	5 Śrāvaṇa .
4394	1215	1350	699	467-68	*1292-93	26 Nan .	31 Hēmalamba .	...
4395	1216	1351	700	468-69	1293-94	27 Vijaya . .	32 Vilamba .	...
4396	1217	1352	701	469-70	1294-95	28 Jaya . .	33 Vikārin .	4 Āshāḍha .
4397	1218	1353	702	470-71	1295-96	29 Manmatha .	34 Śārvarin .	...
4398	1219	1354	703	471-72	*1296-97	30 Durmukha .	35 Plava . .	...
4399	1220	1355	704	472-73	1297-98	31 Hēmalamba .	36 Śubhakṛit .	2 Vaiśākha .
4400	1221	1356	705	473-74	1298-99	32 Vilamba .	37 Śōbhana .	...

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Siddhānta-Sirōmani.

COMMENCEMENT OF THE											
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						Kali year.
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17			19	20	23	24	25		1
		H.	M.	S.							
24 Mar. (83)	0 Sat. .	11	36	58	10 Mar. (69)	0 Sat. .	9987·4395	808·4884	234·9123		4376
24 Mar. (83)	1 Sun. .	17	49	7	28 Feb. (59)	5 Thur.	201·7943	692·0241	206·8268		4377
24 Mar. (84)	3 Tues.	0	1	16	18 Mar. (78)	4 Wed.	236·4767	628·0176	258·1372		4378
24 Mar. (83)	4 Wed.	6	13	25	7 Mar. (66)	1 Sun. .	112·1996	475·2617	227·3140		4379
24 Mar. (83)	5 Thur.	12	25	33	24 Feb. (55)	5 Thur.	9987·9224	322·5057	196·4909		4380
24 Mar. (83)	6 Fri. .	18	37	42	15 Mar. (74	4 Wed.	22·6048	258·4092	247·8012		4381
24 Mar. (84)	1 Sun. .	0	49	51	3 Mar. (63)	1 Sun. .	9898·3276	105·7433	216·9780		4382
24 Mar. (83)	2 Mon. .	7	2	0	22 Mar. (81)	0 Sat. .	9933·0100	41·7367	268·2884		4383
24 Mar. (83)	3 Tues	13	14	9	12 Mar. (71)	5 Thur.	147·3648	925·2684	240·2031		4384
24 Mar. (83)	4 Wed	19	26	18	1 Mar. (60)	2 Mon. .	23·0877	772·5164	209·3798		4385
24 Mar. (84)	6 Fri. .	1	38	26	19 Mar. (79)	1 Sun. .	57·7700	707·5099	260·6902		4386
24 Mar. (83)	0 Sat. .	7	50	35	8 Mar. (67)	5 Thur.	9933·4930	555·7540	229·8670		4387
24 Mar. (83)	1 Sun. .	14	2	44	25 Feb. (56)	2 Mon. .	9809·2157	402·9980	199·0438		4388
24 Mar. (83)	2 Mon. .	20	14	53	16 Mar. (75)	1 Sun. .	9843·8981	338·9914	250·4042		4389
24 Mar. (84)	4 Wed.	2	27	2	4 Mar. (64)	5 Thur.	9719·6210	186·2355	219·5310		4390
24 Mar. (83)	5 Thur.	8	39	11	23 Mar. (82)	4 Wed.	9754·3934	122·2308	270·8414		4391
24 Mar. (83	6 Fri. .	14	51	19	13 Mar. (72)	2 Mon. .	9968·6582	5·7647	242·7560		4392
24 Mar. (83)	0 Sat. .	21	3	28	3 Mar. (62)	0 Sat. .	183·0130	889·3004	214·6706		4393
24 Mar. (84)	2 Mon. .	3	15	37	21 Mar. (81)	6 Fri. .	217·6855	825·2939	265·9809		4394
24 Mar. (83)	3 Tues.	9	27	46	10 Mar. (69)	3 Tues.	93·4182	672·5380	235·1578		4395
24 Mar. (83)	4 Wed.	15	39	55	27 Feb. (58)	0 Sat. .	9969·1412	519·7820	204·3346		4396
24 Mar. (83)	5 Thur.	21	52	4	18 Mar. (77)	6 Fri. .	3·8235	455·7754	255·6450		4397
24 Mar. (84)	0 Sat. .	4	4	12	6 Mar. (66)	3 Tues.	9879·5463	303·0195	224·8217		4398
24 Mar. (83)	1 Sun. .	10	16	21	23 Feb. (54)	0 Sat. .	9755·2691	150·2636	193·9986		4399
24 Mar. (83)	2 Mon.	16	28	30	14 Mar. (73)	6 Fri. .	9789·9516	86·2571	245·2990		4400

TABLE

CONCURRENT YEAR.								Intercalated and suppressed (*ksh.*) lunar months.
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	Jovian Samvatsara. Southern system.	Jovian Samvatsara. Northern system.	
1	2	3	3*a*	4	5	6	7	8
4401	1222	1357	706	474-75	1299-00	33 Vikārin .	38 Krōdhin .	6 Bhādrapada .
4402	1223	1358	707	475-76	*1300-01	34 Śārvarin .	39 Viśvāvasu .	...
4403	1224	1359	708	476-77	1301-02	35 Plava . .	40 Parābhava .	...
4404	1225	1360	709	477-78	1302-03	36 Śubhakṛit .	41 Plavaṅga .	4 Āshāḍha .
4405	1226	1361	710	478-79	1303-04	37 Śōbhana .	42 Kīlaka .	...
4406	1227	1362	711	479-80	*1304-05	38 Krōdhin .	43 Saumya .	...
4407	1228	1363	712	480-81	1305-06	39 Viśvāvasu .	44 Sādhāraṇa .	3 Jyēshṭha .
4408	1229	1364	713	481-82	1306-07	40 Parābhava .	45 Virōdhakṛit .	...
4409	1230	1365	714	482-83	1307-08	41 Plavaṅga .	46 Paridhāvin .	{ 7 Āśvina . 11 *Māgha*(*ksh.*) 12 Phālguna }
4410	1231	1366	715	483-84	*1308-09	42 Kīlaka . .	47 Pramādin .	...
4411	1232	1367	716	484-85	1309-10	43 Saumya .	48 Ānanda .	...
4412	1233	1368	717	485-86	1310-11	44 Sādhāraṇa .	49 Rākshasa .	5 Śrāvaṇa .
4413	1234	1369	718	486-87	1311-12	45 Virōdhakṛit .	50 Anala . .	...
4414	1235	1370	719	487-88	*1312-13	46 Paridhāvin .	51 Piṅgala .	...
4415	1236	1371	720	488-89	1313-14	47 Pramādin .	52 Kālayukta .	4 Āshāḍha .
4416	1237	1372	721	489-90	1314-15	48 Ānanda .	53 Siddhārthin .	...
4417	1238	1373	722	490-91	1315-16	49 Rākshasa .	54 Raudra .	...
4418	1239	1374	723	491-92	*1316-17	50 Anala . .	55 Durmati .	1 Chaitra† .
4419	1240	1375	724	492-93	1317-18	51 Piṅgala .	56 Dundubhi .	...
4420	1241	1376	725	493-94	1318-19	52 Kālayukta .	57 Rudhirōdgārin	6 Bhādrapada
4421	1242	1377	726	494-95	1319-20	53 Siddhārthin .	58 Raktāksha .	...
4422	1243	1378	727	495-96	*1320-21	54 Raudra .	59 Krōdhana .	...
4423	1244	1379	728	496-97	1321-22	55 Durmati .	60 Kshaya .	4 Āshāḍha .
4424	1245	1380	729	497-98	1322-23	56 Dundubhi .	1 Prabhava .	...
4425	1246	1381	730	498-99	1323-24	57 Rudhirōdgārin	2 Vibhava .	...

† See Remarks, p. 35 above.

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Siddhânta-Sirômani.

COMMENCEMENT OF THE											
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali year.
Day and month, A.D.	Week-day.	Time of true Mêsha-saṁkrânti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*	
13	14	17			19	20	23	24	25	1
		H.	M.	S.						
24 Mar. (83)	3 Tues.	22	40	39	4 Mar. (63)	4 Wed.	4·3064	969·7928	217·1430	4401
24 Mar. (84)	5 Thur.	4	52	48	22 Mar. (82)	3 Tues.	38·9888	905·7863	268·4534	4402
24 Mar. (83)	6 Fri.	11	4	57	12 Mar. (71)	1 Sun.	253·3437	789·3219	240·3680	4403
24 Mar. (83)	0 Sat.	17	17	6	1 Mar. (60)	5 Thur.	129·0665	636·5660	209·5447	4404
24 Mar. (83)	1 Sun.	23	19	14	20 Mar. (79)	4 Wed.	163·7489	572·5594	260·8552	4405
24 Mar. (84)	3 Tues.	5	41	23	8 Mar. (68)	1 Sun.	39·4718	419·8035	230·0320	4406
24 Mar. (83)	4 Wed.	11	53	32	25 Feb. (56)	5 Thur.	9915·1945	267·0476	199·2089	4407
24 Mar. (83)	5 Thur.	18	5	41	16 Mar. (75)	4 Wed.	9949·8769	203·0410	250·5181	4408
25 Mar. (84)	0 Sat.	0	17	50	5 Mar. (64)	1 Sun.	9825·5998	50·2851	219 6960	4409
24 Mar. (84)	1 Sun.	6	29	59	23 Mar. (83)	0 Sat.	9860·2821	986·2785	271·0064	4410
24 Mar. (83)	2 Mon.	12	42	7	13 Mar. (72)	5 Thur.	74·6370	869·8142	242·9209	4411
24 Mar. (83)	3 Tues.	18	54	16	3 Mar. (62)	3 Tues.	288·9918	753·3499	215·8355	4412
25 Mar. (84)	5 Thur.	1	6	25	21 Mar. (80)	1 Sun.	9985·0423	653·0518	263·4082	4413
24 Mar. (84)	6 Fri.	7	18	34	10 Mar. (70)	6 Fri.	199·3970	536·5875	235·3128	4414
24 Mar. (83)	0 Sat.	13	30	43	27 Feb. (58)	3 Tues.	75·1199	383·8315	204·4995	4415
24 Mar. (83)	1 Sun.	19	42	52	17 Mar. (76)	1 Sun.	9771·1703	283·5334	253·0721	4416
25 Mar. (84)	3 Tues.	1	55	0	7 Mar. (66)	6 Fri.	9985·5251	167·0780	224·9867	4417
24 Mar. (84)	4 Wed.	8	7	9	24 Feb. (55)	3 Tues.	9861·2479	14·3131	194·1636	4418
24 Mar. (83)	5 Thur.	14	19	18	14 Mar. (73)	2 Mon.	9895·9304	950·3066	245·4739	4419
24 Mar. (83)	6 Fri.	20	31	27	4 Mar. (63)	0 Sat.	110·2852	833·8423	217·2886	4420
25 Mar. (84)	1 Sun.	2	43	36	23 Mar. (82)	6 Fri.	144·9675	769·8358	268·6989	4421
24 Mar. (84)	2 Mon.	8	55	45	11 Mar. (71)	3 Tues.	20·7024	617·0798	237·8758	4422
24 Mar. (83)	3 Tues.	15	7	54	28 Feb. (59)	0 Sat.	9896·4133	464·3239	207·0525	4423
24 Mar. (83)	4 Wed.	21	20	2	19 Mar. (78)	6 Fri.	9931·0956	500·3174	258·3619	4424
25 Mar. (84)	6 Fri.	3	12	11	8 Mar. (67)	3 Tues.	9806·8185	247·5614	227·5397	4425

TABLE

CONCURRENT YEAR.								Intercalated and suppressed (*ksh.*) lunar months.
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA. Southern system.	JOVIAN SAMVATSARA. Northern system.	
1	2	3	3a	4	5	6	7	8
4426	1247	1382	731	499-00	*1324-25	58 Raktāksha	3 Śukla	2 Vaiśākha
4427	1248	1383	732	500-01	1325-26	59 Krōdhana	4 Pramōda	...
4428	1249	1384	733	501-02	1326-27	60 Kshaya	5 Prajāpati	6 Bhādrapada
4429	1250	1385	734	502-03	1327-28	1 Prabhava	6 Aṅgiras	...
4430	1251	1386	735	503-04	*1328-29	2 Vibhava	7 Śrīmukha	...
4431	1252	1387	736	504-05	1329-30	3 Śukla	8 Bhāva	5 Śrāvaṇa
4432	1253	1388	737	505-06	1330-31	4 Pramōda	9 Yuvan†	...
4433	1254	1389	738	506-07	1331-32	5 Prajāpati	11 *Īśvara*	...
4434	1255	1390	739	507-08	*1332-33	6 Aṅgiras	12 *Bahudhānya*	3 Jyēshṭha
4435	1256	1391	740	508-09	1333-34	7 Śrīmukha	13 *Pramāthin*	...
4436	1257	1392	741	509-10	1334-35	8 Bhāva	14 *Vikrama*	...
4437	1258	1393	742	510-11	1335-36	9 Yuvan	15 *Vṛisha*	2 Vaiśākha
4438	1259	1394	743	511-12	*1336-37	10 Dhātṛi	16 Chitrabhānu	...
4439	1260	1395	744	512-13	1337-38	11 Īśvara	17 Subhānu	6 Bhādrapada
4440	1261	1396	745	513-14	1338-39	12 Bahudhānya	18 Tāraṇa	...
4441	1262	1397	746	514-15	1339-40	13 Pramāthin	19 Pārthiva	...
4442	1263	1398	747	515-16	*1340-41	14 Vikrama	20 Vyaya	4 Āshāḍha
4443	1264	1399	748	516-17	1341-42	15 Vṛ	21 Sarvajit	...
4444	1265	1400	749	517-18	1342-43	16 Chitrabhānu	22 Sarvadhārin	...
4445	1266	1401	750	518-19	1343-44	17 Subhānu	23 Virōdhin	2 Vaiśākha
4446	1267	1402	751	519-20	*1344-45	18 Tāraṇa	24 Vikṛita	...
4447	1268	1403	752	520-21	1345-46	19 Pārthiva	25 Khara	6 Bhādrapada
4448	1269	1404	753	521-22	1346-47	20 Vyaya	26 Nandana	...
4449	1270	1405	754	522-23	1347-48	21 Sarvajit	27 Vijaya	...
4450	1271	1406	755	523-24	*1348-49	22 Sarvadhārin	28 Jaya	5 Śrāvaṇa

† 10 Dhātṛi was suppressed in the north.

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Siddhânta-Sirômani.

COMMENCEMENT OF THE									
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						Kali year.
Day and month, A.D.	Week-day.	Time of true Mêsha-saṁkrânti.	Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17	19	20	23	24	25		1
		H. M. S.							
24 Mar. (84)	0 Sat. .	9 44 20	26 Feb. (57)	1 Sun. .	21·1733	131·0971	199·4543		4426
24 Mar. (83)	1 Sun. .	15 56 29	16 Mar. (75)	0 Sat. .	58·8557	67·0905	250·7647		4427
24 Mar. (83)	2 Mon. .	22 8 38	5 Mar. (64)	4 Wed.	9931·5785	914·3346	219·9415		4428
25 Mar. (84)	4 Wed.	4 20 47	24 Mar. (83)	3 Tues.	9966·2609	850·3281	271·2519		4429
24 Mar. (84)	5 Thur.	10 32 55	13 Mar. (73)	1 Sun. .	180·6158	733·8637	243·1665		4430
24 Mar. (83)	6 Fri. .	16 45 4	2 Mar. (61)	5 Thur.	56·3286	581·1079	212·3433		4431
24 Mar. (83)	0 Sat. .	22 57 13	21 Mar. (80)	4 Wed.	91·0210	517·1013	263·7537		4432
25 Mar. (84)	2 Mon.	5 9 22	10 Mar. (69)	1 Sun. .	9966·7438	364·3453	232·8305		4433
24 Mar. (84)	3 Tues.	11 21 31	27 Feb. (58)	5 Thur.	9842·4667	211·5894	202·0073		4434
24 Mar. (83)	4 Wed.	17 33 40	17 Mar. (76)	4 Wed.	9877·1490	147·5829	253·3177		4435
24 Mar. (83)	5 Thur.	23 45 48	7 Mar. (66)	2 Mon. .	91·5129	31·1186	225·2422		4436
25 Mar. (84)	0 Sat. .	5 57 57	24 Feb. (55)	6 Fri. .	9967·2267	878·3626	194·4091		4437
24 Mar. (84)	1 Sun. .	12 10 6	14 Mar. (74)	5 Thur.	1·8992	814·3561	245·7195		4438
24 Mar. (83)	2 Mon. .	18 22 15	4 Mar. (63)	3 Tues.	216·2639	697·8918	217·5941		4439
25 Mar. (84)	4 Wed.	0 34 24	23 Mar. (82)	2 Mon. .	250·9463	634·8853	268·9445		4440
25 Mar. (84)	5 Thur.	6 46 33	12 Mar. (71)	6 Fri. .	126·6692	481·1293	238·1213		4441
24 Mar. (84)	6 Fri. .	12 58 42	29 Feb. (60)	3 Tues.	2·3920	328·3733	207·2981		4442
24 Mar. (83)	0 Sat. .	19 10 50	19 Mar. (78)	2 Mon. .	37·0744	264·3669	258·6085		4443
25 Mar. (84)	2 Mon. .	1 22 59	8 Mar. (67)	6 Fri. .	9912·7973	111·6109	227·7853		4444
25 Mar. (84)	3 Tues.	7 35 8	26 Feb. (57)	4 Wed.	127·1521	995·1466	199·6995		4445
24 Mar. (84)	4 Wed.	13 47 17	16 Mar. (76)	3 Tues.	161·8344	931·1400	251·0102		4446
24 Mar. (83)	5 Thur.	19 59 26	5 Mar. (64)	0 Sat. .	37·5573	778·3841	220·1871		4447
25 Mar. (84)	0 Sat. .	2 11 35	24 Mar. (83)	6 Fri. .	72·2397	714·3776	271·4975		4448
25 Mar. (84)	1 Sun. .	8 23 43	13 Mar. (72)	3 Tues.	9947·9625	561·6216	240·6743		4449
24 Mar. (84)	2 Mon. .	14 35 52	1 Mar. (61)	0 Sat. .	9823·6854	408·8657	209·8510		4450

TABLE

CONCURRENT YEAR.								Intercalated and suppressed (*Ksh.*) lunar months.
						JOVIAN SAMVATSARA.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3a	4	5	6	7	8
4451	1272	1407	756	524-25	1349-50	23 Virōdhin .	29 Manmatha .	.
4452	1273	1408	757	525-26	1350-51	24 Vikṛita . .	30 Durmukha .	.
4453	1274	1409	758	526-27	1351-52	25 Khara . .	31 Hēmalamba .	3 Jyēshṭha .
4454	1275	1410	759	527-28	*1352-53	26 Nandana .	32 Vilamba	..
4455	1276	1411	760	528-29	1353-54	27 Vijaya . .	33 Vikārin	{ 8 Kārttika / 9 *Mārgaś.* (*Ksh.*) }
4456	1277	1412	761	529-30	1354-55	28 Jaya . .	34 Śārvarin .	2 Vaiśākha .
4457	1278	1413	762	530-31	1355-56	29 Manmatha .	35 Plava . .	...
4458	1279	1414	763	531-32	*1356-57	30 Durmukha .	36 Śubhakṛit .	6 Bhādrapada
4459	1280	1415	764	532-33	1357-58	31 Hēmalamba .	37 Śōbhana .	.
4460	1281	1416	765	533-34	1358-59	32 Vilamba .	38 Krōdhin	...
4461	1282	1417	766	534-35	1359-60	33 Vikārin .	39 Viśvāvasu	4 Āshāḍha
4462	1283	1418	767	535-36	*1360-61	34 Śārvarin .	40 Parābhava .	...
4463	1284	1419	768	536-37	1361-62	35 Plava . .	41 Plavanga .	..
4464	1285	1420	769	537-38	1362-63	36 Śubhakṛit .	42 Kīlaka . .	2 Vaiśākha .
4465	1286	1421	770	538-39	1363-64	37 Śōbhana .	43 Saumya .	..
4466	1287	1422	771	539-40	*1364-65	38 Krōdhin .	44 Sādhāraṇa .	6 Bhādrapada
4467	1288	1423	772	540-41	1365-66	39 Viśvāvasu .	45 Virōdhakṛit .	...
4468	1289	1424	773	541-42	1366-67	40 Parābhava .	46 Paridhāvin .	...
4469	1290	1425	774	542-43	1367-68	41 Plavanga .	47 Pramādin .	5 Śrāvaṇa .
4470	1291	1426	775	543-44	*1368-69	42 Kīlaka . .	48 Ānanda .	..
4471	1292	1427	776	544-45	1369-70	43 Saumya . .	49 Rākshasa .	..
4472	1293	1428	777	545-46	1370-71	44 Sādhāraṇa .	50 Anala . .	3 Jyēshṭha .
4473	1294	1429	778	546-47	1371-72	45 Virōdhakṛit .	51 Piṅgala .	
4474	1295	1430	779	547-48	*1372-73	46 Paridhāvin .	52 Kālayukta	{ 7 Āśvina / 10 *Pausha* (*Ksh.*) }
4475	1296	1431	780	548-49	1373-74	47 Pramādin .	53 Siddhārthin .	1 Chaitra .

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Siddhānta-Sirōmani.

COMMENCEMENT OF THE											Kali year.
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mēsha-samkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17			19	20	21	24	25		1
		H.	M.	S.							
24 Mar. (83)	3 Tues.	20	48	1	20 Mar. (79)	6 Fri. .	9858·3678	344·8591	261·1615		4451
25 Mar. (84)	5 Thur.	3	0	10	9 Mar. (68)	3 Tues.	9734·0906	192·0932	230·3383		4452
25 Mar. (84)	6 Fri. .	9	12	19	27 Feb. (58)	1 Sun. .	9948·4454	75·6749	202·2528		4453
24 Mar. (84)	0 Sat. .	15	24	28	17 Mar. (77)	0 Sat. .	9983·1278	11·6324	253·5632		4454
24 Mar. (83)	1 Sun. .	21	36	36	7 Mar. (66)	5 Thur.	197·4827	895·1681	225·4778		4455
25 Mar. (84)	3 Tues.	3	48	45	24 Feb. (55)	2 Mon. .	73·2054	742·4122	194·6547		4456
25 Mar. (84)	4 Wed.	10	0	54	15 Mar. (74)	1 Sun. .	107·8879	678·4056	245·9650		4457
24 Mar. (84)	5 Thur.	16	13	3	3 Mar. (63)	5 Thur.	9983·6107	525·6596	215·1418		4458
24 Mar. (83)	6 Fri. .	22	25	12	22 Mar. (81)	4 Wed.	18·2932	461·6431	266·4522		4459
25 Mar. (84)	1 Sun. .	4	37	21	11 Mar. (70)	1 Sun. .	9894·0159	309·8872	235·6291		4460
25 Mar. (84)	2 Mon. .	10	49	29	28 Feb. (59)	5 Thur.	9769·7388	156·1313	204·8058		4461
24 Mar. (84)	3 Tues.	17	1	38	18 Mar. (78)	4 Wed.	9804·4212	92·1247	256·1162		4462
24 Mar. (83)	4 Wed.	23	13	47	8 Mar. (67)	2 Mon. .	18·7760	975·6605	228·0308		4463
25 Mar. (84)	6 Fri. .	5	25	56	26 Feb. (57)	0 Sat. .	233·1308	859·1961	199·9454		4464
25 Mar. (84)	0 Sat. .	11	38	5	17 Mar. (76)	6 Fri. .	267·8132	795·1896	251·2558		4465
24 Mar. (84)	1 Sun. .	17	50	14	5 Mar. (65)	3 Tues.	143·5361	642·4536	220·4326		4466
25 Mar. (84)	3 Tues.	0	2	23	24 Mar. (83)	2 Mon. .	178·2184	578·4271	271·7430		4467
25 Mar. (84)	4 Wed.	6	14	31	13 Mar. (72)	6 Fri. .	53·9413	425·6712	240·9199		4468
25 Mar. (84)	5 Thur.	12	26	40	2 Mar. (61)	3 Tues.	9929·6642	272·9152	210·0966		4469
24 Mar. (84)	6 Fri. .	18	38	49	20 Mar. (80)	2 Mon. .	9964·3465	208·9087	261·4070		4470
25 Mar. (84)	1 Sun. .	0	50	58	9 Mar. (68)	6 Fri. .	9840·0694	56·1527	230·5838		4471
25 Mar. (84)	2 Mon. .	7	3	7	27 Feb. (58)	4 Wed.	54·4242	939·6884	202·4984		4472
25 Mar. (84)	3 Tues.	13	15	16	18 Mar. (77)	3 Tues.	89·1066	875·6819	253·8088		4473
24 Mar. (84)	4 Wed.	19	27	24	7 Mar. (67)	1 Sun. .	303·4614	759·2176	225·7233		4474
25 Mar. (84)	6 Fri. .	1	39	33	24 Feb. (55)	5 Thur.	179·1842	606·4617	194·9002		4475

TABLE

CONCURRENT YEAR.								Intercalated and suppressed (*ksh.*) lunar months.
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA. Southern system.	JOVIAN SAMVATSARA. Northern system.	
1	2	3	3a	4	5	6	7	8
4476	1297	1432	781	549-50	1374-75	48 Ānanda	54 Raudra	...
4477	1298	1433	782	550-51	1375-76	49 Rākshasa	55 Durmati	6 Bhādrapada
4478	1299	1434	783	551-52	*1376-77	50 Anala	56 Dundubhi	...
4479	1300	1435	784	552-53	1377-78	51 Piṅgala	57 Rudhirōdgārin	...
4480	1301	1436	785	553-54	1378-79	52 Kālayukta	58 Raktāksha	4 Āshādha
4481	1302	1437	786	554-55	1379-80	53 Siddhārthin	59 Krōdhana	...
4482	1303	1438	787	555-56	*1380-81	54 Raudra	60 Kshaya	...
4483	1304	1439	788	556-57	1381-82	55 Durmati	1 Prabhava	2 Vaiśākha
4484	1305	1440	789	557-58	1382-83	56 Dundubhi	2 Vibhava	...
4485	1306	1441	790	558-59	1383-84	57 Rudhirōdgārin	3 Śukla	6 Bhādrapada
4486	1307	1442	791	559-60	*1384-85	58 Raktāksha	4 Pramōda	...
4487	1308	1443	792	560-61	1385-86	59 Krōdhana	5 Prajāpati	...
4488	1309	1444	793	561-62	1386-87	60 Kshaya	6 Aṅgiras	4 Āshādha
4489	1310	1445	794	562-63	1387-88	1 Prabhava	7 Śrīmukha	...
4490	1311	1446	795	563-64	*1388-89	2 Vibhava	8 Bhāva	...
4491	1312	1447	796	564-65	1389-90	3 Śukla	9 Yuvan	3 Jyēshṭha
4492	1313	1448	797	565-66	1390-91	4 Pramōda	10 Dhātṛi	...
4493	1314	1449	798	566-67	1391-92	5 Prajāpati	11 Īśvara	7 Āśvina
4494	1315	1450	799	567-68	*1392-93	6 Aṅgiras	12 Bahudhānya	...
4495	1316	1451	800	568-69	1393-94	7 Śrīmukha	13 Pramāthin	...
4496	1317	1452	801	569-70	1394-95	8 Bhāva	14 Vikrama	5 Śrāvaṇa
4497	1318	1453	802	570-71	1395-96	9 Yuvan	15 Vṛisha	...
4498	1319	1454	803	571-72	*1396-97	10 Dhātṛi	16 Chitrabhānu	...
4499	1320	1455	804	572-73	1397-98	11 Īśvara	17 Subhānu	4 Āshāḍha
4500	1321	1456	805	573-74	1398-99	12 Bahudhānya	18 Tāraṇa	...

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Siddhānta-Sirōmani.

COMMENCEMENT OF THE												
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali year.
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*	
13	14	17			19	20	23	24	25	1
		H.	M.	S.						
25 Mar. (84)	0 Sat. .	7	51	42	15 Mar. (74)	4 Wed.	213·8667	542·4551	246·2106	4476
25 Mar. (84)	1 Sun. .	14	3	51	4 Mar. (63)	1 Sun. .	89·5894	389·6991	215·3874	4477
24 Mar. (84)	2 Mon.	20	16	0	21 Mar. (81)	6 Fri. .	9785·6399	288·4010	263·9600	4478
25 Mar. (84)	4 Wed.	2	28	9	11 Mar. (70)	4 Wed.	9999·9947	172·9367	235·8746	4479
25 Mar. (84)	5 Thur.	8	40	17	28 Feb. (59)	1 Sun. .	9875·7176	20·1808	205·0514	4480
25 Mar. (84)	6 Fri. .	14	52	26	19 Mar. (78)	0 Sat. .	9910·3999	956·1742	256·3618	4481
24 Mar. (84)	0 Sat. .	21	4	35	8 Mar. (68)	5 Thur.	124·7548	839·7100	228·2763	4482
25 Mar. (84)	2 Mon. .	3	16	44	25 Feb. (56)	2 Mon. .	0·4776	686·9539	197·4532	4483
25 Mar. (84)	3 Tues.	9	28	53	16 Mar. (75)	1 Sun. .	35·1599	622·9434	248·7636	4484
25 Mar. (84)	4 Wed.	15	41	2	5 Mar. (64)	5 Thur.	9910·8828	470·1915	217·9404	4485
24 Mar. (84)	5 Thur.	21	53	10	23 Mar. (83)	4 Wed.	9945·5651	406·1850	269·2507	4486
25 Mar. (84)	0 Sat. .	4	5	19	12 Mar. (71)	1 Sun. .	9821·2881	253·4290	238·4276	4487
25 Mar. (84)	1 Sun. .	10	17	28	2 Mar. (61)	6 Fri. .	35.6429	136·9647	210·3422	4488
25 Mar. (84)	2 Mon. .	16	29	37	21 Mar. (80)	5 Thur.	70·3253	72·9581	261·6526	4489
24 Mar. (84)	3 Tues.	22	41	46	9 Mar. (69)	2 Mon. .	9946·0482	920·2004	230·8293	4490
25 Mar. (84)	5 Thur.	4	53	55	27 Feb. (58)	0 Sat. .	160·4030	803·7379	202·7439	4491
25 Mar. (84)	6 Fri. .	11	6	4	18 Mar. (77)	6 Fri. .	195·0853	739·7314	254·0544	4492
25 Mar. (84)	0 Sat. .	17	18	12	7 Mar. (66)	3 Tues.	70·8082	586·9755	223·2311	4493
24 Mar. (84)	1 Sun. .	23	30	21	25 Mar. (85)†	2 Mon. .	105·4906	522·9690	274·5415	4494
25 Mar. (84)	3 Tues.	5	42	30	14 Mar. (73)	6 Fri. .	9981·2134	370·2130	243·7183	4495
25 Mar. (84)	4 Wed.	11	54	39	3 Mar. (62)	3 Tues. .	9856·9362	217·4570	212·8952	4496
25 Mar. (84)	5 Thur.	18	6	48	22 Mar. (81)	2 Mon.	9891·6187	153·4505	264·2056	4497
25 Mar. (85)	0 Sat. .	0	18	57	11 Mar. (71)	0 Sat. .	105·9734	36·9862	236·1201	4498
25 Mar. (84)	1 Sun. .	6	31	5	28 Feb. (59)	4 Wed.	9981·6963	884·2303	205·2969	4499
25 Mar. (84)	2 Mon. .	12	43	14	19 Mar. (78)	3 Tues.	16·3787	820·2228	256·6074	4500

† The moment of new moon was 15 hours 26 minutes before mean sunrise on 25th March, which was therefore, the day "Chaitra śukla 1." The moment of true Mēsha-saṁkrānti was 30 minutes before that sunrise. The case is peculiar, since in general all days in column 19 are earlier than those in column 13.

TABLE

CONCURRENT YEAR.								Intercalated and suppressed (*ksh.*) lunar months.
Kali.	Śaka.	Chaitrâdi Vikrama.	Mêshâdi (solar) year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA. Southern system.	JOVIAN SAMVATSARA. Northern system.	
1	2	3	3a	4	5	6	7	8
4501	1322	1457	806	574-75	1399-00	13 Pramāthin .	19 Pārthiva .	...
4502	1323	1458	807	575-76	*1400-01	14 Vikrama .	20 Vyaya .	2 Vaiśākha .
4503	1324	1459	808	576-77	1401-02	15 Vṛisha .	21 Sarvajit .	...
4504	1325	1460	809	577-78	1402-03	16 Chitrabhānu	22 Sarvadhārin .	6 Bhādrapada
4505	1326	1461	810	578-79	1403-04	17 Subhānu .	23 Virōdhin .	...
4506	1327	1462	811	579-80	*1404-05	18 Tāraṇa .	24 Vikṛita .	...
4507	1328	1463	812	580-81	1405-06	19 Pārthiva .	25 Khara .	4 Āshāḍha .
4508	1329	1464	813	581-82	1406-07	20 Vyaya .	26 Nandana .	...
4509	1330	1465	814	582-83	1407-08	21 Sarvajit .	27 Vijaya .	...
4510	1331	1466	815	583-84	*1408-09	22 Sarvadhārin .	28 Jaya . .	3 Jyēshṭha .
4511	1332	1467	816	584-85	1409-10	23 Virōdhin .	29 Manmatha .	...
4512	1333	1468	817	585-86	1410-11	24 Vikṛita	30 Durmukha .	8 Kārttika‡ .
4513	1334	1469	818	586-87	1411-12	25 Khara .	31 Hēmalamba	...
4514	1335	1470	819	587-88	*1412-13	26 Nandana .	32 Vilamba .	...
4515	1336	1471	820	588-89	1413-14	27 Vijaya .	33 Vikārin .	5 Śrāvaṇa .
4516	1337	1472	821	589-90	1414-15	28 Jaya . .	34 Śārvarin .	...
4517	1338	1473	822	590-91	1415-16	29 Manmatha .	35 Plava† .	...
4518	1339	1474	823	591-92	*1416-17	30 Durmukha .	37 *Śobhana* .	4 Āshāḍha .
4519	1340	1475	824	592-93	1417-18	31 Hēmalamba	38 *Krōdhi* .	...
4520	1341	1476	825	593-94	1418-19	32 Vilamba .	39 *Viśvāvasu* .	...
4521	1342	1477	826	594-95	1419-20	33 Vikārin .	40 *Parābhava* .	2 Vaiśākha .
4522	1343	1478	827	595-96	*1420-21	34 Śārvarin .	41 *Plavaṅga* .	...
4523	1344	1479	828	596-97	1421-22	35 Plava. .	42 Kīlaka .	6 Bhādrapada
4524	1345	1480	829	597-98	1422-23	36 Śubhakṛit .	43 Saumya .	...
4525	1346	1481	830	598-99	1423-24	37 Śōbhana .	44 Sādhāraṇa .	...

† 36 Śubhakṛit was suppressed in the north.
‡ See Remarks, p. 35 above.

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Siddhānta-Sirōmani.

COMMENCEMENT OF THE									
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						Kali year.
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17	19	20	23	24	25		1
		H. M. S.							
25 Mar. (84)	3 Tues.	18 55 23	9 Mar. (68)	1 Sun. .	230·7335	703·7594	228·4414		4501
25 Mar. (85)	5 Thur.	1 7 32	26 Feb. (57)	5 Thur.	106·4563	551·1034	197·6283		4502
25 Mar. (84)	6 Fri. .	7 19 41	16 Mar. (75)	4 Wed.	141·1387	186·9968	248·9286		4503
25 Mar. (84)	0 Sat. .	13 31 50	5 Mar. (64)	1 Sun. .	16·8615	334·2410	218·1054		4504
25 Mar. (84)	1 Sun. .	19 43 58	24 Mar. (83)	0 Sat. .	51·5439	270·2344	269·4158		4505
25 Mar. (85)	3 Tues.	1 56 7	12 Mar. (72)	4 Wed.	9927·2668	117·4784	238·5927		4506
25 Mar. (84)	4 Wed.	8 8 16	2 Mar. (61)	2 Mon.	141·6216	1·0142	210·5072		4507
25 Mar. (84)	5 Thur.	14 20 25	21 Mar. (80)	1 Sun. .	176·3040	937·0076	261·8176		4508
25 Mar. (84)	6 Fri. .	20 32 34	10 Mar. (69)	5 Thur.	52·0269	784·2517	230·9944		4509
25 Mar. (85)	1 Sun. .	2 44 43	28 Feb. (59)	3 Tues.	266·3816	667·7673	202·9090		4510
25 Mar. (84)	2 Mon. .	8 56 51	17 Mar. (76)	1 Sun. .	9962·4320	567·4892	251·4816		4511
25 Mar. (84)	3 Tues.	15 9 0	6 Mar. (65)	5 Thur.	9838·1549	414·7332	220·6584		4512
25 Mar. (84)	4 Wed.	21 21 9	25 Mar. (84)	4 Wed.	9872·8373	350·7267	271·9668		4513
25 Mar. (85)	6 Fri. .	3 33 18	13 Mar. (73)	1 Sun. .	9748·5601	197·9690	241·1457		4514
25 Mar. (84)	0 Sat. .	9 45 27	3 Mar. (62)	6 Fri. .	9962·9150	81·5065	213·0602		4515
25 Mar. (84)	1 Sun.	15 57 36	22 Mar. (81)	5 Thur.	9997·5980	17·5000	264·3706		4516
25 Mar. (84)	2 Mon. .	22 9 45	12 Mar. (71)	3 Tues.	211·9521	901·0446	236·2862		4517
25 Mar. (85)	4 Wed.	4 21 53	29 Feb. (60)	0 Sat. .	87·6750	748·2797	205·4630		4518
25 Mar. (84)	5 Thur.	10 34 2	19 Mar. (78)	6 Fri. .	122·3574	684·2731	256·7734		4519
25 Mar. (84)	6 Fri. .	16 46 11	8 Mar. (67)	3 Tues.	9998·0803	531·5172	225·9491		4520
25 Mar. (84)	0 Sat. .	22 58 20	25 Feb. (56)	0 Sat. .	9873·8030	378·7613	195·1260		4521
25 Mar. (85)	2 Mon.	5 10 29	15 Mar. (75)	6 Fri.	9908·4855	314·7548	246·4364		4522
25 Mar. (84)	3 Tues.	11 22 38	4 Mar. (63)	3 Tues. .	9784·2083	161·9988	215·6132		4523
25 Mar. (84)	4 Wed.	17 34 46	23 Mar. (82)	2 Mon. .	9818·8907	97·9923	266·9235		4524
25 Mar. (84)	5 Thur.	23 46 55	13 Mar. (72)	0 Sat. .	33·2455	981·5279	238·8382		4525

TABLE

CONCURRENT YEAR.								
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA. Southern system.	JOVIAN SAMVATSARA. Northern system.	Intercalated and suppressed (ksh.) lunar months.
1	2	3	3a	4	5	6	7	8
4526	1347	1482	831	599-00	*1224-25	38 Krōdhin .	45 Virōdhakṛit .	4 Āshāḍha .
4527	1348	1483	832	600-01	1425-26	39 Viśvāvasu .	46 Paridhāvin .	...
4528	1349	1484	833	601-02	1426-27	40 Parābhava .	47 Pramādin .	...
4529	1350	1485	834	602-03	1427-28	41 Plavanga .	48 Ānanda .	3 Jyēshṭha .
4530	1351	1486	835	603-04	*1428-29	42 Kīlaka . .	49 Rākshasa .	...
4531	1352	1487	836	604-05	1429-30	43 Saumya .	50 Anala . .	8 Kārttika‡ .
4532	1353	1488	837	605-06	1430-31	44 Sādhāraṇa .	51 Piṅgala .	...
4533	1354	1489	838	606-07	1431-32	45 Virōdhakṛit .	52 Kālayukta .	...
4534	1355	1490	839	607-08	*1432-33	46 Paridhāvin .	53 Siddhārthin .	5 Śrāvaṇa .
4535	1356	1491	840	608-09	1433-34	47 Pramādin .	54 Raudra .	...
4536	1357	1492	841	609-10	1434-35	48 Ānanda .	55 Durmati .	...
4537	1358	1493	842	610-11	1435-36	49 Rākshasa .	56 Dundubhi .	4 Āshāḍha .
4538	1359	1494	843	611-12	*1436-37	50 Anala . .	57 Rudhirōdgārin	...
4539	1360	1495	844	612-13	1437-38	51 Piṅgala .	58 Raktāksha .	...
4540	1361	1496	845	613-14	1438-39	52 Kālayukta .	59 Krōdhana .	1 Chaitra .
4541	1362	1497	846	614-15	1439-40	53 Siddhārthin .	60 Kshaya .	...
4542	1363	1498	847	615-16	*1440-41	54 Raudra .	1 Prabhava .	6 Bhādrapada
4543	1364	1499	848	616-17	1441-42	55 Durmati .	2 Vibhava .	...
4544	1365	1500	849	617-18	1442-43	56 Dundubhi .	3 Śukla . .	...
4545	1366	1501	850	618-19	1443-44	57 Rudhirōdgārin	4 Pramōda .	4 Āshāḍha .
4546	1367	1502	851	619-20	*1444-45	58 Raktāksha .	5 Prajāpati .	...
4547	1368	1503	852	620-21	1445-46	59 Krōdhana .	6 Aṅgiras .	...
4548	1369	1504	853	621-22	1446-47	60 Kshaya .	7 Srīmukha .	3 Jyēshṭha .
4549	1370	1505	854	622-23	1447-48	1 Prabhava .	8 Bhāva . .	...
4550	1371	1506	855	623-24	*1448-49	2 Vibhava .	9 Yuvan . .	7 Āśvina .

‡ See Remarks, p. 35 above.

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Siddhānta-Sirōmani.

COMMENCEMENT OF THE									Kali year.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17	19	20	23	24	25	1	
		H. M. S							
25 Mar. (85)	0 Sat. .	5 59 4	2 Mar (62)	5 Thur.	247·6004	865·0637	210·7528	4526	
25 Mar. (84)	1 Sun .	12 11 13	21 Mar (80)	4 Wed	282·2828	801·0571	262·0632	4527	
25 Mar. (84)	2 Mon.	18 23 22	10 Mar. (69)	1 Sun. .	158·0056	648·3012	231·2399	4528	
26 Mar. (85)	4 Wed.	0 35 31	27 Feb. (58)	5 Thur.	33·7284	495·5453	200·4167	4529	
25 Mar. (8[illegible])	5 Thur.	6 17 39	17 Mar. (77)	4 Wed.	68·4108	431·5387	251 7272	4530	
25 Mar. (84)	6 Fri .	12 59 48	6 Mar. (65)	1 Sun. .	9944·1336	278 7828	220 9040	4531	
25 Mar. (84)	0 Sat .	19 11 57	25 Mar. (84)	0 Sat. .	9978·8160	214·7762	272 2143	4532	
26 Mar. (85)	2 Mon. .	1 24 6	14 Mar. (73)	4 Wed.	9854·5389	62·0203	241·3912	4533	
25 Mar. (85)	3 Tues.	7 36 15	3 Mar (63)	2 Mon. .	68 8937	945·4560	213·3058	4534	
25 Mar. (84)	4 Wed.	13 48 24	22 Mar. (81)	1 Sun. .	103·5761	881·5495	264·6162	4535	
25 Mar. (84)	5 Thur.	20 0 32	12 Mar (71)	6 Fri. .	317·9309	765·0852	236·5307	4536	
26 Mar. (85)	0 Sat. .	2 12 41	1 Mar. (60)	3 Tues.	193 6538	612·3292	205·7075	4537	
25 Mar. (85)	1 Sun. .	8 24 50	19 Mar. (79)	2 Mon. .	227·3262	548·3227	257·0180	4538	
25 Mar. (84)	2 Mon. .	14 36 59	7 Mar. (66)	5 Thur.	9765·4270	359·2751	223·4569	4539	
25 Mar. (84)	3 Tues.	20 49 8	25 Feb. (56)	3 Tues.	9979·7818	242·8108	195·3716	4540	
26 Mar. (85)	5 Thur.	3 1 17	16 Mar. (75)	2 Mon. .	14·4643	178·8043	246·6819	4541	
25 Mar. (85)	6 Fri. .	9 13 26	4 Mar. (64)	6 Fri. .	9890·1870	26·0483	215·8588	4542	
25 Mar. (84)	0 Sat. .	15 25 34	23 Mar. (82)	5 Thur.	9924·8695	962 0418	267·1691	4543	
25 Mar. (84)	1 Sun. .	21 37 43	13 Mar. (72)	3 Tues.	139·2243	845·5774	239·0838	4544	
26 Mar. (85)	3 Tues.	3 49 52	2 Mar. (61)	0 Sat. .	14·9472	692·8215	208·2605	4545	
25 Mar. (85)	4 Wed.	10 2 1	20 Mar. (80)	6 Fri. .	49·6295	628·8050	259·5709	4546	
25 Mar. (84)	5 Thur.	16 14 10	9 Mar. (68)	3 Tues.	9925·3524	476·0591	228·7091	4547	
25 Mar. (84)	6 Fri. .	22 26 19	26 Feb. (57)	0 Sat. .	9801·0752	323·3031	197·9246	4548	
26 Mar. (85)	1 Sun. .	4 38 27	17 Mar. (76)	6 Fri. .	9835·7575	259·3361	249·2359	4549	
25 Mar. (85)	2 Mon. .	10 50 36	6 Mar. (66)	4 Wed.	50·1124	142·8233	221·1495	4550	

TABLE

CONCURRENT YEAR.								Intercalated and suppressed (*ksh.*) lunar months.
						JOVIAN SAMVATSARA.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3*a*	4	5	6	7	8
4551	1372	1507	856	624-25	1449-50	3 Śukla	10 Dhātṛi	...
4552	1373	1508	857	625-26	1450-51	4 Pramōda	11 Īśvara	...
4553	1374	1509	858	626-27	1451-52	5 Prajāpati	12 Bahudhānya	5 Śrāvaṇa
4554	1375	1510	859	627-28	*1452-53	6 Angiras	13 Pramāthin	...
4555	1376	1511	860	628-29	1453-54	7 Śrīmukha	14 Vikrama	...
4556	1377	1512	861	629-30	1454-55	8 Bhāva	15 Vṛisha	4 Āshāḍha
4557	1378	1513	862	630-31	1455-56	9 Yuvan	16 Chitrabhānu	...
4558	1379	1514	863	631-32	*1456-57	10 Dhātṛi	17 Subhānu	...
4559	1380	1515	864	632-33	1457-58	11 Īśvara	18 Tāraṇa	1 Chaitra
4560	1381	1516	865	633-34	1458-59	12 Bahudhānya	19 Pārthiva	...
4561	1382	1517	866	634-35	1459-60	13 Pramāthin	20 Vyaya	5 Śrāvaṇa
4562	1383	1518	867	635-36	*1460-61	14 Vikrama	21 Sarvajit	...
4563	1384	1519	868	636-37	1461-62	15 Vṛisha	22 Sarvadhārin	...
4564	1385	1520	869	637-38	1462-63	16 Chitrabhānu	23 Virōdhin	4 Āshāḍha
4565	1386	1521	870	638-39	1463-64	17 Subhānu	24 Vikṛita	...
4566	1387	1522	871	639-40	*1464-65	18 Tāraṇa	25 Khara	...
4567	1388	1523	872	640-41	1465-66	19 Pārthiva	26 Nandana	2 Vaiśākha
4568	1389	1524	873	641-42	1466-67	20 Vyaya	27 Vijaya	...
4569	1390	1525	874	642-43	1467-68	21 Sarvajit	28 Jaya	6 Bhādrapada
4570	1391	1526	875	643-44	*1468-69	22 Sarvadhārin	29 Manmatha	...
4571	1392	1527	876	644-45	1469-70	23 Virōdhin	30 Durmukha	...
4572	1393	1528	877	645-46	1470-71	24 Vikṛita	31 Hēmalamba	5 Śrāvaṇa
4573	1394	1529	878	646-47	1471-72	25 Khara	32 Vilamba	...
4574	1395	1530	879	647-48	*1472-73	26 Nandana	33 Vikārin	...
4575	1396	1531	880	648-49	1473-74	27 Vijaya	34 Śārvarin	3 Jyēshṭha

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Siddhānta-Sirōmani.

COMMENCEMENT OF THE									Kali year.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mesha-samkrānti.	Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17	19	20	23	24	25	1	
		H. M. S.							
25 Mar. (84)	3 Tues	17 2 45	25 Mar. (84)	3 Tues	84 7948	78·8257	272 4599	4551	
25 Mar. (84)	4 Wed.	23 14 54	14 Mar (73)	0 Sat .	9960·5176	926 0698	241 6368	4552	
26 Mar. (85)	6 Fri. .	5 27 3	4 Mar (63)	5 Thur.	174 8724	809 5415	213 5513	1553	
25 Mar. (85)	0 Sat .	11 39 12	22 Mar. (82)	4 Wed.	209 7519	745·5990	264·8617	4554	
25 Mar. (84)	1 Sun. .	17 51 20	11 Mar. (70)	1 Sun.	85·2777	592·8430	234 0385	4555	
26 Mar. (85)	3 Tues	0 3 29	28 Feb. (59)	5 Thur.	9961 0005	440 0871	203·2153	4556	
26 Mar. (85)	4 Wed.	6 15 38	19 Mar. (78)	4 Wed	9995·6829	376·0805	254·5257	4557	
25 Mar. (85)	5 Thur.	12 27 47	7 Mar. (67)	1 Sun. .	9871 4058	223 3246	223·7024	4558	
25 Mar. (84)	6 Fri. .	18 39 56	25 Feb. (56)	6 Fri. .	85 7606	106 8603	195·6171	4559	
26 Mar. (85)	1 Sun. .	0 52 5	16 Mar (75)	5 Thur	120 4430	42 8538	246·9275	4560	
26 Mar. (85)	2 Mon. .	7 4 13	5 Mar. (64)	2 Mon. .	9996·1658	890 0978	216·1053	4561	
25 Mar. (85)	3 Tues.	13 16 22	23 Mar. (83)	1 Sun. .	30·8483	826 0913	267·4146	4562	
25 Mar. (84)	4 Wed.	19 28 31	13 Mar. (72)	6 Fri. .	245·2030	709·6270	239·3293	4563	
26 Mar. (85)	6 Fri .	1 40 40	2 Mar. (61)	3 Tues.	120·9259	556 8710	208·5061	4564	
26 Mar. (85)	0 Sat. .	7 52 49	21 Mar. (80)	2 Mon. .	155·6083	492·8645	259·8165	4565	
25 Mar. (85)	1 Sun. .	14 4 58	9 Mar. (69)	6 Fri. .	31·3312	340·1086	228·9942	4566	
25 Mar. (84)	2 Mon. .	20 17 7	26 Feb. (57)	3 Tues.	9907·0539	187·3526	198·1701	4567	
26 Mar. (85)	4 Wed.	2 29 15	17 Mar. (76)	2 Mon. .	9941·7363	123·3461	249·4805	4568	
26 Mar. (85)	5 Thur.	8 41 24	7 Mar. (66)	0 Sat. .	156·0912	6·8818	221·3950	4569	
25 Mar. (85)	6 Fri. .	14 53 33	25 Mar. (85)	6 Fri. .	190·7735	942·8753	272·7054	4570	
25 Mar. (84)	0 Sat. .	21 5 42	14 Mar. (73)	3 Tues.	66·4964	790·1193	241·8823	4571	
26 Mar. (85)	2 Mon. .	3 17 51	4 Mar. (63)	1 Sun. .	280·8512	673·6550	213·7969	4572	
26 Mar. (85)	3 Tues.	9 30 0	22 Mar. (81)	6 Fri. .	9976 9017	573·3568	262·3695	4573	
25 Mar. (85)	4 Wed.	15 42 8	10 Mar. (70)	3 Tues.	9852·6245	420 6009	231·5662	4574	
25 Mar. (84)	5 Thur.	21 54 17	27 Feb. (58)	0 Sat. .	9728·3473	267·8450	200·7230	4575	

TABLE

CONCURRENT YEAR.								
Kali.	Śaka	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	Jovian Samvatsara. Southern system.	Jovian Samvatsara. Northern system.	Intercalated and suppressed (*ksh.*) lunar months.
1	2	3	3*a*	4	5	6	7	8
4576	1397	1532	881	649-50	1474-75	28 Jaya . .	35 Plava . .	...
4577	1398	1533	882	650-51	1475-76	29 Manmatha .	36 Śubhakṛit .	...
4578	1399	1534	883	651-52	*1476-77	30 Durmukha .	37 Śōbhana .	1 Chaitra .
4579	1400	1535	884	652-53	1477-78	31 Hēmalamba .	38 Krōdhin .	...
4580	1401	1536	885	653-54	1478-79	32 Vilamba .	39 Viśvāvasu .	5 Śrāvaṇa .
4581	1402	1537	886	654-55	1479-80	33 Vikārin . .	40 Parābhava .	...
4582	1403	1538	887	655-56	*1480-81	34 Śārvarin .	41 Plavaṅga .	...
4583	1404	1539	888	656-57	1481-82	35 Plava . .	42 Kīlaka . .	4 Āshāḍha .
4584	1405	1540	889	657-58	1482-83	36 Śubhakṛit .	43 Saumya. .	...
4585	1406	1541	890	658-59	1483-84	37 Śōbhana .	44 Sādhāraṇa .	...
4586	1407	1542	891	659-60	*1484-85	38 Krōdhin .	45 Virōdhakṛit .	2 Vaiśākha .
4587	1408	1543	892	660-61	1485-86	39 Viśvāvasu .	46 Paridhāvin .	...
4588	1409	1544	893	661-62	1486-87	40 Parābhava .	47 Pramādin .	6 Bhādrapada
4589	1410	1545	894	662-63	1487-88	41 Plavaṅga .	48 Ānanda .	...
4590	1411	1546	895	663-64	*1488-89	42 Kīlaka . .	49 Rākshasa .	...
4591	1412	1547	896	664-65	1489-90	43 Saumya .	50 Anala . .	5 Śrāvaṇa .
4592	1413	1548	897	665-66	1490-91	44 Sādhāraṇa .	51 Piṅgala .	...
4593	1414	1549	898	666-67	1491-92	45 Virōdhakṛit .	52 Kālayukta .	...
4594	1415	1550	899	667-68	*1492-93	46 Paridhāvin .	53 Siddhārthin .	3 Jyēshṭha .
4595	1416	1551	900	668-69	1493-94	47 Pramādin .	54 Raudra .	...
4596	1417	1552	901	669-70	1494-95	48 Ānanda .	55 Durmati .	...
4597	1418	1553	902	670-71	1495-96	49 Rākshasa .	56 Dundubhi .	1 Chaitra .
4598	1419	1554	903	671-72	*1496-97	50 Anala . .	57 Rudhirōdgārin	...
4599	1420	1555	904	672-73	1497-98	51 Piṅgala .	58 Raktāksha .	5 Śrāvaṇa .
4600	1421	1556	905	673-74	1498-99	52 Kālayukta .	59 Krōdhana .	...

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Siddhânta-Sirômani.

COMMENCEMENT OF THE									Kali year.
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mêsha-saṁkrânti.	Day and month, A.D.	Week-day.	*a*.	*b*.	*c*.		
13	14	17	19	20	23	24	25		1
		H. M. S.							
26 Mar. (85)	0 Sat. .	4 6 26	18 Mar. (77)	6 Fri. .	9763·0297	203·8384	252·0335		**4576**
26 Mar. (85)	1 Sun. .	10 18 35	8 Mar. (67)	4 Wed.	9977·3845	87·3741	223·9480		**4577**
25 Mar. (85)	2 Mon. .	16 30 44	26 Feb. (57)	2 Mon. .	191·7393	970·9068	195·8626		**4578**
25 Mar. (84)	3 Tues.	22 42 53	16 Mar. (75)	1 Sun. .	226·4218	906·9033	247·1730		**4579**
26 Mar. (85)	5 Thur.	4 55 1	5 Mar. (64)	5 Thur.	102·1446	754·0474	216·3499		**4580**
26 Mar. (85)	6 Fri. .	11 7 10	24 Mar. (83)	4 Wed.	136·8270	690·1408	267·6602		**4581**
25 Mar. (85)	0 Sat. .	17 19 19	12 Mar. (72)	1 Sun. .	12·5498	537·3849	236·8370		**4582**
25 Mar. (84)	1 Sun. .	23 31 28	1 Mar. (60)	5 Thur.	9888·2727	384·6289	206·0138		**4583**
26 Mar. (85)	3 Tues.	5 43 37	20 Mar. (79)	4 Wed.	9922·9550	320·6184	257·3243		**4584**
26 Mar. (85)	4 Wed.	11 55 46	9 Mar. (68)	1 Sun.	9798·6779	167·8664	226·5010		**4585**
25 Mar. (85)	5 Thur.	18 7 54	27 Feb. (58)	6 Fri. .	13·0326	51·4021	198·4156		**4586**
26 Mar. (85)	0 Sat. .	0 20 3	17 Mar. (76)	5 Thur	47·7151	987·3956	249·7260		4587
26 Mar. (85)	1 Sun. .	6 32 12	7 Mar. (66)	3 Tues.	262·0699	870·9313	221·6416		4588
26 Mar. (85)	2 Mon.	12 44 21	26 Mar. (85)	2 Mon. .	296·7523	806·9247	272·9510		**4589**
25 Mar. (85)	3 Tues.	18 56 30	14 Mar. (74)	6 Fri. .	172·4752	654·1688	242·1278		**4590**
26 Mar. (85)	5 Thur.	1 8 39	3 Mar. (62)	3 Tues.	48·1981	501·4129	211·3046		**4591**
26 Mar. (85)	6 Fri. .	7 20 48	22 Mar. (81)	2 Mon. .	82·8804	437·4064	262·6151		4592
26 Mar. (85)	0 Sat. .	13 32 56	11 Mar. (70)	6 Fri. .	9958·5833	284·6504	231·7918		**4593**
25 Mar. (85)	1 Sun. .	19 45 5	28 Feb. (59)	3 Tues.	9834·3261	131·8945	200·9685		4594
26 Mar. (85)	3 Tues.	1 57 14	18 Mar. (77)	2 Mon.	9869·0084	67·8880	252·2790		4595
26 Mar. (85)	4 Wed.	8 9 23	8 Mar. (67)	0 Sat. .	83·3633	951·4236	224·1936		4596
26 Mar. (85)	5 Thur.	14 21 32	26 Feb. (57)	5 Thur.	297·7181	834·9593	196·1082		**4597**
25 Mar. (85)	6 Fri. .	20 33 41	15 Mar. (75)	3 Tues.	9993·7685	734·6612	244·6807		**4598**
26 Mar. (85)	1 Sun. .	2 45 49	5 Mar. (64)	1 Sun. .	208·1233	618·1969	216·5954		4599
26 Mar. (85)	2 Mon. .	8 57 58	23 Mar. (82)	6 Fri. .	9904·1738	517·8977	265·1680		4600

TABLE

CONCURRENT YEAR.						Jovian Samvatsara.		Intercalated and suppressed (*ksh.*) lunar months.
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3*a*	4	5	6	7	8
4601	1422	1557	906	674-75	1499-00	53 Siddhārthin .	60 Kshaya .	...
4602	1423	1558	907	675-76	*1500-01	54 Raudra .	1 Prabhava† .	4 Āshāḍha .
4603	1424	1559	908	676-77	1501-02	55 Durmati .	3 *Śukla* . .	...
4604	1425	1560	909	677-78	1502-03	56 Dundubhi .	4 *Pramōda* .	...
4605	1426	1561	910	678-79	1503-04	57 Rudhirōdgārin	5 *Prajāpati* .	2 Vaiśākha .
4606	1427	1562	911	679-80	*1504-05	58 Raktāksha .	6 *Angiras* . .	...
4607	1428	1563	912	680-81	1505-06	59 Krōdhana .	7 *Śrīmukha* .	6 Bhādrapada
4608	1429	1564	913	681-82	1506-07	60 Kshaya .	8 *Bhāva* . .	...
4609	1430	1565	914	682-83	1507-08	1 Prabhava .	9 *Yuvan* . .	...
4610	1431	1566	915	683-84	*1508-09	2 Vibhava .	10 *Dhātṛi* . .	5 Śrāvaṇa .
4611	1432	1567	916	684-85	1509-10	3 Śukla . .	11 *Īśvara* . .	...
4612	1433	1568	917	685-86	1510-11	4 Pramōda .	12 *Bahudhānya* .	...
4613	1434	1569	918	686-87	1511-12	5 Prajāpati .	13 *Pramāthin* .	3 Jyēshṭha .
4614	1435	1570	919	687-88	*1512-13	6 Angiras .	14 *Vikrama* .	...
4615	1436	1571	920	688-89	1513-14	7 Śrīmukha .	15 *Vṛisha*	7 Āsvina 10 *Pausha* (*ksh*)
4616	1437	1572	921	689-90	1514-15	8 Bhāva . .	16 *Chitrabhānu* .	1 Chaitra .
4617	1438	1573	922	690-91	1515-16	9 Yuvan . .	17 Subhānu .	...
4618	1439	1574	923	691-92	*1516-17	10 Dhātṛi .	18 Tāraṇa . .	5 Śrāvana .
4619	1440	1575	924	692-93	1517-18	11 Īśvara . .	19 Pārthiva .	...
4620	1441	1576	925	693-94	1518-19	12 Bahudhānya .	20 Vyaya . .	...
4621	1442	1577	926	694-95	1519-20	13 Pramāthin .	21 Sarvajit .	4 Āshāḍha .
4622	1443	1578	927	695-96	*1520-21	14 Vikrama .	22 Sarvadhārin .	...
4623	1444	1579	928	696-97	1521-22	15 Vṛisha . .	23 Virōdhin .	...
4624	1445	1580	929	697-98	1522-23	16 Chitrabhānu .	24 Vikṛita . .	2 Vaiśākha .
4625	1446	1581	930	698-99	1523-24	17 Subhānu .	25 Khara . .	...

† 2 Vibhava was suppressed in the north.

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Siddhānta-Sirōmaṇi

COMMENCEMENT OF THE									
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						Kali year.
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17	19	20	23	24	25		1
		H. M. S.							
26 Mar. (85)	3 Tues.	15 10 7	12 Mar. (71)	3 Tues.	9779·8966	365·1427	234·2642		4601
25 Mar. (85)	4 Wed.	21 22 16	1 Mar. (61)	1 Sun	9991·2515	248·6785	206·1788		4602
26 Mar. (85)	6 Fri. .	3 34 25	20 Mar. (79)	0 Sat .	29·0339	184·6719	257·4892		4603
26 Mar. (85)	0 Sat. .	9 46 34	9 Mar. (68)	4 Wed	9901·6567	31·9160	226·6659		4604
26 Mar. (85)	1 Sun. .	15 58 42	27 Feb (58)	2 Mon. .	119·0115	915·4516	198·5806		4605
25 Mar. (85)	2 Mon.	22 10 51	17 Mar. (77)	1 Sun .	153·6939	851·1151	249·8910		4606
26 Mar. (85)	4 Wed.	4 23 0	6 Mar. (65)	5 Thur.	29·4167	698·6892	219·0678		4607
26 Mar. (85)	5 Thur.	10 35 9	25 Mar (84)	4 Wed.	64·0991	634·6827	270·3781		4608
26 Mar. (85)	6 Fri. .	16 47 18	14 Mar. (73)	1 Sun. .	9939·8220	481·9267	239·5550		4609
25 Mar. (85)	0 Sat. .	22 59 27	2 Mar. (62)	5 Thur.	9816·5448	329·1707	208·7318		4610
26 Mar. (85)	2 Mon. .	5 11 36	21 Mar. (80)	4 Wed.	9850·2272	265·1612	260·0422		4611
26 Mar. (85)	3 Tues.	11 23 44	11 Mar (70)	2 Mon. .	64·5821	118·6999	231·9567		4612
26 Mar. (85)	4 Wed.	17 35 53	28 Feb. (59)	6 Fri. .	9940·3049	995·9140	201·1335		4613
25 Mar. (85)	5 Thur.	23 48 2	18 Mar. (78)	5 Thur.	9974·9872	931·9375	252·4410		4614
26 Mar. (85)	0 Sat. .	6 0 11	8 Mar. (67)	3 Tues.	189·3421	815·4732	224·3585		4615
26 Mar. (85)	1 Sun. .	12 12 20	25 Feb. (56)	0 Sat. .	65·0650	662·7172	193·5353		4616
26 Mar. (85)	2 Mon. .	18 24 29	16 Mar. (75)	6 Fri. .	99·7473	598·7196	244·8457		4617
26 Mar (86)	4 Wed.	0 36 37	4 Mar (64)	3 Tues.	9975·4701	145·9547	214·0226		4618
26 Mar. (85)	5 Thur.	6 48 46	23 Mar. (82)	2 Mon. .	10·1526	381·9482	265·3330		4619
26 Mar. (85)	6 Fri. .	13 0 55	12 Mar. (71)	6 Fri .	9885·8751	229·1922	234·5097		4620
26 Mar. (85)	0 Sat. .	19 13 4	2 Mar. (61)	4 Wed.	100·2302	112·7280	206·4243		4621
26 Mar. (86)	2 Mon. .	1 25 13	20 Mar (80)	3 Tues.	134·9126	48·7215	257·7349		4622
26 Mar. (85)	3 Tues.	7 37 22	9 Mar. (68)	0 Sat. .	10·6355	895·9655	226·9115		4623
26 Mar. (85)	4 Wed.	13 49 50	27 Feb. (58)	5 Thur.	224·9902	779·5012	198·8261		4624
26 Mar. (85)	5 Thur.	20 1 39	18 Mar. (77)	4 Wed.	259·6726	715·4946	250·1365		4625

TABLE

CONCURRENT YEAR.								Intercalated and suppressed (*ksh.*) lunar months.
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	Jovian Samvatsara. Southern system.	Jovian Samvatsara. Northern system.	
1	2	3	3a	4	5	6	7	8
4626	1447	1582	931	699-00	*1524-25	18 Tāraṇa	26 Nandana	6 Bhādrapada
4627	1448	1583	932	700-01	1525-26	19 Pārthiva	27 Vijaya	...
4628	1449	1584	933	701-02	1526-27	20 Vyaya	28 Jaya	...
4629	1450	1585	934	702-03	1527-28	21 Sarvajit	29 Manmatha	4 Āshāḍha
4630	1451	1586	935	703-04	*1528-29	22 Sarvadhārin	30 Durmukha	...
4631	1452	1587	936	704-05	1529-30	23 Virōdhin	31 Hēmalamba	...
4632	1453	1588	937	705-06	1530-31	24 Vikṛita	32 Vilamba	3 Jyēshṭha
4633	1454	1589	938	706-07	1531-32	25 Khara	33 Vikārin	...
4634	1455	1590	939	707-08	*1532-33	26 Nandana	34 Śārvarin	7 Āśvina
4635	1456	1591	940	708-09	1533-34	27 Vijaya	35 Plava	...
4636	1457	1592	941	709-10	1534-35	28 Jaya	36 Subhakṛit	...
4637	1458	1593	942	710-11	1535-36	29 Manmatha	37 Sōbhana	5 Śrāvaṇa
4638	1459	1594	943	711-12	*1536-37	30 Durmukha	38 Krōdhin	...
4639	1460	1595	944	712-13	1537-38	31 Hēmalamba	39 Viśvāvasu	...
4640	1461	1596	945	713-14	1538-39	32 Vilamba	40 Parābhava	4 Āshāḍha
4641	1462	1597	946	714-15	1539-40	33 Vikārin	41 Plavanga	...
4642	1463	1598	947	715-16	*1540-41	34 Śārvarin	42 Kīlaka	...
4643	1464	1599	948	716-17	1541-42	35 Plava	43 Saumya	2 Vaiśākha
4644	1465	1600	949	717-18	1542-43	36 Subhakṛit	44 Sādhāraṇa	...
4645	1466	1601	950	718-19	1543-44	37 Sōbhana	45 Virōdhakṛit	6 Bhādrapada
4646	1467	1602	951	719-20	*1544-45	38 Krōdhin	46 Paridhāvin	...
4647	1468	1603	952	720-21	1545-46	39 Viśvāvasu	47 Pramādin	...
4648	1469	1604	953	721-22	1546-47	40 Parābhava	48 Ānanda	4 Āshāḍha
4649	1470	1605	954	722-23	1547-48	41 Plavaṅga	49 Rākshasa	...
4650	1471	1606	955	723-24	*1548-49	42 Kīlaka	50 Anala	...

LX—*Contd.*

Siddhānta-Sirōmani.

Commencement of the										Kali year.
Solar year.					Luni-solar year (mean sunrise of day on which Chaitra śukla 1 ends).					
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*	
13	14	17			19	20	23	24	25	1
		H.	M.	S.						
26 Mar. (86)	0 Sat. .	2	13	48	6 Mar. (66)	1 Sun. .	135·3955	562 7387	219·3134	4626
26 Mar. (85)	1 Sun .	8	25	57	25 Mar. (84)	0 Sat. .	170 0779	498 7322	270·6237	4627
26 Mar. (85)	2 Mon. .	14	38	6	14 Mar. (73)	4 Wed.	45·8007	345·9762	239·8005	4628
26 Mar. (85)	3 Tues.	20	50	15	3 Mar. (62)	1 Sun. .	9921·5236	193·2203	208 9773	4629
26 Mar. (86)	5 Thur.	3	2	23	21 Mar. (81)	0 Sat. .	9956·3060	129·2137	260·2878	4630
26 Mar. (85)	6 Fri. .	9	14	32	11 Mar. (70)	5 Thur.	170·5608	12 7195	232 2023	4631
26 Mar. (85)	0 Sat. .	15	26	41	28 Feb. (59)	2 Mon.	46·2836	860·0035	201·3790	4632
26 Mar. (85)	1 Sun. .	21	38	50	19 Mar. (78)	1 Sun. .	80·9660	795·9870	252·6895	4633
26 Mar. (86)	3 Tues.	3	50	59	8 Mar. (68)	6 Fri. .	295·3209	679·5227	224·6041	4634
26 Mar. (85)	4 Wed.	10	3	8	26 Mar. (85)	4 Wed.	9991·3712	579·1945	273·1767	4635
26 Mar. (85)	5 Thur.	16	15	17	15 Mar. (74)	1 Sun. .	9867·0941	426 1686	242·3535	4636
26 Mar. (85)	6 Fri. .	22	27	25	4 Mar. (63)	5 Thur.	9742·8170	273·7126	211·5303	4637
26 Mar. (86)	1 Sun. .	4	39	34	22 Mar. (82)	4 Wed.	9777·4894	209·7061	262·8408	4638
26 Mar. (85)	2 Mon. .	10	51	43	12 Mar. (71)	2 Mon. .	9991·8551	93·2417	234·7553	4639
26 Mar. (85)	3 Tues.	17	3	52	2 Mar. (61)	0 Sat. .	206·2090	976·7775	206 6699	4640
26 Mar. (85)	4 Wed.	23	16	1	21 Mar. (80)	6 Fri. .	240·8914	912·7710	258·6803	4641
26 Mar. (86)	6 Fri. .	5	28	10	9 Mar. (69)	3 Tues.	116 6132	760·0151	227·1571	4642
26 Mar. (85)	0 Sat. .	11	40	18	26 Feb. (57)	0 Sat. .	9992·3370	607·2591	196 3339	4643
26 Mar. (85)	1 Sun. .	17	52	27	17 Mar. (76)	6 Fri. .	27 0195	543 2525	247·6113	4644
27 Mar. (86)	3 Tues.	0	4	36	6 Mar. (65)	3 Tues.	9902 7123	390·1966	216·8211	4645
26 Mar. (86)	4 Wed.	6	12	45	24 Mar. (84)	2 Mon. .	9937·4247	326·1900	268·1214	4646
26 Mar. (85)	5 Thur.	12	28	54	13 Mar. (72)	6 Fri. .	9813·1475	173·7341	237·3083	4647
26 Mar. (85)	6 Fri. .	18	41	3	3 Mar. (62)	4 Wed.	27·5024	57·2698	209·2229	4648
27 Mar. (86)	1 Sun. .	0	53	11	22 Mar. (81)	3 Tues.	62·1847	993·2632	260 5333	4649
26 Mar. (86)	2 Mon. .	7	5	20	11 Mar. (71)	1 Sun. .	276·5396	876·7990	232·1478	4650

TABLE

CONCURRENT YEAR.								Intercalated and suppressed (*ksh.*) lunar months.
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A D.	JOVIAN SAMVATSARA. Southern system.	JOVIAN SAMVATSARA. Northern system.	
1	2	3	3a	4	5	6	7	8
4651	1472	1607	956	724-25	1549-50	43 Saumya. .	51 Pingala .	3 Jyēshtha .
4652	1473	1608	957	725-26	1550-51	44 Sādhāraṇa .	52 Kālayukta .	...
4653	1474	1609	958	726-27	1551-52	45 Virōdhakṛit	53 Siddhārthin .	7 Āsvina .
4654	1475	1610	959	727-28	*1552-53	46 Paridhāvin .	54 Raudra .	...
4655	1476	1611	960	728-29	1553-54	47 Pramādin .	55 Durmati .	...
4656	1477	1612	961	729-30	1554-55	48 Ānanda .	56 Dundubhi .	5 Srāvaṇa .
4657	1478	1613	962	730-31	1555-56	49 Rakshasa	57 Rudhirodgārin	...
4658	1479	1614	963	731-32	*1556-57	50 Anala .	58 Raktāksha .	...
4659	1480	1615	964	732-33	1557-58	51 Pingala .	59 Krōdhana .	4 Āshāḍha .
4660	1481	1616	965	733-34	1558-59	52 Kalayukta .	60 Kshaya .	...
4661	1482	1617	966	734-35	1559-60	53 Siddhārthin .	1 Prabhava .	...
4662	1483a	1618	967	735-36	*1560-61	54 Raudra .	2 Vibhava .	2 Vaiśākha .
4663	1484	1619	968	736-37	1561-62	55 Durmati .	3 Śukla . .	...
4664	1485	1620	969	737-38	1562-63	56 Dundubhi .	4 Pramōda .	6 Bhādrapad'a
4665	1486	1621	970	738-39	1563-64	57 Rudhirōdgārin	5 Prajāpati .	...
4666	1487	1622	971	739-40	*1564-65	58 Raktāksha .	6 Aṅgiras .	...
4667	1488	1623	972	740-41	1565-66	59 Krōdhana .	7 Srīmukha .	4 Āshādha .
4668	1489	1624	973	741-42	1566-67	60 Kshaya .	8 Bhāva . .	...
4669	1490	1625	974	742-43	1567-68	1 Prabhava .	9 Yuvan . .	...
4670	1491	1626	975	743-44	*1568-69	2 Vibhava .	10 Dhātṛi . .	3 Jyēshṭha .
4671	1492	1627	976	744-45	1569-70	3 Śukla . .	11 Īśvara . .	...
4672	1493	1628	977	745-46	1570-71	4 Pramōda .	12 Bahudhānya .	7 Āsvina. .
4673	1494	1629	978	746-47	1571-72	5 Prajāpati .	13 Pramāthin .	...
4674	1495	1630	979	747-48	*1572-73	6 Aṅgiras .	14 Vikrama .	...
4675	1496	1631	980	748-49	1573-74	7 Srīmukha .	15 Vṛisha . .	5 Srāvana .

LX—*Contd.*

Siddhānta Sirōmani.

COMMENCEMENT OF THE											Kali year.
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D	Week-day.	Time of true Mēsha-samkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c*		
13	14	17			19	20	23	24	25		1
		H.	M.	S.							
26 Mar. (85)	3 Tues.	13	17	29	28 Feb. (59)	5 Thur.	152 2624	724 0430	201·6246		4651
26 Mar. (85)	4 Wed.	19	29	38	19 Mar. (78)	4 Wed.	186·9447	660 0365	252·9351		4652
27 Mar. (86)	6 Fri. .	1	41	47	8 Mar. (67)	1 Sun. .	62 6676	507 3166	222 1018		4653
26 Mar. (86)	0 Sat. .	7	52	56	26 Mar. (86)	0 Sat .	97·3500	443·2740	273·4222		4654
26 Mar. (85)	1 Sun. .	14	6	4	15 Mar. (74)	4 Wed.	9973·0729	290·5181	242·5991		4655
26 Mar. (85)	2 Mon .	20	18	13	4 Mar. (63)	1 Sun. .	9848·7957	137 7622	212·2759		4656
27 Mar. (86)	4 Wed.	2	30	22	23 Mar. (82)	0 Sat. .	9883·4781	73·7556	263 0863		4657
26 Mar. (86)	5 Thur.	8	42	31	12 Mar. (72)	5 Thur.	97 8329	957·2912	235 0008		4658
26 Mar. (85)	6 Fri. .	14	54	40	2 Mar. (61)	3 Tues.	312·1878	840 8270	206·9154		4659
26 Mar. (85)	0 Sat. .	21	6	49	20 Mar. (79)	1 Sun. .	8 2381	740 5288	255·4881		4660
27 Mar. (86)	2 Mon .	3	18	58	10 Mar. (69)	6 Fri. .	222·5930	624·0646	227·4026		4661
26 Mar. (86)	3 Tues.	9	31	6	27 Feb. (58)	3 Tues.	98·3158	471·3086	196 5794		4662
26 Mar. (85)	4 Wed.	15	43	15	16 Mar. (75)	1 Sun .	9794·3672	371 0104	245·1420		4663
26 Mar. (85)	5 Thur.	21	55	24	6 Mar. (65)	6 Fri. .	8 7210	254·5461	217 0667		4664
27 Mar. (86)	0 Sat .	4	7	33	25 Mar. (84)	5 Thur.	43·4034	190 5396	268 3770		4665
26 Mar. (86)	1 Sun. .	10	19	42	13 Mar. (73)	2 Mon. .	9919·1263	37 7836	237·5538		4666
26 Mar. (85)	2 Mon .	16	31	51	3 Mar (62)	0 Sat. .	133·4811	921 3193	209·4684		4667
26 Mar. (85)	3 Tues.	22	43	59	22 Mar. (81)	6 Fri .	168·1635	857·3128	260·7789		4668
27 Mar. (86)	5 Thur	4	56	8	11 Mar. (70)	3 Tues.	43 8864	704 5568	229·9556		4669
26 Mar. (86)	6 Fri. .	11	8	17	28 Feb. (59)	0 Sat. .	9919·6901	551·8009	199·1324		4670
26 Mar. (85)	0 Sat. .	17	20	26	18 Mar. (77)	6 Fri. .	9954·2915	487·7943	250·4428		4671
26 Mar. (85)	1 Sun. .	23	32	35	7 Mar. (66)	3 Tues.	9831·0144	335·5384	219·6197		4672
27 Mar. (86)	3 Tues.	5	44	44	26 Mar (85)	2 Mon. .	9864·6968	271·0319	270·9300		4673
26 Mar. (86)	4 Wed.	11	56	52	15 Mar (75)	0 Sat. .	79 0516	154·5676	242·8446		4674
26 Mar. (85)	5 Thur.	18	9	1	4 Mar. (63)	4 Wed.	9954 7745	1·8117	212 0214		4675

TABLE

CONCURRENT YEAR.								
Kali	Saka	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam	A.D.	Jovian Samvatsara. Southern system.	Jovian Samvatsara. Northern system.	Intercalated and suppressed (*ksh.*) lunar months.
1	2	3	3*a*	4	5	6	7	8
4676	1497	1632	981	749-50	1574-75	8 Bhāva .	16 Chitrabhānu .	...
4677	1498	1633	982	750-51	1575-76	9 Yuvan .	17 Subhānu .	...
4678	1499	1634	983	751-52	*1576-77	10 Dhātṛi .	18 Tāraṇa .	4 Āshāḍha .
4679	1500	1635	984	752-53	1577-78	11 Īśvara .	19 Pārthiva .	...
4680	1501	1636	985	753-54	1578-79	12 Bahudhānya .	20 Vyaya .	...
4681	1502	1637	986	754-55	1579-80	13 Pramāthin .	21 Sarvajit .	1 Chaitra .
4682	1503	1638	987	755-56	*1580-81	14 Vikrama .	22 Sarvadhārin .	...
4683	1504	1639	988	756-57	1581-82	15 Vṛisha .	23 Virōdhin .	6 Bhādrapada
4684	1505	1640	989	757-58	1582-83	16 Chitrabhānu .	24 Vikṛita .	...
4685	1506	1641	990	758-59	1583-84	17 Subhānu .	25 Khara .	...
4686	1507	1642	991	759-60	*1584-85	18 Tāraṇa .	26 Nandana .	4 Āśhāḍha .
4687	1508	1643	992	760-61	1585-86	19 Pārthiva .	27 Vijaya† .	...
4688	1509	1644	993	761-62	1586-87	20 Vyaya .	29 *Manmatha* .	...
4689	1510	1645	994	762-63	1587-88	21 Sarvajit .	30 *Durmukha* .	3 Jyēshṭha .
4690	1511	1646	995	763-64	*1588-89	22 Sarvadhārin .	31 *Hēmalamba* .	...
4691	1512	1647	996	764-65	1589-90	23 Virōdhin .	32 *Vilaṁba* .	7 Āśvina. .
4692	1513	1648	997	765-66	1590-91	24 Vikṛita .	33 *Vikārin* .	...
4693	1514	1649	998	766-67	1591-92	25 Khara .	34 *Śārvarin* .	...
4694	1515	1650	999	767-68	*1592-93	26 Nandana .	35 *Plava*. .	5 Śrāvaṇa .
4695	1516	1651	1000	768-69	1593-94	27 Vijaya .	36 *Śubhakṛit* .	...
4696	1517	1652	1001	769-70	1594-95	28 Jaya . .	37 *Śōbhana* .	...
4697	1518	1653	1002	770-71	1595-96	29 Manmatha .	38 *Krōdhin* .	4 Āshāḍha .
4698	1519	1654	1003	771-72	*1596-97	30 Durmukha .	39 *Viśvāvasu* .	...
4699	1520	1655	1004	772-73	1597-98	31 Hēmalamba .	40 *Parābhava* .	...
4700	1521	1656	1005	773-74	1598-99	32 Vilamba .	41 *Plavaṅga* .	1 Chaitra .

† 28 Jaya was suppressed in the north.

LX—*Contd.*

Siddhānta-Sirōmani.

Commencement of the										
Solar year.					Luni-solar year (mean sunrise of day on which Chaitra śukla 1 ends).					Kali year.
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*	
13	14	17			19	20	23	24	25	1
		H.	M.	S.						
27 Mar. (86)	0 Sat. .	0	21	10	23 Mar. (82)	3 Tues.	9989·4569	937·8051	263·3319	4676
27 Mar. (86)	1 Sun. .	6	13	19	13 Mar. (72)	1 Sun. .	203·8116	821·3407	235·2464	4677
26 Mar. (86)	2 Mon. .	12	45	28	1 Mar. (61)	5 Thur.	79·5345	668·5848	204·4231	4678
26 Mar. (85)	3 Tues.	18	57	37	20 Mar. (79)	4 Wed.	114·2169	604·5783	255·7336	4679
27 Mar. (86)	5 Thur.	1	9	45	9 Mar. (68)	1 Sun. .	9989·9398	451·8224	224·9104	4680
27 Mar. (86)	6 Fri. .	7	21	54	26 Feb. (57)	5 Thur.	9865·6626	299·0664	194·0872	4681
26 Mar. (86)	0 Sat. .	13	34	3	16 Mar. (76)	4 Wed.	9900·3450	235·0599	245·3975	4682
26 Mar. (85)	1 Sun. .	19	46	12	5 Mar. (64)	1 Sun.	9776·0678	82·3039	214·5744	4683
27 Mar. (86)	3 Tues.	1	58	21	24 Mar. (83)	0 Sat. .	9810·7501	18·2935	265·8848	4684
27 Mar. (86)	4 Wed.	8	10	30	14 Mar. (73)	5 Thur.	25·1050	901·8331	237·7994	4685
26 Mar. (86)	5 Thur.	14	22	39	3 Mar. (63)	3 Tues.	239·4598	785·3688	209·7139	4686
26 Mar. (85)	6 Fri. .	20	34	47	22 Mar. (81)	2 Mon. .	274·1423	721·3623	261·0244	4687
27 Mar. (86)	1 Sun. .	2	46	56	11 Mar. (70)	6 Fri. .	149·8651	568·6063	230·2012	4688
27 Mar. (86)	2 Mon.	8	59	5	28 Feb. (59)	3 Tues.	25·5879	415·8503	199·3780	4689
26 Mar. (86)	3 Tues.	15	11	14	18 Mar. (78)	2 Mon. .	60·2703	351·8438	250·6883	4690
26 Mar. (85)	4 Wed. .	21	23	23	7 Mar. (66)	6 Fri. .	9935·9932	199·0879	219·8652	4691
27 Mar. (86)	6 Fri. .	3	35	32	26 Mar. (85)	5 Thur.	9970·6755	135·0814	271·1756	4692
27 Mar. (86)	0 Sat. .	9	47	40	15 Mar. (74)	2 Mon. .	9846·3985	982·3255	240·3524	4693
26 Mar. (86)	1 Sun. .	15	59	49	4 Mar. (64)	0 Sat. .	60·7533	865·8612	212·2669	4694
26 Mar. (85)	2 Mon. .	22	11	58	23 Mar. (82)	6 Fri. .	95·4356	802·8547	263·5774	4695
27 Mar. (86)	4 Wed.	4	24	8	13 Mar. (72)	4 Wed.	309·7904	685·3903	235·4917	4696
27 Mar. (86)	5 Thur.	10	36	16	2 Mar. (61)	1 Sun. .	185·5133	532·6343	204·6687	4697
26 Mar. (86)	6 Fri. .	16	48	25	19 Mar. (79)	6 Fri. .	9881·5636	432·3362	253·2413	4698
26 Mar. (85)	0 Sat. .	23	0	33	8 Mar. (67)	3 Tues.	9757·2865	279·5803	222·4181	4699
27 Mar. (86)	2 Mon. .	5	12	42	26 Feb. (57)	1 Sun. .	9971·6413	163·1160	194·3328	4700

TABLE

CONCURRENT YEAR.								Intercalated and suppressed (*ksh.*) lunar months.
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA. Southern system.	JOVIAN SAMVATSARA. Northern system.	
1	2	3	3a	4	5	6	7	8
4701	1522	1657	1006	774-75	1599-00	33 Vikārin .	42 *Kīlaka* .	...
4702	1523	1658	1007	775-76	*1600-01	34 Śārvarin .	43 *Saumya* .	5 Srāvaṇa .
4703	1524	1659	1008	776-77	1601-02	35 Plava .	44 Sādhāraṇa .	...
4704	1525	1660	1009	777-78	1602-03	36 Śubhakṛit .	45 Virōdhakṛit .	...
4705	1526	1661	1010	778-79	1603-04	37 Śōbhana .	46 Paridhāvin .	4 Āshāḍha .
4706	1527	1662	1011	779-80	*1604-05	38 Krōdhin .	47 Pramādin .	...
4707	1528	1663	1012	780-81	1605-06	39 Viśvāvasu .	48 Ananda .	...
4708	1529	1664	1013	781-82	1606-07	40 Parābhava .	49 Rākshasa .	2 Vaisākha .
4709	1530	1665	1014	782-83	1607-08	41 Plavanga .	50 Anala .	...
4710	1531	1666	1015	783-84	*1608-09	42 Kīlaka .	51 Piṅgala .	6 Bhādrapada
4711	1532	1667	1016	784-85	1609-10	43 Saumya .	52 Kālayukta .	...
4712	1533	1668	1017	785-86	1610-11	44 Sādhāraṇa .	53 Siddhārthin .	...
4713	1534	1669	1018	786-87	1611-12	45 Virōdhakṛit .	54 Raudra .	5 Srāvaṇa .
4714	1535	1670	1019	787-88	*1612-13	46 Paridhāvin .	55 Durmati .	...
4715	1536	1671	1020	788-89	1613-14	47 Pramādin .	56 Dundubhi .	...
4716	1537	1672	1021	789-90	1614-15	48 Ānanda .	57 Rudhirōdgārin	3 Jyēshṭha .
4717	1538	1673	1022	790-91	1615-16	49 Rākshasa .	58 Raktāksha .	...
4718	1539	1674	1023	791-92	*1616-17	50 Anala .	59 Krōdhana .	...
4719	1540	1675	1024	792-93	1617-18	51 Piṅgala .	60 Kshaya .	1 Chaitra .
4720	1541	1676	1025	793-94	1618-19	52 Kālayukta .	1 Prabhava .	...
4721	1542	1677	1026	794-95	1619-20	53 Siddhārthin .	2 Vibhava .	5 Śrāvaṇa .
4722	1543	1678	1027	795-96	*1620-21	54 Raudra .	3 Śukla .	...
4723	1544	1679	1028	796-97	1621-22	55 Durmati .	4 Pramōda .	...
4724	1545	1680	1029	797-98	1622-23	56 Dundubhi .	5 Prajāpati .	4 Āshāḍha .
4725	1546	1681	1030	798-99	1623-24	57 Rudhirōdgārin	6 Aṅgiras .	...

LX—*Contd.*

Siddhānta-Sirōmani.

COMMENCEMENT OF THE											Kali year.
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17			19	20	23	24	25		1
		H.	M.	S.							
27 Mar. (86)	3 Tues.	11	24	51	17 Mar. (76)	0 Sat. .	6·3237	99·1094	245·5239		4701
26 Mar (86)	4 Wed.	17	37	0	6 Mar. (66)	5 Thur.	220·6785	982·6452	217·4772		4702
26 Mar. (85)	5 Thur.	23	49	9	25 Mar. (84)	4 Wed.	255·3609	918·6386	268·7875		4703
27 Mar. (86)	0 Sat. .	6	1	18	14 Mar. (73)	1 Sun. .	131·0837	765·8827	237·9643		4704
27 Mar. (86)	1 Sun. .	12	13	26	3 Mar. (62)	5 Thur.	6·8066	613·1267	207·1411		4705
26 Mar. (86)	2 Mon. .	18	25	35	21 Mar. (81)	4 Wed.	41·4890	549·1202	258·4516		4706
27 Mar. (86)	4 Wed.	0	37	44	10 Mar. (69)	1 Sun. .	9917·2118	396·3643	227·6283		4707
27 Mar. (86)	5 Thur.	6	49	53	27 Feb. (58)	5 Thur.	9792·9346	243·6083	196·8051		4708
27 Mar. (86)	6 Fri. .	13	2	2	18 Mar. (77)	4 Wed.	9827·8171	179·6018	248·1155		4709
26 Mar. (86)	0 Sat. .	19	14	11	7 Mar. (67)	2 Mon. .	41·9718	63·1374	220·0302		4710
27 Mar. (86)	2 Mon. .	1	26	20	26 Mar. (85)	1 Sun. .	76·7452	999·1309	271·3405		4711
27 Mar. (86)	3 Tues.	7	38	28	16 Mar. (75)	6 Fri. .	291·0091	882·6666	243·2551		4712
27 Mar. (86)	4 Wed.	13	50	37	5 Mar. (64)	3 Tues.	166·7320	729·9107	212·4319		4713
26 Mar. (86)	5 Thur.	20	2	46	23 Mar. (83)	2 Mon.	201·4143	665·9042	263·7424		4714
27 Mar. (86)	0 Sat. .	2	14	55	12 Mar. (71)	6 Fri. .	77·1372	513·1482	232·9181		4715
27 Mar. (86)	1 Sun. .	8	27	4	1 Mar. (60)	3 Tues.	9952·8600	360·3923	202·0958		4716
27 Mar. (86)	2 Mon. .	14	39	13	20 Mar. (79)	2 Mon. .	9987·5423	296·4047	253·4063		4717
26 Mar. (86)	3 Tues.	20	51	21	8 Mar. (68)	6 Fri. .	9863·2652	143·6298	222·5831		4718
27 Mar. (86)	5 Thur.	3	3	30	26 Feb. (57)	4 Wed.	77·6201	27·1654	194·4977		4719
27 Mar. (86)	6 Fri. .	9	15	39	17 Mar. (76)	3 Tues.	112·3025	963·1589	245·8080		4720
27 Mar. (86)	0 Sat. .	15	27	48	6 Mar. (65)	0 Sat. .	9988·0252	810·4030	214·9849		4721
26 Mar. (86)	1 Sun. .	21	39	57	24 Mar. (84)	6 Fri.	22·7077	746·3965	266·2953		4722
27 Mar. (86)	3 Tues.	3	52	6	14 Mar. (73)	4 Wed.	237·0625	629·9332	238·2099		4723
27 Mar. (86)	4 Wed.	10	4	14	3 Mar. (62)	1 Sun. .	112·7853	477·1763	207·3866		4724
27 Mar. (86)	5 Thur.	16	16	23	21 Mar. (80)	6 Fri. .	9808·8357	376·8780	255·9593		4725

TABLE

CONCURRENT YEAR.								Intercalated and suppressed (*ksh.*) lunar months.
						JOVIAN SAMVATSARA.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3*a*	4	5	6	7	8
4726	1547	1682	1031	799-00	*1624-25	58 Raktāksha .	7 Śrīmukha .	...
4727	1548	1683	1032	800-01	1625-26	59 Krōdhana .	8 Bhāva . .	2 Vaiśākha .
4728	1549	1684	1033	801-02	1626-27	60 Kshaya . .	9 Yuvan . .	...
4729	1550	1685	1034	802-03	1627-28	1 Prabhava .	10 Dhātṛi . .	6 Bhādrapada
4730	1551	1686	1035	803-04	*1628-29	2 Vibhava .	11 Īśvara . .	...
4731	1552	1687	1036	804-05	1629-30	3 Śukla . .	12 Bahudhānya .	...
4732	1553	1688	1037	805-06	1630-31	4 Pramōda .	13 Pramāthin .	5 Śrāvaṇa .
4733	1554	1689	1038	806-07	1631-32	5 Prajāpati .	14 Vikrama .	...
4734	1555	1690	1039	807-08	*1632-33	6 Aṅgiras .	15 Vṛisha . .	...
4735	1556	1691	1040	808-09	1633-34	7 Śrīmukha .	16 Chitrabhānu .	3 Jyēshṭha .
4736	1557	1692	1041	809-10	1634-35	8 Bhāva . .	17 Subhānu .	...
4737	1558	1693	1042	810-11	1635-36	9 Yuvan . .	18 Tāraṇa . .	...
4738	1559	1694	1043	811-12	*1636-37	10 Dhātṛi . .	19 Pārthiva .	1 Chaitra .
4739	1560	1695	1044	812-13	1637-38	11 Īśvara . .	20 Vyaya . .	...
4740	1561	1696	1045	813-14	1638-39	12 Bahudhānya .	21 Sarvajit .	5 Śrāvaṇa .
4741	1562	1697	1046	814-15	1639-40	13 Pramāthin .	22 Sarvadhārin .	...
4742	1563	1698	1047	815-16	*1640-41	14 Vikrama .	23 Virōdhin .	...
4743	1564	1699	1048	816-17	1641-42	15 Vṛisha . .	24 Vikṛita . .	4 Āshāḍha .
4744	1565	1700	1049	817-18	1642-43	16 Chit[illegible]nu .	25 Khara . .	...
4745	1566	1701	1050	818-19	1643-44	17 Subhānu .	26 Nandana .	...
4746	1567	1702	1051	819-20	*1644-45	18 Tāraṇa . .	27 Vijaya . .	2 Vaiśākha .
4747	1568	1703	1052	820-21	1645-46	19 Pārthiva .	28 Jaya . .	...
4748	1569	1704	1053	821-22	1646-47	20 Vyaya .	29 Manmatha .	6 Bhādrapada
4749	1570	1705	1054	822-23	1647-48	21 Sarvajit .	30 Durmukha .	...
4750	1571	1706	1055	823-24	*1648-49	22 Sarvadhārin .	31 Hēmalamba .	...

LX—*Contd.*

Siddhānta-Sirōmani.

COMMENCEMENT OF THE										
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).					Kali year.
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*	
13	14	17			19	20	23	24	25	1
		H.	M.	S.						
26 Mar. (86)	6 Fri. .	22	28	32	10 Mar. (70)	4 Wed.	23·1906	260·4138	227·8739	4726
27 Mar. (86)	1 Sun. .	4	40	41	27 Feb. (58)	1 Sun. .	9898·9134	107·6578	197·0507	4727
27 Mar. (86)	2 Mon. .	10	52	50	18 Mar. (77)	0 Sat. .	9933·5958	43·6413	248·3610	4728
27 Mar. (86)	3 Tues.	17	4	59	8 Mar. (67)	5 Thur.	147·9506	927·1870	220·2757	4729
26 Mar. (86)	4 Wed.	23	17	7	26 Mar. (86)	4 Wed.	183·6330	862·1804	271·5861	4730
27 Mar. (86)	6 Fri. .	5	29	16	15 Mar. (74)	1 Sun. .	58·3558	710·4245	240·7629	4731
27 Mar. (86)	0 Sat. .	11	41	25	5 Mar. (64)	6 Fri. .	272·7107	593·9602	212·6774	4732
27 Mar. (86)	1 Sun. .	17	53	34	23 Mar. (82)	4 Wed.	9968·7611	493·6620	261·2501	4733
27 Mar. (87)	3 Tues.	0	5	43	11 Mar. (71)	1 Sun. .	9844·4840	340·9061	230·4269	4734
27 Mar. (86)	4 Wed.	6	17	52	28 Feb. (59)	5 Thur.	9720·2067	188·1500	199·6037	4735
27 Mar. (86)	5 Thur.	12	30	1	19 Mar. (78)	4 Wed.	9754·8891	124·1436	250·9140	4736
27 Mar. (86)	6 Fri. .	18	42	9	9 Mar. (68)	2 Mon. .	9969·2440	7·6793	222·8286	4737
27 Mar. (87)	1 Sun. .	0	54	18	27 Feb. (58)	0 Sat. .	183·5888	891·2150	194·7433	4738
27 Mar. (86)	2 Mon. .	7	6	27	17 Mar. (76)	6 Fri. .	218·2812	827·2084	246·0536	4739
27 Mar. (86)	3 Tues.	13	18	36	6 Mar. (65)	3 Tues.	94·0040	674·4525	215·2305	4740
27 Mar. (86)	4 Wed.	19	30	45	25 Mar. (84)	2 Mon. .	128·6865	610·4460	266·5408	4741
27 Mar. (87)	6 Fri. .	1	42	54	13 Mar. (73)	6 Fri. .	4·3092	457·6800	235·7177	4742
27 Mar. (86)	0 Sat. .	7	55	2	2 Mar. (61)	3 Tues.	9880·1321	304·9341	204·8934	4743
27 Mar. (86)	1 Sun. .	14	7	11	21 Mar. (80)	2 Mon. .	9914·8145	240·9275	256·2049	4744
27 Mar. (86)	2 Mon. .	20	19	20	10 Mar. (69)	6 Fri. .	9790·5374	88·1716	225·3816	4745
27 Mar. (87)	4 Wed.	2	31	29	28 Feb. (59)	4 Wed.	4·8921	971·7073	197·2962	4746
27 Mar. (86)	5 Thur.	8	43	38	18 Mar. (77)	3 Tues.	39·5746	907·7008	248·6066	4747
27 Mar. (86)	6 Fri. .	14	55	47	8 Mar. (67)	1 Sun. .	253·9294	791·2365	220·4233	4748
27 Mar. (86)	0 Sat. .	21	7	55	27 Mar. (86)	0 Sat. .	288·6117	727·2299	271·8316	4749
27 Mar. (87)	2 Mon. .	3	20	4	15 Mar. (75)	4 Wed.	164·4346	574·4740	241·0084	4750

TABLE

CONCURRENT YEAR.								Intercalated and suppressed (*ksh.*) lunar months.
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	JOVIAN SAMVATSARA. Southern system.	JOVIAN SAMVATSARA. Northern system.	
1	2	3	3a	4	5	6	7	8
4751	1572	1707	1056	824-25	1649-50	23 Virōdhin .	32 Vilamba .	5 Śrāvana .
4752	1573	1708	1057	825-26	1650-51	24 Vikṛita . .	33 Vikārin .	...
4753	1574	1709	1058	826-27	1651-52	25 Khara . .	34 Śārvarin .	...
4754	1575	1710	1059	827-28	*1652-53	26 Nandana .	35 Plava . .	3 Jyēshṭha .
4755	1576	1711	1060	828-29	1653-54	27 Vijaya . .	36 Śubhakṛit .	...
4756	1577	1712	1061	829-30	1654-55	28 Jaya . .	37 Śōbhana	{ 7 Āśvina 10 *Pausha* (*ksh.*) }
4757	1578	1713	1062	830-31	1655-56	29 Manmatha .	38 Krōdhin .	1 Chaitra .
4758	1579	1714	1063	831-32	*1656-57	30 Durmukha .	39 Viśvāvasu .	...
4759	1580	1715	1064	832-33	1657-58	31 Hēmalamba .	40 Parābhava .	5 Śrāvana .
4760	1581	1716	1065	833-34	1658-59	32 Vilamba .	41 Plavaṅga .	...
4761	1582	1717	1066	834-35	1659-60	33 Vikārin .	42 Kīlaka . .	...
4762	1583	1718	1067	835-36	*1660-61	34 Śārvarin .	43 Saumya .	4 Āshāḍha .
4763	1584	1719	1068	836-37	1661-62	35 Plava . .	44 Sādhāraṇa .	...
4764	1585	1720	1069	837-38	1662-63	36 Śubhakṛit .	45 Virōdhakṛit .	...
4765	1586	1721	1070	838-39	1663-64	37 Śōbhana .	46 Paridhāvin .	2 Vaiśākha .
4766	1587	1722	1071	839-40	*1664-65	38 Krōdhin .	47 Pramādin .	...
4767	1588	1723	1072	840-41	1665-66	39 Viśvāvasu .	48 Ānanda .	6 Bhādrapada
4768	1589	1724	1073	841-42	1666-67	40 Parābhava .	49 Rākshasa .	...
4769	1590	1725	1074	842-43	1667-68	41 Plavaṅga .	50 Anala . .	...
4770	1591	1726	1075	843-44	*1668-69	42 Kīlaka .	51 Piṅgala .	4 Āshāḍha .
4771	1592	1727	1076	844-45	1669-70	43 Saumya .	52 Kālayukta .	...
4772	1593	1728	1077	845-46	1670-71	44 Sādhāraṇa .	53 Siddhārthin .	...
4773	1594	1729	1078	846-47	1671-72	45 Virōdhakṛit .	54 Raudra† .	3 Jyēshṭha .
4774	1595	1730	1079	847-48	*1672-73	46 Paridhāvin .	56 *Dundubhi* .	...
4775	1596	1731	1080	848-49	1673-74	47 Pramādin .	57 *Rudhirōdgārin*	{ 7 Āśvina 11 *Māgha* (*ksh.*) }

† 55 Durmati was suppressed in the north.

LX—*Contd.*

Siddhânta-Sirômani.

COMMENCEMENT OF THE											
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						Kali year.
Day and month, A.D.	Week-day.	Time of true Mesha-saṁkrânti			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17			19	20	23	24	25		1
		H.	M.	S.							
27 Mar. (86)	3 Tues.	9	32	13	4 Mar. (63)	1 Sun.	40·0575	421·6980	210·1852		4751
27 Mar. (86)	4 Wed.	15	44	22	23 Mar. (82)	0 Sat.	74·7398	357·6915	261·4957		4752
27 Mar. (86)	5 Thur.	21	56	31	19 Mar. (71)	4 Wed.	9950·4627	204·9916	230·6724		4753
27 Mar. (87)	0 Sat.	4	8	41	29 Feb. (60)	1 Sun.	9826·1855	52·1996	199·8492		4754
27 Mar. (86)	1 Sun.	10	20	49	19 Mar. (78)	0 Sat.	9860·8679	988·1931	251·1596		4755
27 Mar. (86)	2 Mon.	16	32	58	9 Mar. (68)	5 Thur.	75·2227	871·7289	223·0742		4756
27 Mar. (86)	3 Tues.	22	45	7	26 Feb. (57)	2 Mon.	9950·9156	718·9728	192·2510		4757
27 Mar. (87)	5 Thur.	4	57	16	16 Mar. (76)	1 Sun.	9985·6280	654·9663	243·5614		4758
27 Mar. (86)	6 Fri.	11	9	25	6 Mar. (65)	6 Fri.	199·9828	538·5020	215·4762		4759
27 Mar. (86)	0 Sat.	17	21	34	24 Mar. (83)	4 Wed.	9896·0332	438·2039	264·0487		4760
27 Mar. (86)	1 Sun.	23	33	43	13 Mar. (72)	1 Sun.	9771·7560	285·5479	233·2254		4761
27 Mar. (87)	3 Tues.	5	45	50	2 Mar. (62)	6 Fri.	9986·1109	168·9836	205·1399		4762
27 Mar. (86)	4 Wed.	11	57	59	21 Mar. (80)	5 Thur.	20·7932	104·9771	256·4504		4763
27 Mar. (86)	5 Thur.	18	10	8	10 Mar. (69)	2 Mon.	9896·5161	952·2211	225·6272		4764
28 Mar. (87)	0 Sat.	0	22	17	28 Feb. (59)	0 Sat.	110·8709	835·7568	197·5418		4765
27 Mar. (87)	1 Sun.	6	34	26	18 Mar. (78)	6 Fri.	145·5534	771·7503	248·8521		4766
27 Mar. (86)	2 Mon.	12	46	35	7 Mar. (66)	3 Tues.	21·2761	618·9944	218·0290		4767
27 Mar. (86)	3 Tues.	18	58	43	26 Mar. (85)	2 Mon.	55·9585	554·9879	269·3394		4768
28 Mar. (87)	5 Thur.	1	10	52	15 Mar. (74)	6 Fri.	9931·6814	402·2319	238·5162		4769
27 Mar. (87)	6 Fri.	7	23	1	3 Mar. (63)	3 Tues.	9807·4042	249·4760	207·6929		4770
27 Mar. (86)	0 Sat.	13	35	10	22 Mar. (81)	2 Mon.	9842·0866	185·4694	259·0034		4771
27 Mar. (86)	1 Sun.	19	47	19	12 Mar. (71)	0 Sat.	56·4415	69·0051	230·9180		4772
28 Mar. (87)	3 Tues.	1	59	28	1 Mar. (60)	4 Wed.	9932·1643	916·2491	200·0948		4773
27 Mar. (87)	4 Wed.	8	11	36	19 Mar. (79)	3 Tues.	9966·8466	852·2426	251·4051		4774
27 Mar. (86)	5 Thur.	14	23	45	9 Mar. (68)	1 Sun.	181·2015	735·7788	223·3197		4775

TABLE

CONCURRENT YEAR.								Intercalated and suppressed (*ksh.*) lunar months.
Kali.	Saka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	Jovian Samvatsara. Southern system.	Jovian Samvatsara. Northern system.	
1	2	3	3*a*	4	5	6	7	8
4776	1597	1732	1081	849-50	1674-75	48 Ānanda .	58 *Raktāksha* .	1 Chaitra .
4777	1598	1733	1082	850-51	1675-76	49 Rākshasa .	59 *Krōdhana* .	...
4778	1599	1734	1083	851-52	*1676-77	50 Anala . .	60 *Kshaya* . .	5 Śrāvaṇa .
4779	1600	1735	1084	852-53	1677-78	51 Piṅgala .	1 *Prabhava* .	...
4780	1601	1736	1085	853-54	1678-79	52 Kālayukta .	2 *Vibhava* .	...
4781	1602	1737	1086	854-55	1679-80	53 Siddhārthin .	3 *Śukla* . .	3 Jyēshṭha‡ .
4782	1603	1738	1087	855-56	*1680-81	54 Raudra .	4 *Pramōda* .	...
4783	1604	1739	1088	856-57	1681-82	55 Durmati .	5 *Prajāpati* .	...
4784	1605	1740	1089	857-58	1682-83	56 Dundubhi .	6 *Aṅgiras* .	2 Vaiśākha .
4785	1606	1741	1090	858-59	1683-84	57 Rudhirōdgārin	7 *Śrīmukha* .	...
4786	1607	1742	1091	859-60	*1684-85	58 Raktāksha .	8 *Bhāva* . .	6 Bhādrapada
4787	1608	1743	1092	860-61	1685-86	59 Krōdhana .	9 *Yuvan* . .	...
4788	1609	1744	1093	861-62	1686-87	60 Kshaya . .	10 Dhātṛi . .	...
4789	1610	1745	1094	862-63	1687-88	1 Prabhava .	11 Īśvara . .	4 Āshāḍha .
4790	1611	1746	1095	863-64	*1688-89	2 Vibhava .	12 Bahudhānya .	...
4791	1612	1747	1096	864-65	1689-90	3 Śukla . .	13 Pramāthin .	...
4792	1613	1748	1097	865-66	1690-91	4 Pramōda .	14 Vikrama .	3 Jyēshṭha .
4793	1614	1749	1098	866-67	1691-92	5 Prajāpati .	15 Vṛisha . .	...
4794	1615	1750	1099	867-68	*1692-93	6 Aṅgiras .	16 Chitrabhānu .	7 Āśvina. .
4795	1616	1751	1100	868-69	1693-94	7 Śrīmukha .	17 Subhānu .	...
4796	1617	1752	1101	869-70	1694-95	8 Bhāva . .	18 Tāraṇa . .	...
4797	1618	1753	1102	870-71	1695-96	9 Yuvan . .	19 Pārthiva .	5 Śrāvaṇa .
4798	1619	1754	1103	871-72	*1696-97	10 Dhātṛi . .	20 Vyaya . .	..
4799	1620	1755	1104	872-73	1697-98	11 Īśvara . .	21 Sarvajit. .	...
4800	1621	1756	1105	873-74	1698-99	12 Bahudhānya .	22 Sarvadhārin .	3 Jyēshṭha .

‡ See Remarks, p. 35 above.

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Siddhānta-Sirōmani.

COMMENCEMENT OF THE											Kali year.
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17			19	20	23	24	25		1
		H.	M.	S.							
27 Mar. (86)	6 Fri. .	20	35	54	26 Feb. (57)	5 Thur.	56·9244	583·0221	192·4966		4776
28 Mar. (87)	1 Sun. .	2	48	3	17 Mar. (76)	4 Wed.	91·6067	519·0158	243·8070		4777
27 Mar. (87)	2 Mon. .	9	0	12	5 Mar. (65)	1 Sun. .	9967·3296	366·2599	212·9837		4778
27 Mar. (86)	3 Tues.	15	12	21	24 Mar. (83)	0 Sat. .	2·0120	302·2534	264·2942		4779
27 Mar. (86)	4 Wed.	21	24	30	13 Mar. (72)	4 Wed.	9877·7348	149·4947	233·4710		4780
28 Mar. (87)	6 Fri. .	3	36	38	3 Mar. (62)	2 Mon. .	92·0896	33 0331	205·3855		4781
27 Mar. (87)	0 Sat. .	9	48	47	21 Mar. (81)	1 Sun. .	126·7720	969·0266	256·6959		4782
27 Mar. (86)	1 Sun. .	16	0	56	10 Mar. (69)	5 Thur.	2·4949	816·2706	225·8727		4783
27 Mar. (86)	2 Mon. .	22	13	5	28 Feb. (59)	3 Tues.	216·8496	699·8023	197·7874		4784
28 Mar. (87)	4 Wed.	4	25	14	19 Mar. (78)	2 Mon. .	251·5321	635·7998	249·0977		4785
27 Mar. (87)	5 Thur.	10	37	23	7 Mar. (67)	6 Fri. .	127·2548	483·0439	218·2745		4786
27 Mar. (86)	6 Fri. .	16	49	31	25 Mar. (84)	4 Wed.	9823·3054	382·7457	266·8471		4787
27 Mar. (86)	0 Sat. .	23	1	40	15 Mar. (74)	2 Mon. .	37·6601	266·2813	238·7618		4788
28 Mar. (87)	2 Mon. .	5	13	49	4 Mar. (63)	6 Fri. .	9913·3830	113·5254	207·9385		4789
27 Mar. (87)	3 Tues.	11	25	58	22 Mar. (82)	5 Thur.	9948·0654	49·5189	259·2489		4790
27 Mar. (86)	4 Wed.	17	38	7	12 Mar. (71)	3 Tues.	162·4203	933·0536	231·1635		4791
27 Mar. (86)	5 Thur.	23	50	16	1 Mar. (60)	0 Sat. .	38·1430	780·2987	200·3403		4792
28 Mar. (87)	0 Sat. .	6	2	24	20 Mar. (79)	6 Fri. .	72·8254	716·2821	251·6507		4793
27 Mar. (87)	1 Sun. .	12	14	33	8 Mar. (68)	3 Tues.	9918·5483	563·5362	220·8275		4794
27 Mar. (86)	2 Mon. .	18	26	42	27 Mar. (86)	2 Mon. .	9983·2306	499·5297	272·1379		4795
28 Mar. (87)	4 Wed.	0	38	51	16 Mar. (75)	6 Fri. .	9858·9535	346·7737	241·3148		4796
28 Mar. (87)	5 Thur.	6	51	0	5 Mar. (64)	3 Tues.	9734·6764	194·0177	210·4915		4797
27 Mar. (87)	6 Fri. .	13	3	9	23 Mar. (83)	2 Mon. .	9769·3587	130·0112	261·8019		4798
27 Mar. (86)	0 Sat. .	19	15	17	13 Mar. (72)	0 Sat. .	9983·7135	13·5469	233·7165		4799
28 Mar. (87)	2 Mon.	1	27	26	3 Mar. (62)	5 Thur.	198·0684	897·0827	205·6311		4800

TABLE

CONCURRENT YEAR.								Intercalated and suppressed (*ksh.*) lunar months.
						JOVIAN SAMVATSARA.		
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	Southern system.	Northern system.	
1	2	3	3*a*	4	5	6	7	8
4801	1622	1757	1106	874-75	1699-00	13 Pramāthin .	23 Virōdhin .	...
4802	1623	1758	1107	875-76	*1700-01	14 Vikrama .	24 Vikṛita .	...
4803	1624	1759	1108	876-77	1701-02	15 Vṛisha . .	25 Khara . .	2 Vaiśākha .
4804	1625	1760	1109	877-78	1702-03	16 Chitrabhānu .	26 Nandana .	...
4805	1626	1761	1110	878-79	1703-04	17 Subhānu .	27 Vijaya . .	6 Bhādrapada
4806	1627	1762	1111	879-80	*1704-05	18 Tāraṇa . .	28 Jaya . .	...
4807	1628	1763	1112	880-81	1705-06	19 Pārthiva .	29 Manmatha .	...
4808	1629	1764	1113	881-82	1706-07	20 Vyaya . .	30 Durmukha .	4 Āshāḍha .
4809	1630	1765	1114	882-83	1707-08	21 Sarvajit .	31 Hēmalamba .	...
4810	1631	1766	1115	883-84	*1708-09	22 Sarvadhārin .	32 Vilamba .	...
4811	1632	1767	1116	884-85	1709-10	23 Virōdhin .	33 Vikārin .	3 Jyēshṭha .
4812	1633	1768	1117	885-86	1710-11	24 Vikṛita . .	34 Śārvarin .	...
4813	1634	1769	1118	886-87	1711-12	25 Khara . .	35 Plava . .	7 Āśvina .
4814	1635	1770	1119	887-88	*1712-13	26 Nandana .	36 Śubhakṛit .	...
4815	1636	1771	1120	888-89	1713-14	27 Vijaya . .	37 Śōbhana .	...
4816	1637	1772	1121	889-90	1714-15	28 Jaya . .	38 Krōdhin. .	5 Śrāvaṇa .
4817	1638	1773	1122	890-91	1715-16	29 Manmatha .	39 Viśvāvasu .	...
4818	1639	1774	1123	891-92	*1716-17	30 Durmukha .	40 Parābhava .	...
4819	1640	1775	1124	892-93	1717-18	31 Hēma[illegible] .	41 Plavaṅga .	4 Āshāḍha† .
4820	1641	1776	1125	893-94	1718-19	32 Vilamba .	42 Kīlaka . .	...
4821	1642	1777	1126	894-95	1719-20	33 Vikārin .	43 Saumya .	...
4822	1643	1778	1127	895-96	*1720-21	34 Śārvarin .	44 Sādhāraṇa .	1 Chaitra .
4823	1644	1779	1128	896-97	1721-22	35 Plava . .	45 Virōdhakṛit .	...
4824	1645	1780	1129	897-98	1722-23	36 Śubhakṛit .	46 Paridhāvin .	6 Bhādrapada
4825	1646	1781	1130	898-99	1723-24	37 Śōbhana .	47 Pramādin .	...

† See Remarks, p. 35 above.

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Siddhānta-Sirōmaṇi.

COMMENCEMENT OF THE									
SOLAR YEAR.			LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						Kali year.
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.	Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17	19	20	23	24	25		1
		H. M. S.							
28 Mar. (87)	3 Tues.	7 39 35	22 Mar. (81)	4 Wed.	232·7508	833·0761	256·8610		4801
27 Mar. (87)	4 Wed.	13 51 44	10 Mar. (70)	1 Sun. .	108·4737	680·3202	226·0378		4802
27 Mar. (86)	5 Thur.	20 3 53	27 Feb. (58)	5 Thur.	9 84·1965	527·5642	195·2146		4803
28 Mar. (87)	0 Sat. .	2 16 2	18 Mar. (77)	4 Wed.	18·8789	463·5577	246·5249		4804
28 Mar. (87)	1 Sun. .	8 28 11	7 Mar. (66)	1 Sun. .	9894·6017	310·8017	215·7018		4805
27 Mar. (87)	2 Mon. .	14 40 19	25 Mar. (85)	0 Sat. .	9929·2842	246·7952	267·0122		4806
27 Mar. (86)	3 Tues.	20 52 28	14 Mar. (73)	4 Wed.	9805·0069	91·0493	236·1890		4807
28 Mar. (87)	5 Thur.	3 4 37	4 Mar. (63)	2 Mon. .	19·3618	977·5750	208·1035		4808
28 Mar. (87)	6 Fri. .	9 16 46	23 Mar. (82)	1 Sun. .	54·0442	913·5685	259·4140		4809
27 Mar. (87)	0 Sat. .	15 28 55	12 Mar. (72)	6 Fri. .	268·3990	797·1041	231·3286		4810
27 Mar. (86)	1 Sun.	21 41 4	1 Mar. (60)	3 Tues.	144·1218	644·3482	200·5053		4811
28 Mar. (87)	3 Tues.	3 53 12	20 Mar. (79)	2 Mon. .	178·8042	580·3416	251·8157		4812
28 Mar. (87)	4 Wed.	10 5 21	9 Mar. (68)	6 Fri. .	54·5271	427·5857	220·9926		4813
27 Mar. (87)	5 Thur.	16 17 30	26 Mar. (86)	4 Wed.	9750·5774	327·2876	269·5652		4814
27 Mar. (86)	6 Fri. .	22 29 39	16 Mar. (75)	2 Mon. .	9964·9323	210·8232	241·4798		4815
28 Mar. (87)	1 Sun. .	4 41 48	5 Mar. (64)	6 Fri. .	9840·6552	58·0673	210·6565		4816
28 Mar. (87)	2 Mon. .	10 53 57	24 Mar. (83)	5 Thur.	9875·3375	994·0697	261·9670		4817
27 Mar. (87)	3 Tues.	17 6 5	13 Mar. (73)	3 Tues.	89·6923	877·5964	233·8816		4818
27 Mar. (86)	4 Wed.	23 18 14	3 Mar. (62)	1 Sun. .	304·0472	761·1321	205·7961		4819
28 Mar. (87)	6 Fri. .	5 30 23	21 Mar. (80)	6 Fri. .	0·0976	660·8340	254·3677		4820
28 Mar. (87)	0 Sat. .	11 42 32	11 Mar. (70)	4 Wed.	214·4524	544·3697	226·2833		4821
27 Mar. (87)	1 Sun. .	17 54 41	28 Feb. (59)	1 Sun. .	90·1752	391·6138	196·4602		4822
28 Mar. (87)	3 Tues.	0 6 50	17 Mar. (76)	6 Fri. .	9786·2257	291·3156	244·0328		4823
28 Mar. (87)	4 Wed.	6 18 58	7 Mar (66)	4 Wed.	0·5804	174·8513	215·9473		4824
28 Mar. (87)	5 Thur.	12 31 7	26 Mar. (85)	3 Tues.	35·2629	110·8447	267·2577		4825

TABLE

CONCURRENT YEAR.								Intercalated and suppressed (*ksh.*) lunar months.
Kali.	Śaka.	Chaitrādi Vikrama.	Mēshādi (solar) year in Bengal.	Kollam.	A.D.	Jovian Saṁvatsara. Southern system.	Jovian Saṁvatsara. Northern system.	
1	2	3	3*a*	4	5	6	7	8
4826	1647	1782	1131	899-00	*1724-25	38 Krōdhin .	48 Ānanda .	...
4827	1648	1783	1132	900-01	1725-26	39 Viśvāvasu .	49 Rākshasa .	4 Āshāḍha .
4828	1649	1784	1133	901-02	1726-27	40 Parābhava .	50 Anala . .	...
4829	1650	1785	1134	902-03	1727-28	41 Plavaṅga .	51 Piṅgala .	...
4830	1651	1786	1135	903-04	*1728-29	42 Kīlaka .	52 Kālayukta .	3 Jyēshṭha
4831	1652	1787	1136	904-05	1729-30	43 Saumya. .	53 Siddhārthin .	..
4832	1653	1788	1137	905-06	1730-31	44 Sādhāraṇa .	54 Raudra .	7 Āśvina . .
4833	1654	1789	1138	906-07	1731-32	45 Virōdhakṛit .	55 Durmati .	...
4834	1655	1790	1139	907-08	*1732-33	46 Paridhāvin .	56 Dundubhi .	...
4835	1656	1791	1140	908-09	1733-34	47 Pramādin .	57 Rudhirōdgārin	5 Śrāvaṇa .
4836	1657	1792	1141	909-10	1734-35	48 Ānanda .	58 Raktāksha .	...
4837	1658	1793	1142	910-11	1735-36	49 Rākshasa .	59 Krōdhana .	...
4838	1659	1794	1143	911-12	*1736-37	50 Anala . .	60 Kshaya .	4 Āshāḍha† .
4839	1660	1795	1144	912-13	1737-38	51 Piṅgala .	1 Prabhava .	...
4840	1661	1796	1145	913-14	1738-39	52 Kālayukta .	2 Vibhava .	...
4841	1662	1797	1146	914-15	1739-40	53 Siddhārthin .	3 Śukla . .	1 Chaitra .
4842	1663	1798	1147	915-16	*1740-41	54 Raudra .	4 Pramōda .	...
4843	1664	1799	1148	916-17	1741-42	55 Durmati .	5 Prajāpati .	5 Śrāvaṇa .
4844	1665	1800	1149	917-18	1742-43	56 Dundubhi .	6 Aṅgiras .	...
4845	1666	1801	1150	918-19	1743-44	57 Rudhirōdgārin	7 Śrīmukha .	...
4846	1667	1802	1151	919-20	*1744-45	58 Raktāksha .	8 Bhāva . .	4 Āshāḍha .
4847	1668	1803	1152	920-21	1745-46	59 Krōdhana .	9 Yuvan . .	...
4848	1669	1804	1153	921-22	1746-47	60 Kshaya .	10 Dhātri . .	...
4849	1670	1805	1154	922-23	1747-48	1 Prabhava .	11 Īśvara . .	2 Vaiśākha .
4850	1671	1806	1155	923-24	*1748-49	2 Vibhava .	12 Bahudhānya .	...
4851	1672	1807	1156	924-25	1749-50	3 Śukla . .	13 Pramāthin .	6 Bhādrapada†
4852	1673	1808	1157	925-26	1750-51	4 Pramōda .	14 Vikrama .	..

† See Remarks, p. 35 above.

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Siddhānta-Sirōmani.

COMMENCEMENT OF THE											Kali year.
SOLAR YEAR.					LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS).						
Day and month, A.D.	Week-day.	Time of true Mēsha-saṁkrānti.			Day and month, A.D.	Week-day.	*a.*	*b.*	*c.*		
13	14	17			19	20	23	24	25		1
		H.	M.	S.							
27 Mar. (87)	6 Fri.	18	43	16	14 Mar. (74)	0 Sat.	9910·9857	958·0888	236·4346		4826
28 Mar. (87)	1 Sun.	0	55	25	4 Mar. (63)	5 Thur.	125·3406	841·6245	208·3491		4827
28 Mar. (87)	2 Mon.	7	7	34	23 Mar. (82)	4 Wed.	160·0229	777·6180	259·6595		4828
28 Mar. (87)	3 Tues.	13	19	43	12 Mar. (71)	1 Sun.	35·7458	624·8621	228·8363		4829
27 Mar. (87)	4 Wed.	19	31	52	29 Feb. (60)	5 Thur.	9911·4686	472·1060	198·0132		4830
28 Mar. (87)	6 Fri.	1	44	0	19 Mar. (78)	4 Wed.	9946·1510	408·0996	249·3235		4831
28 Mar. (87)	0 Sat.	7	56	9	8 Mar. (67)	1 Sun.	9821·8738	255·3436	218·5003		4832
28 Mar. (87)	1 Sun.	14	8	18	27 Mar. (86)	0 Sat.	9856·5562	191·3371	269·8107		4833
27 Mar. (87)	2 Mon.	20	20	27	16 Mar. (76)	5 Thur.	70·9111	74·8718	241·7254		4834
28 Mar. (87)	4 Wed.	2	32	36	5 Mar. (64)	2 Mon.	9946·6339	922·0868	210·9021		4835
28 Mar. (87)	5 Thur.	8	44	45	24 Mar. (83)	1 Sun.	9981·3163	858·1103	262·2125		4836
28 Mar. (87)	6 Fri.	14	56	53	14 Mar. (73)	6 Fri.	195·6711	741·6459	234·1271		4837
27 Mar. (87)	0 Sat.	21	9	2	2 Mar. (62)	3 Tues.	71·3840	588·8900	203·3039		4838
28 Mar. (87)	2 Mon.	3	21	11	21 Mar. (80)	2 Mon.	106·0763	524·8835	254·6143		4839
28 Mar. (87)	3 Tues.	9	33	20	10 Mar. (69)	6 Fri.	9981·7992	372·1276	223·7911		4840
28 Mar. (87)	4 Wed.	15	45	29	27 Feb. (58)	3 Tues.	9857·5221	219·3716	192·9679		4841
27 Mar. (87)	5 Thur.	21	57	38	17 Mar. (77)	2 Mon.	9892·2044	155·3650	244·2783		4842
28 Mar. (87)	0 Sat.	4	9	46	7 Mar. (66)	0 Sat.	106·5592	38·9008	216·1929		4843
28 Mar. (87)	1 Sun.	10	21	55	26 Mar. (85)	6 Fri.	141·2417	974·8942	267·5033		4844
28 Mar. (87)	2 Mon.	16	34	4	15 Mar. (74)	3 Tues.	16·9645	822·1383	236·6801		4845
27 Mar. (87)	3 Tues.	22	46	13	4 Mar. (64)	1 Sun.	231·3193	705·6740	208·5946		4846
28 Mar. (87)	5 Thur.	4	58	22	23 Mar. (82)	0 Sat.	266·0017	641·6675	259·9051		4847
28 Mar. (87)	6 Fri.	11	10	31	12 Mar. (71)	4 Wed.	141·7246	488·9116	229·0819		4848
28 Mar. (87)	0 Sat.	17	22	39	1 Mar. (60)	1 Sun.	17·4473	336·1555	198·2587		4849
27 Mar. (87)	1 Sun.	23	34	48	19 Mar. (79)	0 Sat.	52·1298	272·1491	249·5690		4850
28 Mar. (87)	3 Tues.	5	46	57	8 Mar. (67)	4 Wed.	9928·8526	119·3931	218·7459		4851
28 Mar. (87)	4 Wed.	11	59	6	27 Mar. (86)	3 Tues.	9962·5349	55·3866	270·0563		4852

No. 11.—TWO PALLAVA COPPER-PLATE GRANTS.

BY H. KRISHNA SASTRI, MADRAS.

The subjoined **Pallava** grants of **Skandavarman II** and **Siṁhavarman II** were discovered in 1915 in the **Narasaraopet** *tāluka* of the Guntur district.[1] The owner of them, **M. R. Ry.** Jambula Venkatesvarulu, the village Munsiff of **Santarāvūru,** in the **Bāpaṭla** *tāluka* of the same district, is stated to have been in possession of these grants from a very long time, so that the exact history of their discovery is shrouded in darkness. Both the plates have been kindly presented by the owner to the Madras Museum on the recommendation of the Collector of Guntur and will be deposited in that institution as soon as the subjoined article is issued in the *Epigraphia Indica*. The former of the plates, which belongs to the time of Skandavarman II and is the earlier of the two, supplies a missing link in the study of Pallava history, of which two periods have been generally recognized, *viz.*, an earlier and a later. Dr. Hultzsch and the late Rai Bahadur V. Venkayya have done much for the elucidation of both these periods, and we have largely to rely upon their publications for the Pallava history known so far, though before them the Rev. Mr. Foulkes had edited some copper-plate records of the same dynasty, but only tentatively.

The origin of the Pallavas has been obscure. A suggestion has been thrown out by Mr. Venkayya that they may have to be connected with the Palhavas mentioned in the *Mahābhārata* and the Purāṇas and there classified as foreigners outside the pale of Aryan society.[2] It is true that here the Pallavas are so classed with the Śakas, Yavanas and other foreign tribes; nevertheless the possibility of their being a class that originated from an intermingling of the Brāhmaṇas with the indigenous Dravidian tribes is not altogether precluded. This presumption is confirmed partly by a curious statement made in the Rāyakōṭa copper-plates[3] that Aśvatthāman, the Brahman founder of the race, married a Nāga woman and had by her a son called Skandaśishya. Other copper-plates,[4] which relate a similar story, mention in the place of Skandaśishya the eponymous king Pallava, after whom the family came to be called Pallava. Hence it appears almost probable that the Pallavas, like the Kadambas of Banavāsi,[5] the Noḷambas of Mysore,[6] the Matsyas of Oḍḍavāḍi[7] (Oḍḍāḍi in the Vizagapatam district) and other similar dynasties, were the products of Brāhmaṇa inter-connections with the Dravidian races, as the stories related of their origin indicate. The Pallavas are, however, referred to in an early Kadamba record of the 6th century A.D. as Kshatriyas, and their earliest sovereigns are stated to have performed Vedic sacrifices like the Aryan kings of old.

Three, and sometimes even four, distinct periods of Pallava history are recognized, the earliest covering roughly two centuries, *viz.*, the 3rd and the 4th, and the next roughly the 5th and part of the 6th century A.D. The third, or rather the third and the fourth periods together, extended from the latter part of the 6th down to almost the end of the 9th century A.D., when the kingdom proper of the Pallavas, *viz.*, the Toṇḍa-maṇḍalam, was conquered by the Chōḷas of Tanjore. The continuity of the line during these several periods has not been clearly established. The rulers of the last dynasty of Pallavas down from the time of Siṁhavishṇu were distinguished as the first builders of lithic monuments in Southern India,[8] the bitter opponents of the progress of the Western Chalukyas of Bādāmi in the south, and the

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[1] *Annual Report* on Epigraphy for 1916, p. 113, paragraphs 3 and 4.

[2] *Arch. Surv. Rep.* for 1906-7, pp. 217 f.

[3] Above, Vol. V, p. 52.

[4] See *e.g. S. I. I.*, p. 355, vv. 16 and 17.

[5] Dr. Fleet's *Dyn. Kan. Distrs.*, p. 286 and foot-note 2.

[6] Mr. Rice's *Mysore and Coorg from Inscriptions*, p. 55.

[7] Above, Vol. V, pp. 107 f.

[8] *South-Indian Images*, ch. I, p. 2.

establishers of Pallava power in the heart of the Chōḷa country. These facts have been practically settled and have been derived from their own copper-plates, the copper-plate records of the contemporaneous Western Chalukyas and the Pallava stone inscriptions found pretty largely in Southern India. It is not with this period of Pallava history that we are now concerned. A century or so prior to these there ruled a regular line of Pallava kings in and about the Nellore district, whose copper-plates have been published in the volumes of the *Epigraphia Indica* and the *Indian Antiquary*. It is with the earliest of these kings that the first of the copper-plates in question is connected. Before commenting on them I should like to say a word of the still earlier Pallava kings, whose charters are all in the Prākṛit language and are hence assigned to a period not much later than those of the Andhras of the 2nd and 3rd centuries of the Christian era. What position these early Pallavas occupied under the Andhras and under what particular circumstances they rose into supreme power are questions which could not be answered at present, but must await future research. The earliest document of these early Pallavas is that of Śiva-Skandavarman, issued while the latter was yet a crown-prince (*yuvamahārāja*).[1] It is dated from his capital Conjeeveram and is addressed to his Viceroy at Dhaññakaḍa (Dhānyakaṭaka-Dharaṇikōṭa, near Amarāvatī) in Andhrāpatha, the Āndhra country. The next is a copper-plate record of the same king after his accession to the throne and the assumption of the title *dharma-mahārājādhirāja*, 'the righteous supreme king of great kings.'[2] This was also issued from Conjeeveram. It refers to the grant of a village in Sātāhani-Raṭṭha, a territorial division which is evidently to be located in the Bellary district. The mention of Sātāhani-Raṭṭha in this record of about the 3rd century A.D., and of Sātavaghani-hāra in an Āndhra record of the 2nd century A.D., recently discovered by the Madras Epigraphist's office at Myākadoni in the Adoni *tāluka* of the Bellary district,[3] plainly indicates not only the possible identification of the two territorial divisions, but further suggests by inference the political succession of the Andhras by the Pallavas of Kāñchī (Conjeeveram). Still another record of this same early Pallava period is that of queen Chāru-dēvī, the wife of the *yuvamahārāja* Vijaya-Buddhavarman and mother of Buddhyaṅkura.[4] It comes from the Guntur district and is dated in the reign of Vijaya-Skandavarman, who was evidently the grandfather of prince Buddhyaṅkura and the ruling sovereign at the time of the grant. It is doubtful what relationship this Vijaya-Skandavarman bore to Śiva-Skandavarman of the two records mentioned above. Anyhow, it is gathered from the three early Prākṛit records quoted above that the Pallavas of the Bhāradvāja *gōtra* were the political successors of the Andhras; that they had their capital at Kāñchī (Conjeeveram), and that their kingdom roughly included at that period the Toṇḍa-maṇḍalam and the Āndhra country right up to the river Kṛishṇā, including the Bellary district in the west. Another name might still be added to these early Pallavas, *viz.*, that of Vishṇugōpa of Kāñchī, mentioned in the famous Allahābād posthumous pillar inscription of Samudragupta. This powerful Gupta king of about the middle of the 4th century A.D. is stated to have captured and then liberated among others the king Vishṇugōpa of Kāñchī. It is not made clear in the Allahābād pillar inscription whether this subdued Vishṇugōpa was a king of the Pallava dynasty or not. But, as the name is quite popular with the later Pallava kings, and as we do not know of other kings of that name who ruled at Kāñchī at this early period, it may be presumed that the Vishṇugōpa mentioned as a contemporary of Samudragupta was a Pallava. If so, the question arises how this Vishṇugōpa was connected with the kings Śiva-Skandavarman and Vijaya-Skandavarman, already mentioned. Now inscriptions dated prior to the 4th century A.D., such as those of the Andhras, are always in Prākṛit; and it is consequently not unreasonable to suppose that the

[1] Above, Vol. VI, pp. 84 f.
[2] Ditto, Vol. I, pp. 2 f.
[3] *Annual Report* on Epigraphy for 1916, p. 112.
[4] Above, Vol. VIII, pp. 143 f.

Prākṛit charters of Śiva-Skandavarman and Vijaya-Skandavarman do actually belong at least to the beginning of the 4th century A.D., if not earlier. Vishṇugōpa, the contemporary of Samudragupta, was perhaps, therefore, of a somewhat later period, when already Prākṛit was beginning to be replaced by Sanskrit in the language of the documents. In a stone inscription at Vāyalūr, not far from Sadras, is given a long list of early Pallava names with, however, no apparently definite plan of supplying a regular genealogical succession. I have noted in detail the contents of this record at page 77 of the Madras *Epigraphical Report* for 1909, paragraph 17.[1] The name Vishṇugōpa is there mentioned thrice ; and it is not unlikely that one of these three, perhaps the earliest of them, is identical with Vishṇugōpa, the contemporary of Samudragupta, who was still ruling with his capital at Kāñchī. From what follows it will be apparent that now, *i.e.*, about 350 A.D., the Pallavas—perhaps on account of the disturbances caused by the victorious campaign of Samudragupta from the north or owing to the rise of the Kadambas mentioned in the Tālgund inscription[2]—were dispossessed of their territory round Kāñchī and pushed back farther into the interior.

This brings us to the period of the Sanskrit charters, which must have commenced somewhere about the 5th century A.D., and continued down to almost the beginning of the 7th.[3] Four Pallava grants of this age have been edited with texts and translations. Three of these refer to the royal camps from which the grants were issued, *viz.*, Palakkaḍa, Daśanapura and Mēnmātura. The fourth, which is supposed to be the latest in chronological order, mentions Kāñchī again as the capital of the Pallava kings. All the records give four generations of kings, including that of the donor. The first, *viz.*, the Uruvupalli plates,[4] mention (1) Skandavarman, (2) his son Vīravarman, (3) his son Skandavarman, and (4) his son, the donor, *yuva-mahārāja* Vishṇugōpavarman. Curiously, however, these plates are dated in the 11th year of the king *Mahārāja* Siṁhavarman. The Māṅgaḍūr copper-plates,[5] which come next in order, speak of (1) Vīravarman, (2) his son Skandavarman, (3) his son *yuvarāja* Vishṇugōpavarman, and (4) his son, the donor, *Dharma-mahārāja* Siṁhavarman. The third record published is the Pīkira grant,[6] which supplies the names of (1) Vīravarman, (2) his son Skandavarman, (3) his son, *yuva-mahārāja* Vishṇugōpa, and (4) his son, the donor, Siṁhavarman. The last document of the series known so far is the Chendalūr plates,[7] which supplies the names of (1) Skandavarman, (2) his son Kumāravishṇu I, (3) his son Buddhavarman, and (4) his son, the donor, Kumāravishṇu II. The first three plates agree in giving in regular order of succession the names Skandavarman I, his son Vīravarman and his son Skandavarman II. The latter's son, *yuva-mahārāja* or *yuvarāja* (*i.e.*, the crown-prince) Vishṇugōpavarman, dates his Uruvupalli grant in the reign of a certain Siṁhavarman, whom Dr. Fleet supposes to be an unspecified elder brother of the crown-prince, then reigning on the throne. The second and third grants belong to the time of the *dharma-mahārāja* Siṁhavarman, who was a son of the *yuva-mahārāja* Vishṇugōpa. In discussing the date of the third copper-

[1] Professor G. J. Dubreuil in his latest book "*The Pallavas*" (pp. 18 ff.) expresses, however, the opinion that the Vāyalur inscription gives "a complete list" of the Pallava kings "in the order of their succession."

[2] Above, Vol. VIII, pp. 28 f. Still another stronger cause is to be found in the rise of the Chōḷas under Karikāla, who is stated in the unpublished Tiruvālaṅgāḍu plates of Rājēndra-Chōḷa I, to have made Kāñchī new with gold. The date of Karikāla has been roughly fixed to be the 6th century A.D. But, since after Vishṇugōpa of Kāñchī of the middle of the 4th century we do not know, so far, of any Pallava rulers of that town until the time of Kumāravishṇu I, a son of Skandaśishya (Skandavarman II), who, according to the Vēlūrpāḷaiyam plates (*S. I. I.*, Vol. II, p. 502), re-captured Kāñchī in about the 6th century, the possibility of Karikāla or his immediate ancestors having taken possession of Kāñchi in the period between the middle of the 4th century and the 6th becomes apparent.

[3] Pallava inscriptions from the 7th century and after are a mixture of Tamil and Sanskrit.

[4] *Ind. Ant.*, Vol. V, pp. 51 f.

[5] *Ibid.*, pp. 155 f.

[6] Above, Vol. VIII, pp. 159 f.

[7] *Ibid.*, pp. 233 f.

plate grant Dr. Hultzsch suggested that all the three must belong to the time of Siṁhavarman, the son of Vishṇugōpa, and rejected the supposition of Dr. Fleet that the first grant of Vishṇugōpa was dated possibly in the reign of his supposed elder brother Siṁhavarman. Accepting the statements of the records as they are, the three plates together supply five generations of kings from Skandavarman I, while the fourth gives three further generations of kings from Skandavarman, whom Dr. Hultzsch is inclined to identify with the second Skandavarman, the grandson of Skandavarman the first. The Vēlūrupāḷaiyam plates of the later Pallava king Nandivarman III (published in Part V of Vol. II of the *South-Indian Inscriptions*) give a long list of names of the early Pallavas and refer, in the order of succession of father and son, to the kings, Kālabhartṛi, Chūtapallava, Vīrakūrcha, Skandaśishya, Kumāravishṇu who conquered Kāñchi and Buddhavarman, 'who was a submarine fire to the ocean-like army of the Chōḷas.' Here the last two names, Kumāravishṇu and Buddhavarman, correspond to the second two names of the Chendalūr plates mentioned above and suggest that Skandaśishya therein referred to as the father of Kumāravishṇu must be the same as Skandavarman II. Vīrakūrcha or (Vīrakōrchavarman) is apparently identical with Vīravarman, as might be gathered also from a fragmentary copper-plate record from Darsi in the Podili division of the Nellore district (published by Dr. Hultzsch in *Epigraphia Indica*, Vol. I, p. 397). Thus we get from the several copper-plates published so far six generations of the Pallavas with names of nine Pallava kings, who called themselves Pallava-Mahārājas or Pallava-Dharma-mahārājas of the Bhāradvāja *gōtra* and ruled from the capital towns Palakkaḍa, Daśanapura and Mēnmātura, until one of them, Kumāravishṇu I, re-conquered Kāñchi-pura, evidently from the Chōḷas, who had taken possession of it some time subsequent to that of Vishṇugōpa, the contemporary of Samudragupta, and had established themselves in the Toṇḍa country.[1]

As to the order of succession of the first three kings in the genealogy, *viz.*, Skandavarman I, Vīravarman and Skandavarman II, there cannot be any doubt, inasmuch as all the records noted above mention them in the same order. None of these records, however, are contemporaneous with the kings in question. **The importance, therefore, of the subjoined plates (A), which distinctly belong to the time of Skandavarman II, as I shall prove presently, is greatly enhanced.**

A.—ŌMGŌḌU GRANT OF VIJAYA-SKANDAVARMAN II : THE 33RD YEAR.

This set consists of four thin copper-plates, held together by a ring, which is 3" in diameter and 1" in thickness. The edges of the plates are not raised into rims, as we generally find done in most copper-plates, in order to protect the writing from being rubbed away by contact with the adjoining copper-sheets. The seal which is attached to the ring is almost circular and 1½" in diameter. It is totally worn away and does not show traces of any symbols, though it may be presumed to have had on it originally the recumbent bull, as in the case of other Pallava grants. The plates measure 8" and 2¼" each in length and breadth respectively, and they weigh with ring and seal 51 *tolas*.

The first and last sheets of the set bear writing only on their inner faces, while the two middle sheets are written on both their sides. Each sheet contains 3 lines of writing, the size of the letters ranging roughly from $\frac{1}{16}$ to $\frac{1}{4}$ of an inch. The characters are of a type almost

[1] In the time of the Chōḷa king Karikāla, of about the 6th century A.D., there was, according to Tamil literature, a Pallava king ruling at Kāñchi (see *Arch. Surv. Rep.* for 1905-6, p. 175, note 3). But the Tiruvālaṅgāḍu plates of Rājēndra-Chōḷa I suggest that Kāñchi was included in the dominions of Karikāla (*ibid.*, p. 174, note 11). From the Tamil poem *Kaliṅgattuparaṇi* we learn that Kōkkiḷḷi, another early Chōḷa king, married a Nāga princess and by her had an illegitimate son, to whom he assigned the Toṇḍai-*nāḍu*. Evidently Kāñchi, which was acquired by Karikāla, was lost in the time of Kōkkiḷḷi; see Mr. K. V. Subrahmanya Aiyar's *Historical Sketches*, pp. 188 ff.

similar to those of the Uruvupalli, Māṅgaḍūr and the Pīkira plates of Siṁhavarman. The **numerals 1, 2, 3 and 4** are marked on the right margin on the second sides of the first three plates by a crescent-like bar. with its concave side facing downwards, repeated once, twice and thrice respectively one above the other, and by an indistinct mark,[1] roughly corresponding to the modern Grantha *pka*, engraved on the first side of the fourth plate. The three first numerals appear also on the Uruvupalli plates; but there they show an indenture in the curve of the crescent, which may be taken to indicate a slightly later development. The Māṅgaḍūr and the Pīkira grants, however, have the very same symbols. The **language** of the grant is **Sanskrit**.

The royal camp from which the donation was made is stated to be the victorious **Tāmbrāpa-***sthāna*, thus adding another unknown place to the also unidentified Palakkaḍa, Mēnmātura and Daśanapura. Mr. Venkayya suggested that the three latter places must be looked for somewhere in the north of the Nellore district. It is not unlikely that the new Tāmbrāpa has similarly also to be found in that same part of the country. The record mentions first the *Mahārāja* **Kumāravishṇu**, a **Pallava** of the **Bhāradvāja** *gōtra*, and 'performer of the Aśvamēdha sacrifice,'—the special attribute of a king who has subdued all kings. This title 'performer of the Aśvamēdha sacrifice' was assumed by Śiva-Skandavarman of the **Prākṛit** plates already referred to. It is true that even in the later records the Pallavas, in general, are accredited with the performance of the Aśvamēdha sacrifice; but considered individually, no one besides the early Śiva-Skandavarman actually held that title. Next after **Kumāravishṇu** came *Mahārāja* **Skandavarman**, who is stated to have acquired the kingdom by his own prowess. Then came **Vīravarman**, who was victorious in many battles and had subdued the circle of kings. His son was *Mahārāja* **Vijaya-Skandavarman**, who was true to his word, who day by day increased the store of religious merit by gifts of cows, gold and land, who always desired to serve gods and Brāhmaṇas and ably understood the purport of all the *Śāstras*. "By his word (of command) the officers (*adhikṛita*) and the *āyuktakas* of **Karmma-rāshṭra** (*i.e.*, **Kamma**-*nāḍu* of later inscriptions, identical with the northern portion of the Nellore district and a part of the present Guntur district)[2] and the residents[3] of **Ōṁgōḍu** are to be informed that this village Ōṁgōḍu is given as a *sāttvika*-gift[4] with the eighteen kinds of exemptions,[5] to the learned Gōlaśarman of the Kāśyapa *gōtra*, a student of two Vēdas and well-versed in the six *Aṅgas* (which constitute the study of the Vēda), and has been converted into a *brahmadēya* village, excluding the fields ploughed (already) as *dēvabhōga*.[6] Hence they should invest it (*i.e.*, the village) with all customary immunities. He that transgresses the king's order will be duly punished." The date of the engraving of this grant was the **victorious year 33, the third fortnight of winter and the 13th day.** Then follow the two usual verses of imprecations.

Thus ends the subject matter of the charter itself. The most interesting point for our present purpose, *viz.*, **the Pallava chronology,** is the mention of kings **Kumāravishṇu**, Skandavarman, Vīravarman and Vijaya-Skandavarman in the order of their succession. The name Vīravarman will at once admit of identification with the second of the kings mentioned in the

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[1] See Bühler's *Indian Palæography*, p. 78.

[2] Above, Vol. IX, p. 50.

[3] The word actually used is *grāma*. It may be compared with the Tamil *ūr*, which occurs in inscriptions for the assembled body of villagers under a constitution; see *Annual Report* on Epigraphy for 1913, p. 98, paragraph 23.

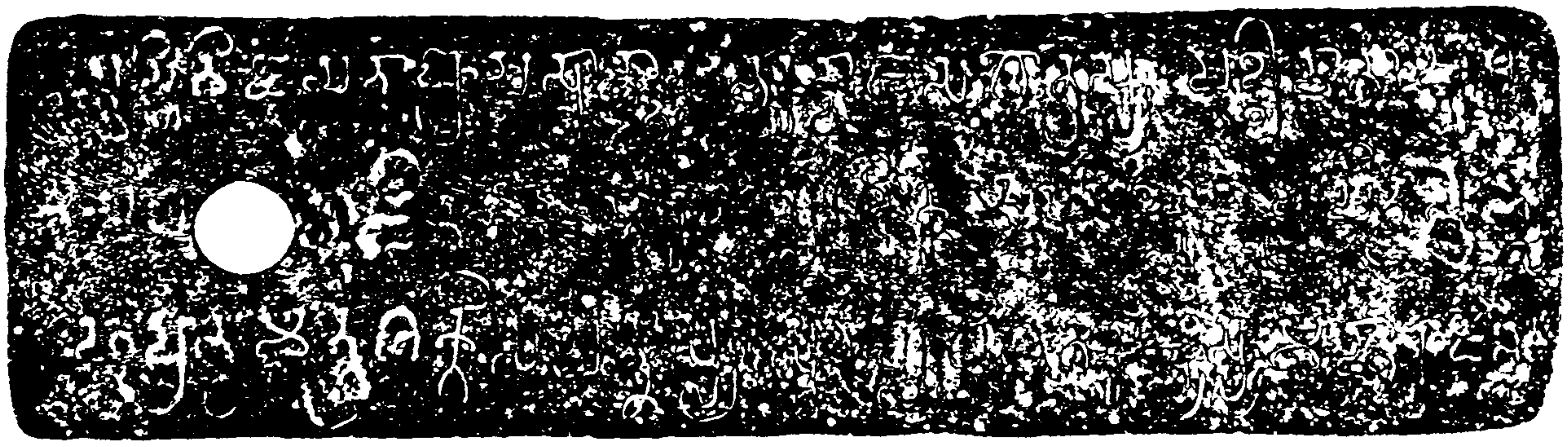
[4] Monier Williams gives for *sāttvika* the meaning 'an offering or oblation (without pouring water).' This may be the kind of gift that was meant here; for the inscription omits the usual reference to the pouring of gold and water—a necessary accompaniment of a *dāna*.

[5] The eighteen *parihāras* (*aṭṭhārasa-jāti-parihāra*) are mentioned in the Hīrahaḍagalli plates of Śivaskandavarman; *Ep. Ind.*, Vol. I, p. 6.

[6] On the term *dēva-bhōga-hala* see above, Vol. VII, p. 66 and Vol. VIII, p. 163.

Omgodu Grant of the Palladeva Vijaya-Skandarvarman II : the 33rd year.

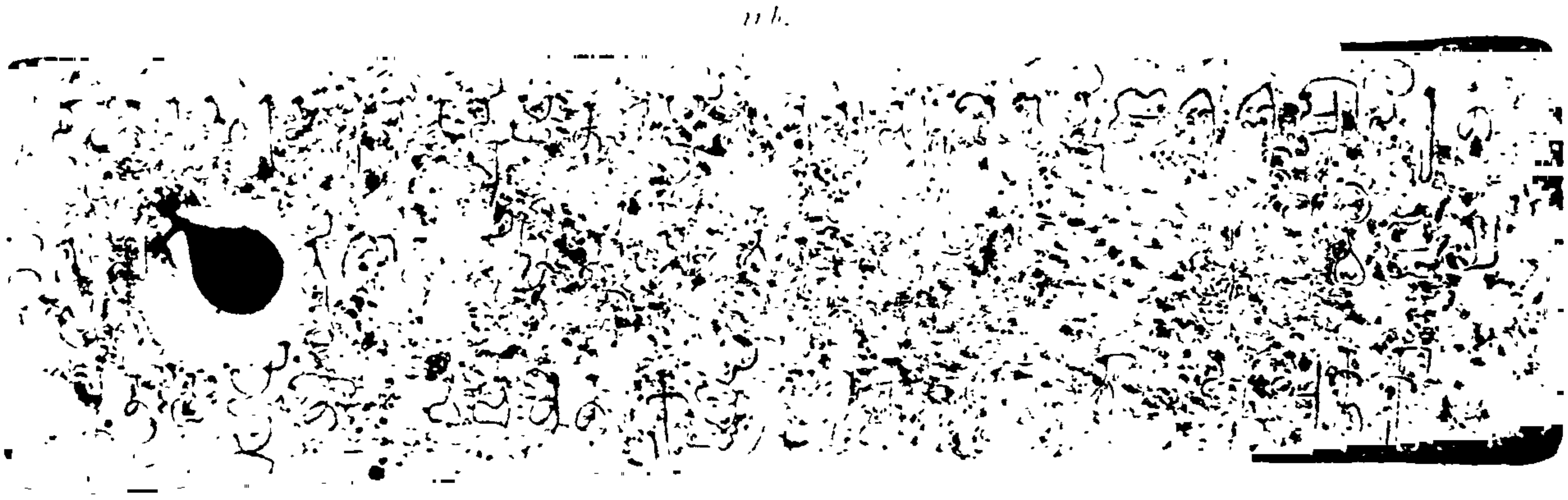
i



ii a.



ii b.



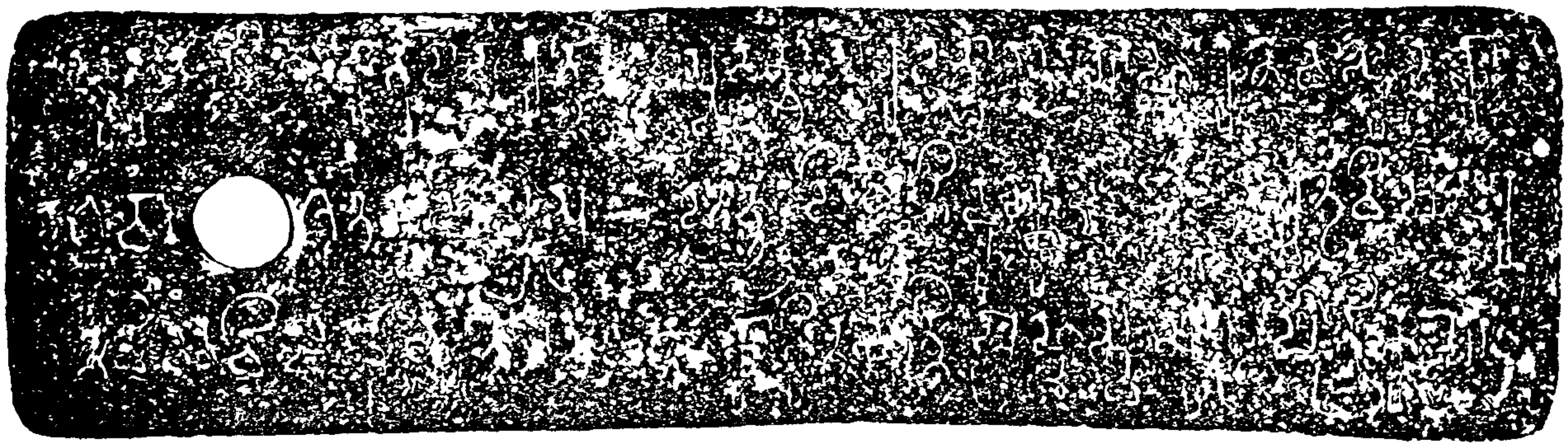
F. W. THOMAS   SCALE FOUR FIFTHS   WHITTINGHAM & GRIGGS PHOTO LITH

III a.



III b.





published copper-plate records and with Vīrakūrchavarman of the mutilated Darśi plate, since in the Pallava genealogy the name Vīravarman occurs only once even in the Vāyalūr pillar inscription,[1] which mentions Vishṇugōpa (thrice), Kumāravishṇu (twice), Buddhavarman (twice), Skandavarman (five times) and Siṁhavarman (four times). If Vīravarman's identity is thus established, it must be easy to see that his father **Skandavarman** would be the first king of that name mentioned in the published copper-plate grants and that **Vijaya-Skandavarman**, his son, would be identical with **Skandavarman II.** Kumāravishṇu, the first king mentioned and the father of Skandavarman I, is probably to be identified with Kālabhartṛi of the Vēlūrpāḷaiyam plates (*South-Indian Inscriptions*, Vol. II, p. 503), though there may be very little that is common to the two names. In any case the identity of the donor of our grant with Skandavarman II is practically established. If further evidence is wanted, it is supplied by the style of the language employed in the record, the numerical symbols used and the citation of the date in the third fortnight of the winter season after the manner of the earlier Prākṛit grants.[2]

A.

TEXT.[3]

First Plate ; First Side.

1 Svasti vijaya-**Tāmbrāpa**-sthānāt[4] **Bhāradvāja**-sagōtrasya[5] **Pallavānām**=Aśva-
2 mēdha-yājinaḥ mahārājasya śrī-**Kumāravishṇōḥ** prapautrasy=ōtsā-
3 ha-prabhu-mantra-śakti-sampannasya sva-vīry-ādhigata-rājyasya mahārājasya

Second Plate ; First Side.

4 śrī-**Skandavarmmaṇaḥ** pautrasya anēka-samara-labdha-vijaya-yaśaḥ-pratāpa-
5 sya pratāp-ōpanata-rāja-maṇḍalasya śrī-**Vīravarmmaṇaḥ** putrasya śī-
6 lavatō=numat-āchār-ālaṁkṛitasya satya-pratijñasya anēka-gō-hiraṇya-bhūmy-ādi-

Second Plate ; Second Side.

7 dānair=ahar=ahar=abhivarddhamāna-dharmma-saṁchayasya dēva-dvija-śuśrūsh-ābhirata-
8 sya sarvva-śāstr-ārttha-nirṇṇaya-tatva-jñasya[6] mahārājasya śrī-**Vijaya-**
9 **Skandavarmmaṇaḥ** vachanēna **Karmma-rāshṭrē** adhikṛitāḥ āyuktakāḥ

Third Plate ; First Side.

10 **Ōṁgōḍu-grāmas**=cha vaktavyāḥ Asmai **Kāśyapāya** dvivēdāya shaḍ-aṅga-
11 pāragāya **Gōlaśarmmaṇē** ēshaḥ **Ōṁgōḍu-grāmaḥ** sātvikēna[7]
12 dānēna dēva-bhōga-hala-varjjaḥ brahmadēyīkṛitya ashṭādaśa-vidha-pari-

Third Plate ; Second Side.

13 hārais=saha samprattaḥ tasmāt[8] sarvva-parihāraiḥ parihartavyaḥ yō=smach-
chhāsana-

[1] *Annual Report* on Epigraphy for 1909, Part II, paragraphs 16 and 17.

[2] See remarks by Dr. Hultzsch on the date of the Mayidavōlu plates of Śivaskandavarman ; above, Vol. VI, p. 85. The proximity in date to the Āndhra period is also suggested by the spaces marked between words ; see note 5 below.

[3] From the original plates and a set of impressions taken by the office of the Assistant Archæological Superintendent for Epigraphy, Southern Circle.

[4] The *virāma* of the letter *t* is expressed by its comparatively shorter size. It is entered below the level of the line.

[5] Almost throughout the record complete words are separated by spaces, as in some of the Āndhra inscriptions.

[6] Read *-tattva-jñasya.*

[7] Read *sāttvikēna.*

[8] The final *ta* is written below the line, as in line 1.

14 m=atikrāmēt=tad-anurūpaṁ daṇḍam=arhati [||*] **Vijaya-saṁvatsarē traya-**
15 **striṁśē 30 3 hēmanta-pakshē tṛitīyē 3 trayōdaśyāṁ** likhitam=idaṁ śāsanaṁ ||[1]

Fourth Plate.

16 Atra cha dvau ślōkāv=udāharanti [||*] Sva-dattāṁ para-dattāṁ vā yō harēta vasundharāṁ [|*]
17 gavāṁ śata-sahasrasya hantuḥ pibati dushkṛita[m][2] [||*] Brahma-svaṁ tu vishaṁ ghōraṁ
18 na vishaṁ visham=uchyatē [|*] vishan=tv=ēkākinaṁ hanti brahma-svaṁ putra-pautrika[m][2] || [illegible]

B.—ŌṀGŌḌU GRANT OF SIṀHAVARMAN II : THE 4TH YEAR.

These are five thin copper-plates without rims, strung on a plain ring with no seal attached to it. They measure roughly $6\frac{1}{8}$" by 2". The first and last plates are blank on their outer faces. The plates are not numbered, as in the case of A. With the ring they weigh 44 *tolas*.

The characters are much more developed than those of A and belong to a period at least a hundred years later. The curvilinear form of *la* takes the place of the earlier square form (except in *bala* in line 2), and *ma* is not the broad-based letter with its two prominent prongs, but a *va* with a short arm attached to the top of the vertical on its left side. The letters *ka* and *ra* show similar wide differences from their earlier types, being written [illegible] and [illegible] in the Uruvupalli, Māṅgaḍūr and the Pikira grants and in A, but as [illegible] and [illegible] in the subjoined grant and in the Chendalūr plates of Sarvalōkāśraya of A.D. 673 (above, Vol. VIII, Plate facing page 238). The occurrence of final *m* in ll. 24, 28, 29 and 31, of the *upadhmānīya* in *hantuḥ pibati* in l. 29 may also be noted. The writing would compare favourably with the characters of the plates of a certain Vijaya-Vishṇugōpavarman noticed at page 82 of the Madras *Epigraphical Report* for 1914 and roughly assigned there to the beginning of the 7th century A.D. Consequently it appears as if the record under review must have been a copy of a grant of the 5th-6th century A.D., put into writing in the 7th century, though no direct evidence, external or internal, is to be found on this point from the wording of the grant itself. The numerous mistakes made by the engraver may possibly point to this conclusion.

The record is one of the *dharma-mahārāja* **Siṁhavarman II** of the **Bhāradvāja** *gōtra* and the **Pallava** lineage, son of the *yuva-mahārāja* **Vishṇugōpa**, grandson of the *mahārāja* **Skandavarman** and great-grandson of the *mahārāja* **Vīravārman.** These names, given in the order of succession, are quite the same as those of the Uruvupalli and the Pikira grants. The laudatory epithets too which precede the names of the several kings are practically identical with those of the latter. We have thus a third grant (though a copy) of the time of Siṁhavarman II, the first being his Pikira grant of the 5th year and the second the Uruvupalli grant of his 8th year. The Māṅgaḍūr grant of his father, *yuva-mahārāja* Vishṇugōpavarman, which is also supposed to be dated in the reign of this same Siṁhavarman II, belongs to the 11th year of his reign. Consequently the subjoined Ōṁgōḍu grant, dated in his fourth year, contains the earliest inscription of Siṁhavarman II known so far. The plates do not commence with the name of the royal camp, as in inscription A, and the Pikira, Uruvupalli and the Māṅgaḍūr grants, but merely

[1] The punctuation after the word *śāsanaṁ* is marked by an indistinct symbol, which may correspond to [illegible] of the later Pallava stone inscriptions, but appears to be joined at the bottom.

[2] A final *m* may have been written here in place of the usual *anusvāra*; but it is very indistinct both in the original and in the impression.

refer to it by the general term, the victorious royal camp (*vijaya-skandhāvāra*). From his victorious camp the illustrious *dharma-mahārāja* Siṁhavarman "gave to **Dēvaśarman,** well-versed in all the *Śāstras*, a resident of **Kuṇḍūr,** of the **Kāśyapa** *Gōtra* and the **Chhandōga** *Sūtra*, the village **Ōṁgōḍu** in **Karmmā-rāshṭra,** (situated) within its four boundaries, (*viz.*,) the village **Koḍikiṁ** on the east, the village **Naṟāchaḍu** on the south, the village **Kaḍākuduru** on the west, and the village **Peṇukapaṟṟu** on the north, excluding previous holdings, on the occasion of an **eclipse (?)**, for the increase of our vitality, strength and victory." The phrase introducing the usual address of the king to the inhabitants of the district in which the granted village was situated is omitted in line 8; but this is, however, presumed in lines 23 to 25, where they are asked "to exempt and cause to be exempted the said village with all immunities (*parihāra*). The sinner who transgresses this Our edict shall be liable to corporal punishment." Here follow three comminatory and imprecatory verses of the old Ṛishis (lines 26 to 31). The grant was made on the **fifth tithi** (*pañchamī*) **of the bright fortnight of Vaiśākha in the fourth year of the increasing and victorious years of the reign** (line 31 f.); and the plates were engraved at the oral command of the king (*bhaṭṭāraka*) himself (line 32 f.).

A very interesting **synchronism** recorded in the recently discovered **Western Gaṅga** copper-plates from **Penugoṇḍa** in the Anantapur district adds much to our knowledge of the time and helps us to fix the approximate date of some of the Pallava kings of this period. This synchronism, already noticed in the Madras *Epigraphical Report* for 1914, page 83, paragraph 4, has been fully discussed by the late Dr. Fleet in his article "A new Gaṅga Record and the date of Śaka 380," contributed to the *Journal of the Royal Asiatic Society* for 1915 (pp. 471 to 485). The **Pallava**-*mahārāja* **Siṁhavarman** and the **Pallava**-*mahārāja* **Skandavarman** are here stated to have respectively anointed on the Gaṅga throne the Western Gaṅga kings **Ayyavarman** and **Mādhava II,** who were related to each other as father and son. The Gaṅga chronology constructed by Mr. Rice on the very unreliable material supplied by the chronicle *Koṅgu-dēśa-rājākkaḷ* and some spurious Gaṅga records is not likely to throw light on the date of the Pallava kings Siṁhavarman and Skandavarman, assigning as it does the Gaṅga king Mādhava II to the 3rd century A.D. or thereabouts. The characters of the Penugoṇḍa plates clearly point to the 5th century as their probable period, judged palæographically; and it is not therefore possible to accept the Western Gaṅga chronology put forth by Mr. Rice. Dr. Fleet, accordingly, resorts to a literary quotation from a Digambara Jaina work, entitled *Lōkavibhāga*, which refers to the 22nd year of Siṁhavarman, the lord of Kāñchī, as corresponding to Śaka 380. This, if it is to be relied upon, yields for Siṁhavarman II the initial date A.D. 436 and tallies satisfactorily with the palæographical indications, which place his inscriptions in about the 5th century of the Christian era. The statement in the *Lōkavibhāga* that Siṁhavarman was the lord of *Kāñchī* is also an indirect confirmation of the fact that Kumāravishṇu, the uncle of Siṁhavarman II, recaptured, as stated in the Vēlūrpāḷaiyam plates, the capital town of Conjeeveram, which the immediate predecessors of Kumāravishṇu had evidently lost,—their grants being dated from **Tāmbrāpa, Mēnmātura, Palakkaḍa and Daśanapura,** while their still earlier predecessors referred to **Kāñchī-pura (Conjeeveram)** as their capital.

The eclipse day, which in line 22 is stated to have been the occasion for the grant, is apparently contradicted by the details of date, *viz.*, the 5th day of the bright fortnight of Vaiśākha in the 22nd year of the reign, quoted in lines 31-32, and may perhaps be reconciled by supposing that the grant, which was actually made on the new-moon day of Chaitra, a possible day for the nearest solar eclipse, was engraved on the copper-plates five days after, *i.e.*, on the 5th day of the bright half of Vaiśākha. It therefore follows, if the initial date derived from the *Lōkavibhāga* for Siṁhavarman II is to be accepted, that there must have been in A.D. 440, the fourth year of the king, a solar eclipse in the month of Chaitra. This, however, does not happen to be the fact.

Ōṁgōḍu, mentioned in both A and B as the village granted, has to be looked for in the northern part of the Nellore district, which with portions of the modern Guntur district formed the old territorial division of **Karmma-rāshṭra**, *i.e.*, **Kamma**-*nāḍu*, so frequently mentioned in later Telugu inscriptions. Perhaps it has to be identified with the town of **Ongole** itself, the headquarters of the Ongole *tāluka* of the Guntur district and a station on the East Coast Railway. Of the boundaries of Ōṁgōḍu mentioned in the inscription, **Koḍikim** corresponds to the modern **Koṇiki**, near Ongole. **Kaḍākuduru** and **Naṛāchaḍu** cannot be identified. **Peṇukapaṟṟu** is not found on the maps. It, however, occurs in the form **Piṇukkippaṟu** as the family name of certain Brāhmaṇas who were the donees of the village **Taṇḍantōṭṭam** near Kumbakōṇam (*South-Indian Inscriptions*, Vol. II, pp. 519 and 532).

B.

TEXT.

First Plate.

1 Jita[ṁ*][1] Bhagavatā [||*] Svasti śrī-vijaya-skandh[ā*]vārā[t=pa]rāmābrahmaṇya-[2]
2 sya sva-bāhu-bal-[ā*]rjjit-ōrjj[i*]ta-[kshā]tri[3]-ta[pō]-nidhēr=vvidhi-vi-
3 hita-sarvva-maryyādasya sthiti-sthitasy=[ā]mit-ātmanō māha-[4]
4 rājasya pṛithivī-tal-[ai]ka-vīrasya śrī-**Vīravarmmaṇaḥ** prapautrō=py=a-

Second Plate; First Side.

5 [rjji]ta[5]-śakti-siddhi-sampannasya prat[ā]p-ōpana[ta]-[rā]ja-maṇḍalasya [Bha]gava-
6 [6]t-bhakti-sambhāva-sambhāvita-sarvva-kalyāṇasy=[ā*]nēka-gō-
7 hiraṇya-bhūmy-ādi-pradānaiḥ pravṛi[d]dha[7]-dharmma-sañcha-
8 yasya prajā-pālana-dakshasya lōka-pālānā[ṁ*] pañcha[ma*]sya lō-

Second Plate; Second Side.

9 ka-pālasya mahātmanō mahārāja-śrī-**Skandavarmmaṇaḥ** pau-
10 trō dēva-dvija-guru-vṛiddh-ōpasēvinō[8] vivṛiddha-vi[na][9]yasy=[ā*]-
11 nēka-saṁgrāma-s[ā*]has-āvamādd[10]-ōpalabdha-vijaya-yaśa[ḥ*]-prā(pra)-
12 kāśasya saty-ātmanō yuvamahārāja-śrī-**Vishṇugōpasyā(sya)** putraḥ

Third Plate; First Side.

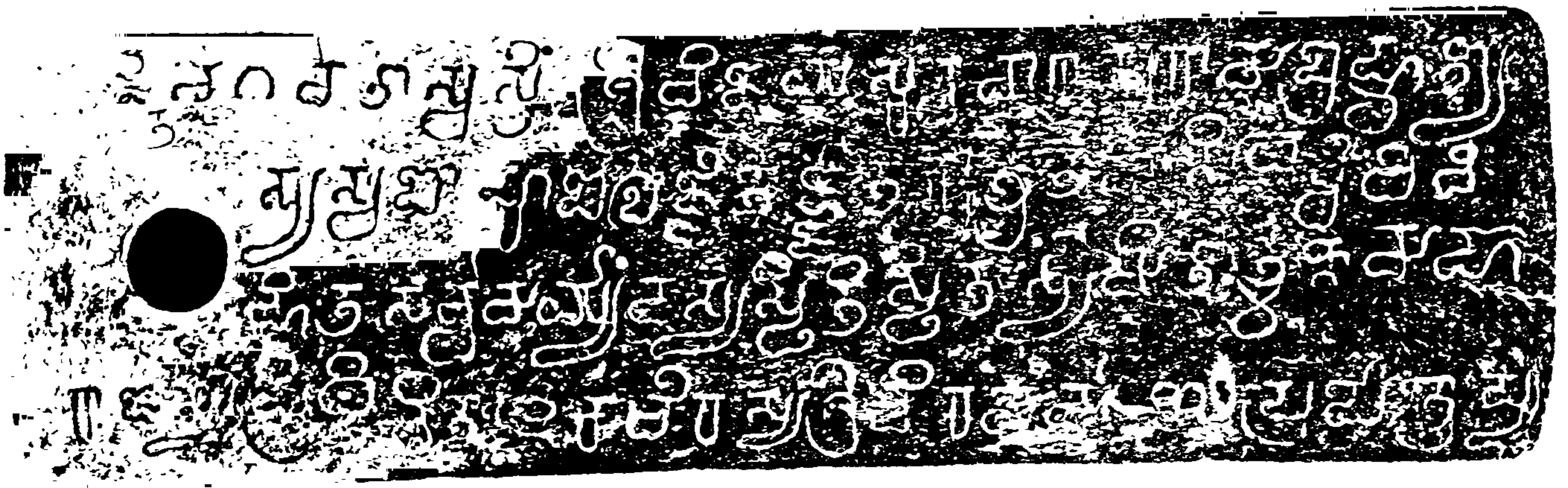
13 Kali-yuga-dōsh-āvasanna[9]-dharmma-dūraṇaḥ-nitya-sa[nna]ddhō[11] rāja-gu-
14 ṇa-śa(sa)rvva-sandōha-vijigīpu(shu)[r*]=dharmma-vijigī[shu][r*]=Bhagavat - pād - ānuv-
yātō[12]
15 Bappa-bhaṭṭāraka-pāda-bhakta[ḥ*] parama-bhāgavatō **Bhāradvāja-sa-**
16 gōtra(trō)[13] vikrā(kra)m-ākrānt-anya-nṛipatśri[14]-nilayānāṁ yathāvad-āhṛit-ānēka-
kratunā[15]

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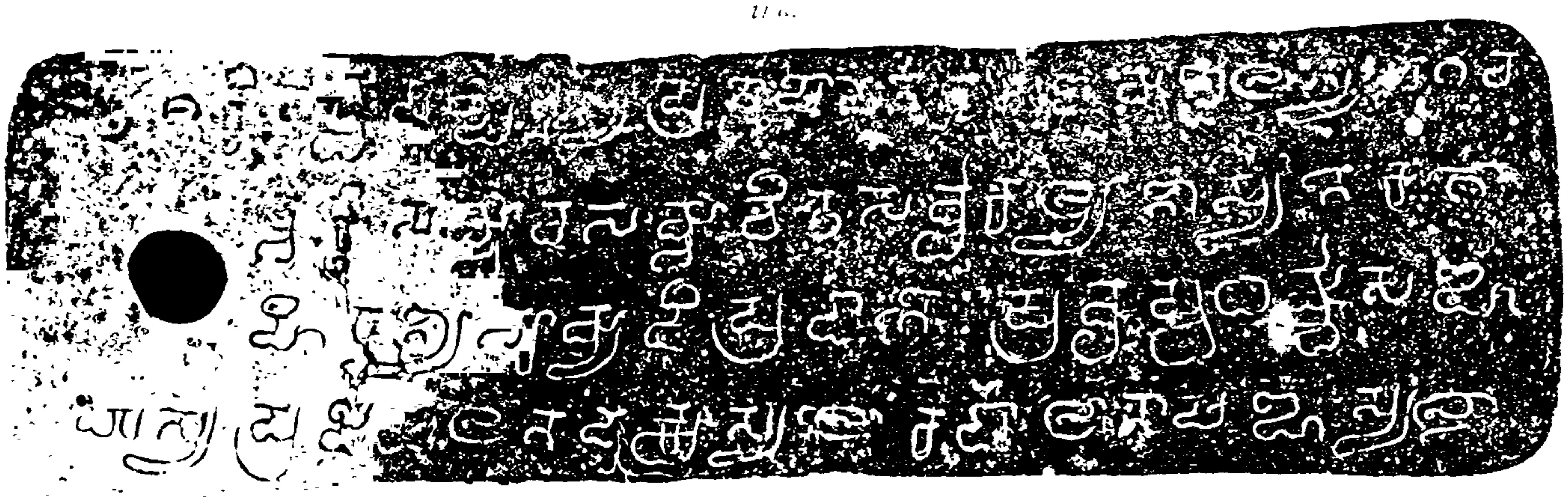
[1] The syllable *ta* is written below the line.
[2] Read =*parama-brahmaṇya*-.
[3] Read *kshātra*.
[4] Read *mahā*-.
[5] Read *prapautrasy-ābhyuchchhrita*- as in the Pīkira grant; above, Vol. VIII, p. 161, text line 4.
[6] Read °*d-bhakti-sadbhāva*- as in *ibid.*, text line 4 f.
[7] The syllable *da* of *ddha* seems to be a correction from *sha*.
[8] The Uruvupalli grant has =*ōpachāyinō*.
[9] The letter *na* is not written regularly. Its vertical stem proceeds from the middle of the inverted cup (which is its base) and not from the left side, as usual.
[10] Read -*āvamarda*-.
[11] Read -*dharmm-ōddharaṇa-nitya-sannaddhō*.
[12] Read -*ānudhyātō*.
[13] The two syllables *gōtra* are inserted above the line.
[14] Read -*ākrānt-ānya-nṛipati-śrī*-.
[15] Read -*kratūnāṁ Śatakratu-kalpānāṁ śrī*-, as in the Māṅgaḍūr plates; the Pīkira grant has -*aśvamēdhānām* instead of -*kratūnāṁ*.

Omgodu Grant of the Pallava Simhavarman II : the 4th year

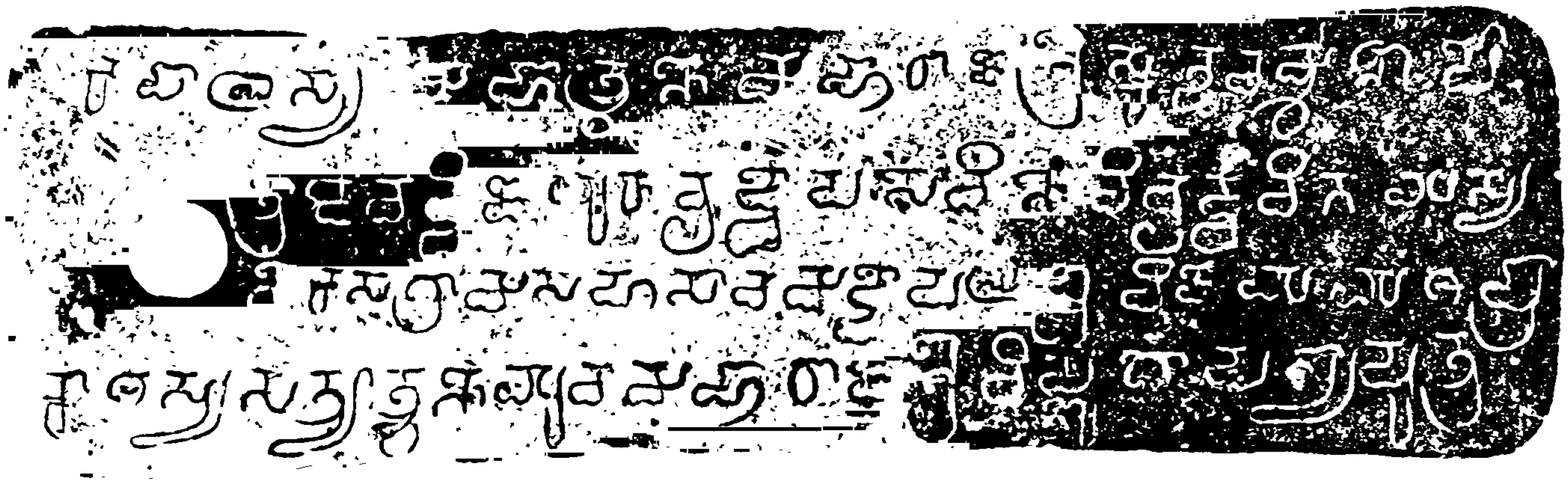
i



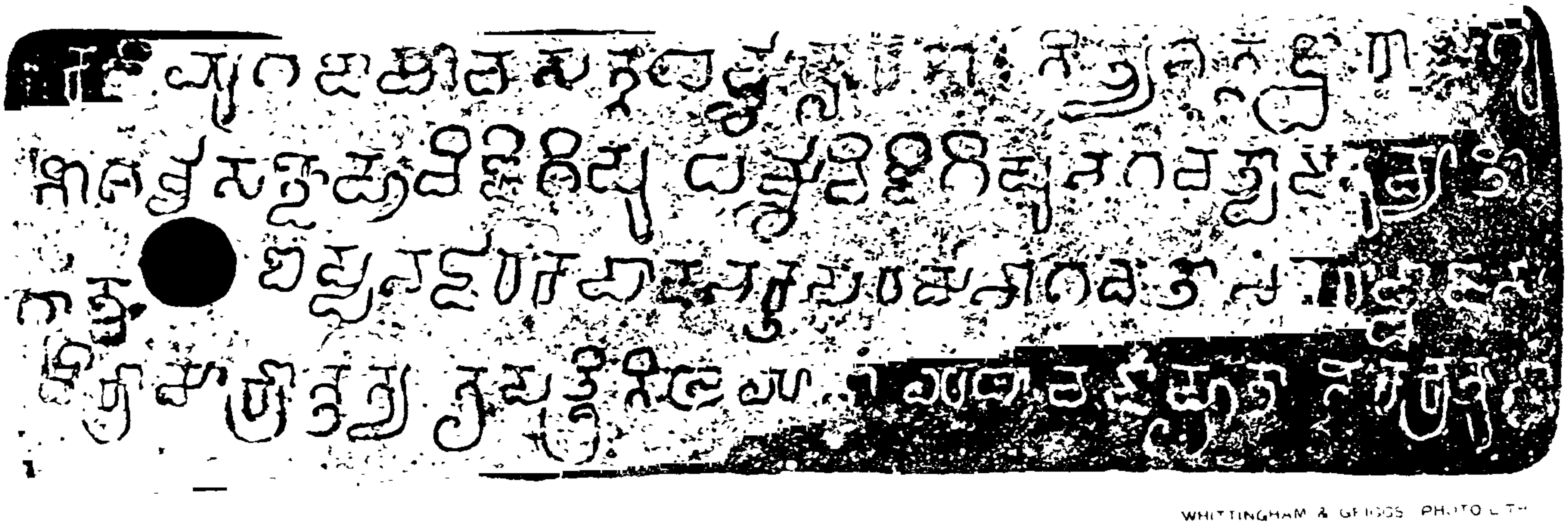
ii a



ii b



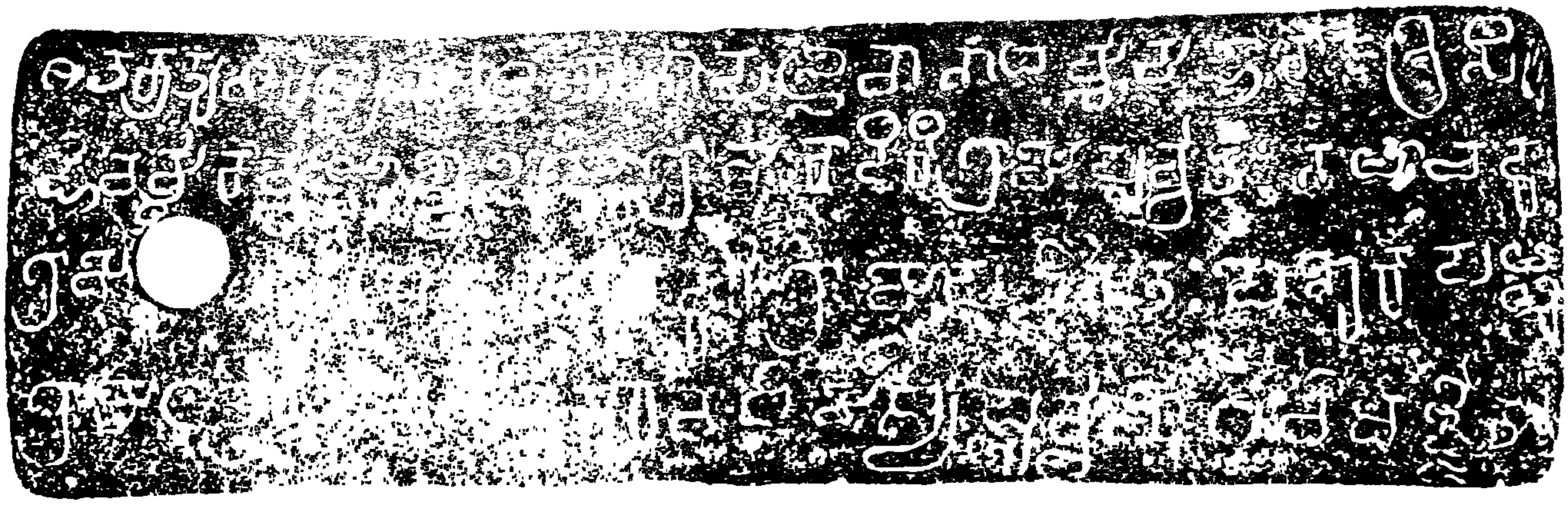
iii a

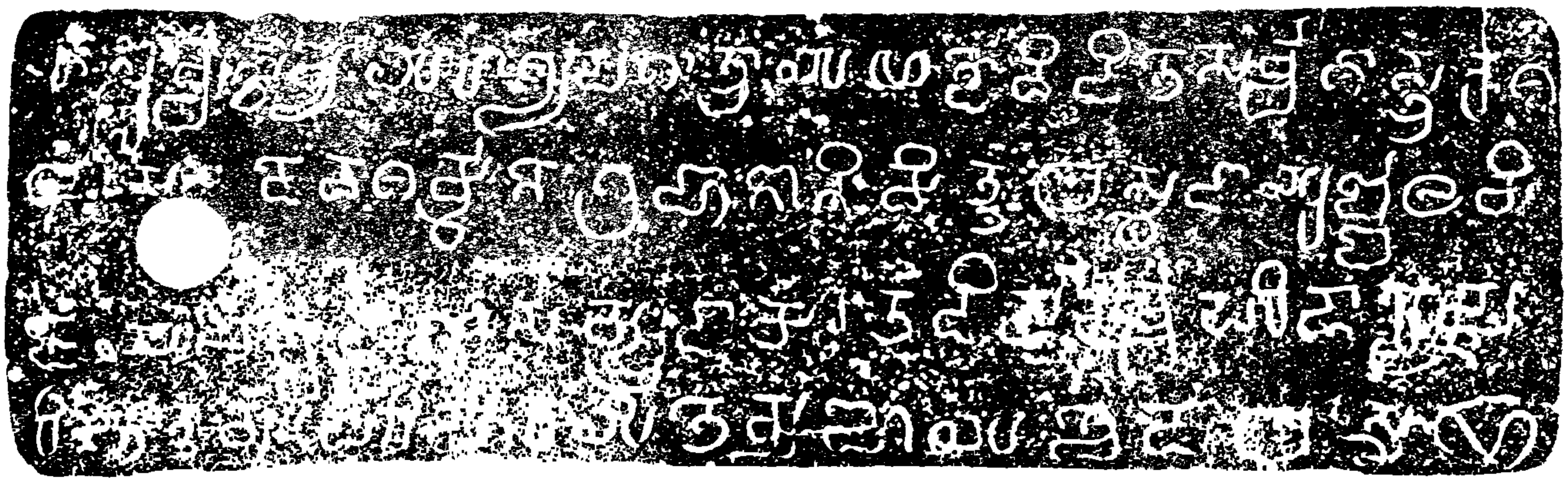


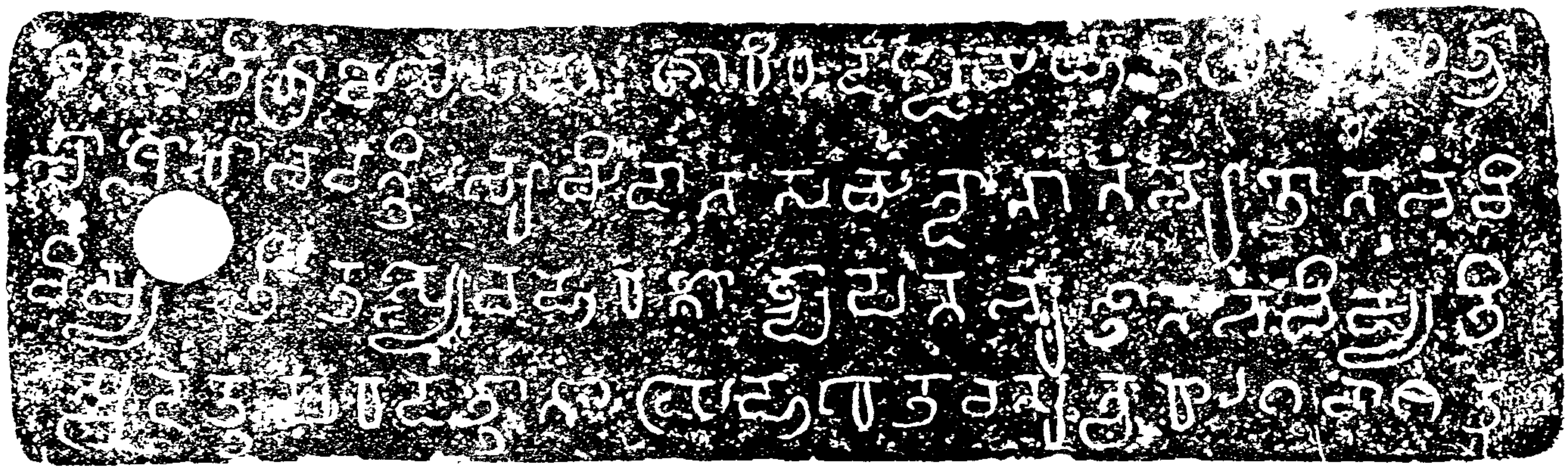
F. W. THOMAS

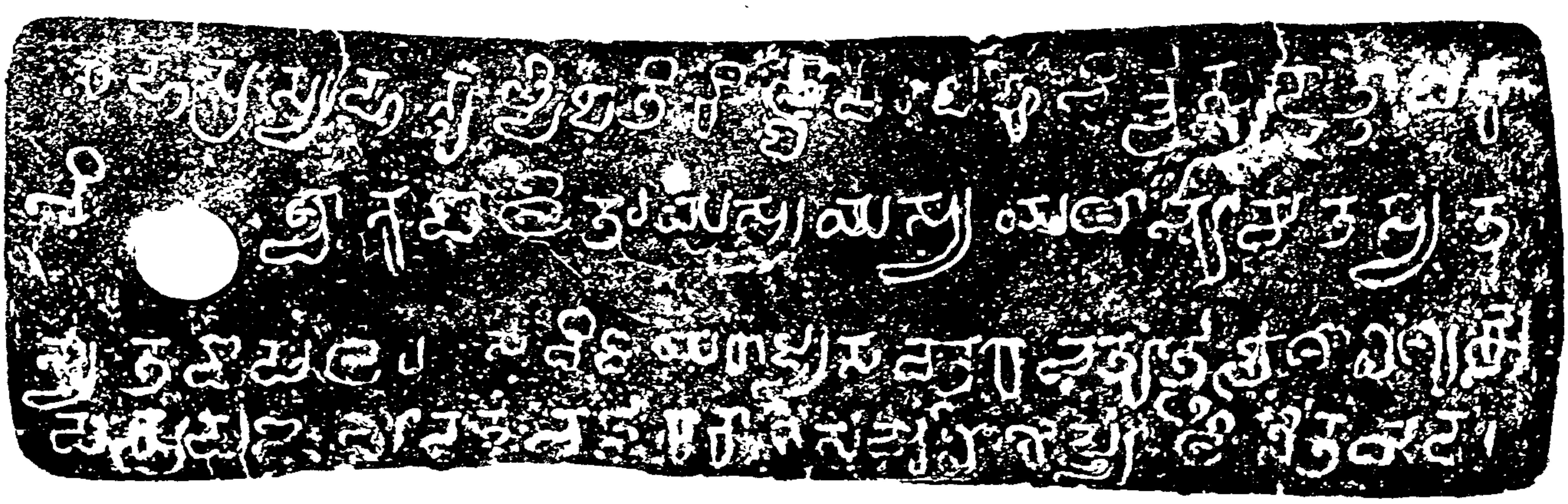
SCALE FULL SIZE

WHITTINGHAM & GRIGGS PHOTO-LITH









Third Plate; Second Side.

17 Satakratunāṁ kalpanāṁ **Vallabhānāṁ Pallavānāṁ** dharmma-mahārāja-śrī-**Siṁ-**
18 **h[a]varmm[ā] Karmmā-ṟāṇṭṟē**[1] **Ōgōṁḍu**-grā[ma][ḥ][2] **K[o]ḍikiṁ**-grāmō[3] pūrv-vataḥ **Naṟāchaḍu-**
19 grām[ō] dakshiṇataḥ **Kaḍākuduru**-grāmō[3] pa[ś]chimā(ma)taḥ **Peṇukapaṟṟu-**
20 grāma uttarataḥ ēvaṁ chatur-ava[dhi]-madhyē pūrvva-bhōga-vivarjjitaḥ(taṁ)

Fourth Plate; First Side.

21 **Kuṇḍūr**-vv[ā*]stavyāyā(ya) **Kāśyapa**-gōtrāya **Chhandō**-viditē[4] sarvva-śāstra-kuśa-
22 lāy[a] **Dēvaśarmmanē(ṇē)** grahā(ha)ṇa-nimittaṁ asmad-āyur-bbala-vi-
23 jay-ābhivṛiddhayē samprādāma [|] Tad=i[m]aṁ(daṁ) sarvva-parihārai[ḥ*][5] pa-
24 riha[r*][tta]vya[m] parihārayitē(ta)vyañ=cha yaś=ch=ēdaṁ asma[ch*]-chhā-

Fourth Plate; Second Side.

25 śa(sa)nam=atikrāmē[t*] sa pāpaḥ śārīra-daṇḍam=arhati āśīchhātrā-
26 shā[6] ślōkā bhavanti [||*] Bhūmi-dānaṁ saman=dānāṁ naṁ[7] bhūtō[8] na bhavi-
27 [9]vishyati [|*] tasy=aiva haraṇāt pāpa[10] na bhutō na bhavishyati [||*]
28 Sva-dattaṁ para-dattāṁ gā[11] yō harēta vasundharām [|*] gavāṁ śata-

Fifth Plate.

29 sahasrasya hantuḥ pibati kilbisham [||*] Bahubhir=vvasudā dattā[12] bahu-
30 bhiś=ch=ānupālitam(tā) [|*] yasya yasya yathā bhūmā[13] tasya ta-
31 sya tadā phalam [||*] **Sa**[14]**-vijaya-rājya-sa[ṁ*]vatsarē chaturtthē Vaiśākha-śukla-**[15]
32 **paksha-pañchamyāṁ** dattaṁ bhaṭṭ[ā*]rakā[ṇāṁ] sva-mukh-āñaptyā[16] likhitam=adaṁ[17] |

No. 12.—BHAVNAGAR PLATES OF DHRUVASENA I: [VALABHI-]SAMVAT 210.

BY V. S. SUKTHANKAR, POONA.

I edit this inscription from the original copper-plates, which were presented in 1914 by the Bhāvnagar Darbār to the Prince of Wales Museum, Bombay, where they are now deposited. The history of the plates previous to their acquisition by the museum is not forthcoming.

The **plates**, which are inscribed on one side only, are **two** in number, each measuring about 11″ broad by 6½″ high. The edges are slightly raised to protect the writing; and the inscription is in a state of almost perfect preservation throughout. The plates are of fair

[1] Read *-rāshṭrē*.
[2] Read *Ōṁgōḍu-grāmaṁ*, as in A.
[3] Read *-grāmaḥ*.
[4] Perhaps read *Chhandōga-sūtrāya*. [Was *Chhandō-vidē* perhaps intended?—Ed.]
[5] The syllable *rai* has been written over an erased conjunct letter, whose second part was *ya*.
[6] Read *api ch=ātr=ārshāḥ*.
[7] Read *Bhūmi-dāna-samaṁ dānaṁ na*.
[8] Read *bhūtaṁ=na*.
[9] Cancel the syllable *vi* at the beginning of this line.
[10] Read *pāpaṁ na bhūtan=na*.
[11] Read *Sva-dattāṁ para-dattāṁ vā*.
[12] Read *=vvasudhā dattā*; the syllable *da* of *dattā* is written below the line.
[13] Read *yadā bhūmis=*.
[14] The syallable *sa* apparently stands for *samēdhamāna*, which precedes *vijaya-rājya* in the Pīkira grant.
[15] The syllable *kla* is corrected from *ksha*.
[16] Read *-ājña*°.
[17] Read *likhitam=idaṁ*.

thickness; but the letters, being deep, show through at places on the backs of them. The engraving is well executed. Each of the plates has two holes bored into it. A circular ring of copper passing through one pair of them serves to hold the plates together at one end: through the corresponding pair of holes at the other end passes a bent rod of copper, the ends of which are secured in an oval seal of the usual Valabhī type. The latter measures 1⅞" long by 1⅓" broad, and bears the name of the founder of the dynasty. The exact reading of the legend is uncertain, as the surface of the seal is corroded. Above the legend is figured in high relief on a countersunk surface the humped bull facing the proper right which was the emblem of the **Maitrakas**. The aggregate weight of the plates and the seal is 126 *tolas*. The first plate contains thirteen, and the second fifteen, lines of writing, of which the concluding two lines briefly give the date.

From the foregoing description of the plates, as well as from the facsimiles of them appearing with this article, it will be evident to the reader that this Valabhī record does not differ in any salient point from any of the large number of grants of the same dynasty that have in recent years come to light. The accompanying transcript of the text will further show that it is almost identical with the Pālitāṇā plates of Dhruvasēna, issued in the same year and edited by Dr. Sten Konow in a former issue of this periodical,[1] differing from them only in the portion dealing with the grant proper. It will, therefore, be unnecessary to go into a minute description of the characters, language and orthography of these plates; for that would be but a repetition of the observations on these topics in the edition of the last-named grant. It will suffice to note that the alphabet offers a specimen each of the *jihvāmūlīya* (l. 11), *upadhmānīya* (l. 14), final *t* (l. 24). and final *m* (l. 25). The name of the founder of the dynasty is spelt as Bhaṭṭakka in l. 3. The sporadic use of the *anusvāra* before an uncombined nasal, which is characteristic of the orthography of Kikkaka, may be observed also in these plates, as, for instance, in *=dīn-ā(ṁ)nāṁha-* (l. 4), °*rttha(ṁ)m=uda*° (l. 18). Worthy of note is the use of *paṁchāśā* ('fifty') in line 14, of which the final *visarga* is dropped before the following soft surd. The word is evidently a corruption of the Sanskrit *pañchāśat*, formed by dropping the final consonant according to Prakrit usage, and declined as an ordinary thematic stem *paṁchāśa*.

The inscription is one of the *Mahāsāmanta Mahārāja* **Dhruvasēna** [I.], of the family of the kings of Valabhī; and the charter recorded in it is issued from the city of **Valabhī**, commonly identified with the modern Vaḷā in Kāṭhiāvāḍ. The **object** of the inscription is to record the grant by Dhruvasēna to a Brāhmaṇa named **Naṇṇa**, a resident of **Valā-padra**, for the maintenance of sacrificial rites, of certain lands at the village of **Chhēdaka-padraka** in **Hastavapra-āharaṇī**. Beside Hastavapra, which is the modern Hāthab, none of the place-names can be identified. The **date** of the record (given in numerical symbols) is **the year two hundred and ten,** (which, referred to the Valabhī era, yields **A.D. 529**), and the **thirteenth lunar day of the bright fortnight of Śrāvaṇa.**

TEXT.[2]

First Plate.

11 . . . . [3]महासामन्तमहाराजध्रुवसेनᳵ कुशली सर्व्वानेव स्वानायुक्तकविनि-

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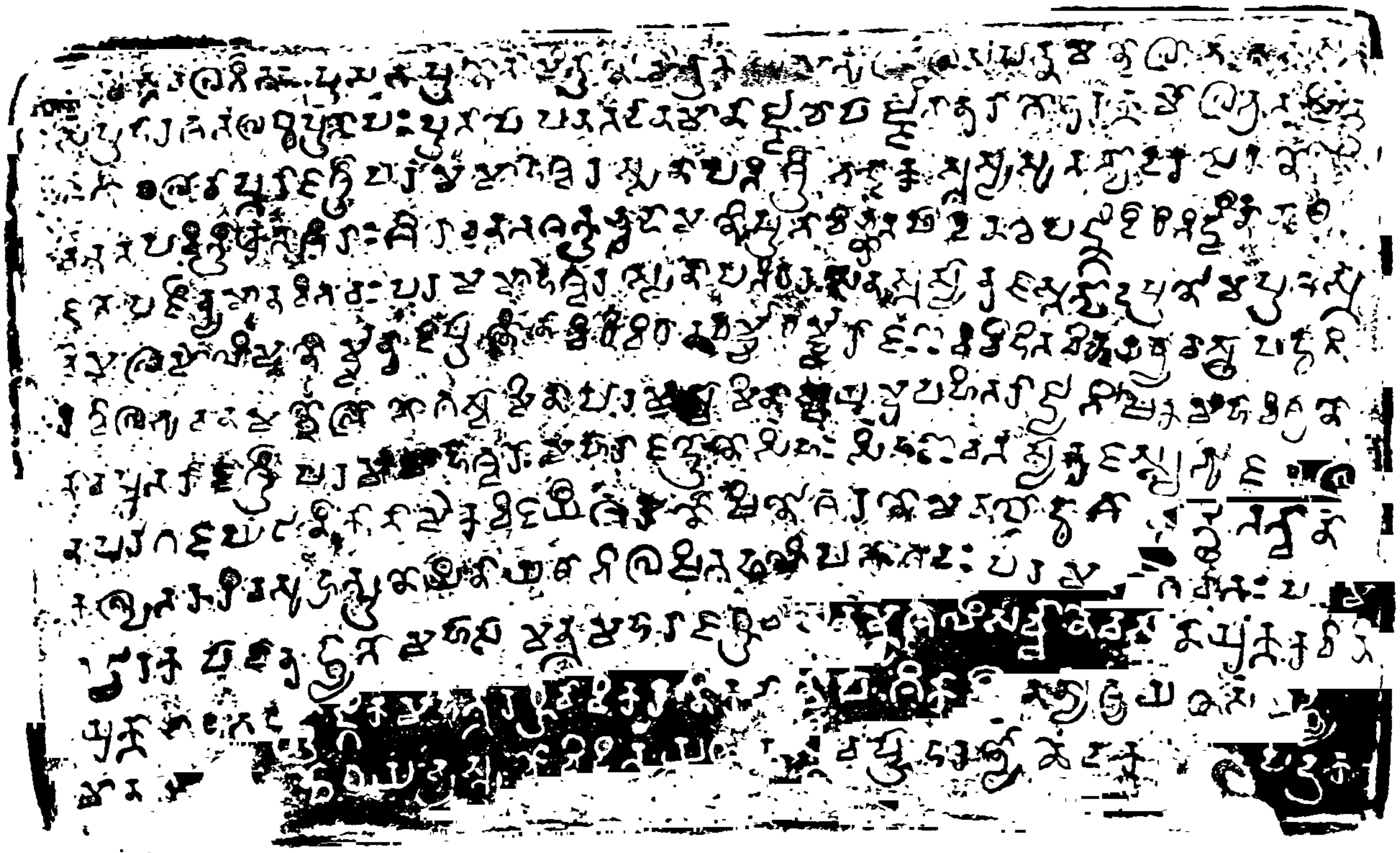
[1] Above, Vol. XI, pp. 109 ff.

[2] From the original plates.

[3] Up to this point the text is practically identical with the text of the Pālitāṇā plate of Dhruvasēna I. (dated *saṁvat* 210), published above, Vol. XI, pp. 109 ff. The only *variæ lectiones* (excepting such as are mistakes of orthography) are the following:—in l. 1 the present grant omits *Ōṁ* before *svasti*; in l. 3 it reads *Bhaṭṭakkas-* for *Bhaṭakkaḥ* (l. 3); l. 5 *pāda-praṇāma-* for *-pād-ābhipraṇāma-* (l. 6).

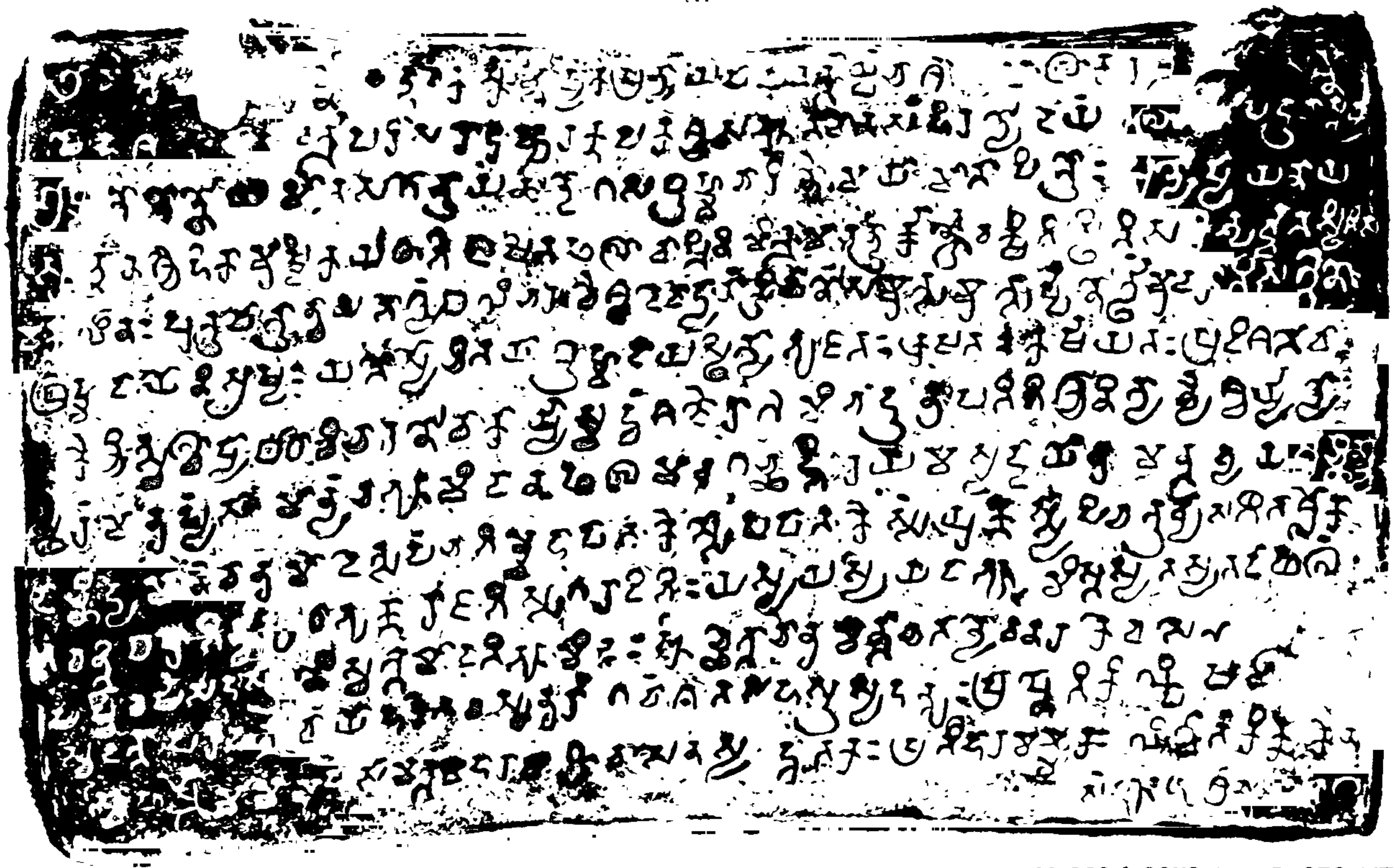
Bhavnagar Plates of Dhruvasena I : [Valabhi-]Samvat 210.

i





ii.



F. ... THOMAS

SCALE THREE-FIFTHS

W. GRIGGS & SONS, LTD, PHOTO-LITH.

12 [1]युक्ताचाटभटद्राङ्गिकमहत्तरध्रुवादि[2]करणिकदाण्डपाशिकादीनन्यांश्च यथासंबद्ध्य-

13 मानकान्बोधयव्यस्तु[3] वो विदितं यथा हस्तवप्राहरण्यां छेदकपद्रक-

Second Plate.

14 ग्रामे पूर्व्वसोम्नि चट्टवकस्तम्भ[पय]कप्रत्ययपादावर्त्ता⨯ पंचाशा मालाकारोत्त-
रसिम्नि[4]

15 षोडशपादावर्त्तपरिसरोदुम्बरकूपश्च सभूतवातसहिरण्यादेयं वलापद्रवास्तव्य-

16 ब्राह्मणणम्नाय [5]मोनसगोत्राय छन्दोगसब्रह्मचारिणे मया मातापित्रोः पुण्या-
प्यायनाय

17 आत्मनश्चैहिकामुष्मिकयथाभिलषितफलावाप्तिनिमित्तमाचन्द्रार्क्कार्णवक्षितिस्थिति
सरित्प र्व्वतस्थितिस-

18 मकालीनः पुत्रपौत्रान्वा[6]यभोग्यं वलिचरुवैश्वदेवाद्यानां क्रियाणां समु(त्समु)-
त्सर्प्पणार्थमु[7]दकातिसर्ग्गेण

19 ब्रह्मदायो निसृष्टः [।*] यतोस्योचितया ब्रह्मदायस्थित्या भुजतः[8] कृषतः
कर्षयतः प्रदिशतो वा

20 न कैश्चित्स्वल्पाप्याबाधा विचारणा वा कार्य्यास्मद्वंशजैरागा[9]मिभद्रनृपतिभिश्चा-
नित्यान्यैश्वर्य्याण्य-

21 स्थिरं मनुष्यं[10] सामान्यं च भूमिदानफलमवगच्छद्भिरयमस्मद्दायोनुमन्तव्य[ः।*]
यश्चाच्छिन्द्या-

22 दाच्छिद्यमानं वानुमोदेत्स पंचभिम्म[11]हापातकैस्सोपपातकैस्संयुक्तस्स्या[द*]पि चत्र[12]
व्यासगीता[ः*] श्लोका

23 भवन्ति [॥*] बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः [।*] यस्य यस्य
यदा भूमिस्तस्य तस्य तदा फलं [॥*]

24 षष्ठिं वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः [।*] आच्छेत्ता चानुमन्ता च
तान्येव नरके वसेत् [॥*]

25 स्वदत्ता[13] परदत्तां वा यो हरेत वसुन्धरां [।*] गवां शतसहस्रस्य हन्तुः
प्राप्नोति किल्बिषम् [॥*]

26 स्वहस्तो मम महासामन्तमहाराजध्रुवसेनस्य [॥*] दूतकः प्रतीहारमम्मकः
[॥*] लिखितं किक्ककेन [॥*]

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[1] Read *yukta*°.

[2] Read *dhi*.

[3] Read °*tyastu*.

[4] Read °*sīmni*.

[5] Read *Mānavasa*°.

[6] Read *nva*.

[7] Read °*ṇārtthamu*°.

[8] Read *bhuṁjataḥ*.

[9] The *ā*-sign in *gā* is peculiar.

[10] Read *mānushyaṁ*.

[11] Read *rma*.

[12] Read *chātra*.

[13] Read *ttāṁ*.

27 सं २०० १० श्रावणबहुल
28 १० ३ [॥*]

TRANSLATION.

[Lines 1-12 contain the usual preamble; for translation cf., for instance, that of the opening lines of the Pālitāṇā plates No. 1, edited by Dr. Sten Konow; above, Vol. XI, p. 108.]

(Ll. 13-18.) Be it known to you that for the purpose of increasing the religious merit of (my) mother and father, and for the sake of the attainment of the reward desired (by me) both in this world and in the next, there is given by me (as) *brahmadāya*, with libations of water, to the Brāhmaṇa **Naṇṇa**, an inhabitant of **Valā-padra**, a member of the Mānava *gōtra*, a student of the Chhandōga (school),—for the maintenance of the rites of *bali*, *charu*, *vaiśvadēva* and others,—to endure for the same time as the moon, the sun, the ocean, the earth, (and) as the rivers and the mountains; (and) to be enjoyed by the succession of his sons and sons' sons;—in the **Hastavapra-āharaṇī**, at the village of **Chhēdaka-padraka**, on the eastern boundary fifty *pādāvarttas*, the holding of **Chaddravaka-Skambhaphyaka**, and on the northern boundary of **Mālākāra**[1] an irrigation well with *udumbara* with an area of sixteen *pādāvarttas*, together with *bhūta*, *vāta*, gold and *ādēya*.

(Ll. 19-20.) Wherefore no one should cause the least enquiry of or obstruction to this person while (he is) enjoying (it) in accordance with the proper conditions of a grant to Brāhmaṇas, (and) cultivating (it), or causing (it) to be cultivated, or assigning (it to another) . . .

(Ll. 21-25 contain the usual admonitions and imprecations.)

(L. 26.) (This is) the sign-manual of me, *Mahāsāmanta Mahārāja* **Dhruvasēna**. The *dūtaka* is the *pratīhāra* **Mammaka**. Written by **Kikkaka**.

(Ll. 27 and 28.) **(On the) 10 3 (of the) bright (fortnight of) Śrāvaṇa (in the) year 200 10.**

No. 13.—SOME UNPUBLISHED AMARAVATI INSCRIPTIONS.

BY RAMĀPRASĀD CHANDA, B.A.

Since the publication of Burgess's *Archæological Survey of Southern India*, Vol. I, in 1887, no fresh inscriptions discovered at the site of the **Amarāvatī** *stūpa* have appeared with plates, though the inscriptions published in that work have been re-examined and corrected by Franke (*Z. D. M. G.*, 1896), and all Amarāvatī inscriptions published in it and in earlier works have been revised and listed by Professor Lüders in his *List of Brāhmī Inscriptions* (*Epigraphia Indica*, Vol. X, Appendix). After 1887 the site of the **Amarāvatī** *stūpa* was thrice excavated by Mr. Rea, late Superintendent of Archæology, Southern Circle, in 1888, 1889 and 1905-06. The inscriptions on marbles removed from the site of Amarāvatī after the excavation of 1905-06 to the Government Museum, Madras, were copied by Rao Sahib H. Krishna Sastri, Assistant Archæological Superintendent for Epigraphy, in 1907. Inscriptions on marbles removed before 1906 and lying in the cellars of the same institution were copied by Mr. Venkoba Rao, Senior Assistant to the Assistant Archæological Superintendent for Epigraphy in 1913. I edit the subjoined inscriptions from these impressions under the direction and with the kind assistance of Rao Sahib H. Krishna Sastri and after comparing the readings with the stones (as far as they are now available), being enabled to do so by the courtesy of Dr. Henderson, Superintendent of the Madras Government Museum. The

[1] Probably the colony of gardeners or florists.

collection of impressions made in 1907 is represented by Nos. 3-20, 33-45 and 49-52, and that of 1913 by the rest. No. 58 has been copied by me from a stone evidently also removed from Amarāvatī and not copied before.

The most notable feature of these short epigraphs is the different varieties of the **Brāhmī alphabet** used in them. Four such varieties are clearly distinguished :—

(1) Nos. 1-20 are engraved in archaic Brāhmī characters. This fact has already been noticed by Dr. Sten Konow in his article on "Epigraphy" in the Director-General's Annual Report for 1905-06. He writes :—

"Still greater importance must be assigned to the discovery of inscriptions in ancient Brāhmī at Amarāvatī. Up to the year under review there was nothing to show that the *stūpa* there was older than the second or third century ; and Bühler, in his *Indian Paleography*, came to the conclusion that the alphabet used in the inscriptions of the Amarāvatī and Jaggayyapēṭa *stūpas* was developed out of the ornamental Brāhmī known from the Western Dekkhan and the Koṅkan, in the third century A.D.[1] We know, however, from the epigraphs of the Bhaṭṭiprōlu *stūpa* that the Brāhmī alphabet had been used in the Kistna district as early as the third century B.C. Mr. Rea's recent discovery, an account of which will be found above, has now added considerably to the materials available for the history of the alphabet in that part of India. It will be seen that he found a number of sculptured stones and also several plain slabs and pillars, many of which carried inscriptions. Those incised on sculptured stones are of the same kind as the epigraphs previously found, and it is doubtful whether any of them can be dated before the Christian Era. The inscriptions found on the plain slabs, on the other hand, are inscribed in characters which must be of the Maurya period and probably go back to the second, or more likely to the third, century B.C. There are at least eighteen such, of which impressions have been sent to me. They contain no historical information and very few proper names. Two of them ascribe the stone to the **Dhaṁñakaṭaka** and **Dhaṁñakaḍaka** *nigama*, respectively. This name of Amarāvatī has long been known. Tārānāth informs us that Nāgārjuna built a railing round the great shrine of Dhānyakaṭaka. *Dhaṁñakaṭaka* is the regular Pāli form corresponding to Dhānyakaṭaka, and the *Dhaṁñakaḍaka*, with the weakening of *ṭ* to *ḍ*, probably represents the vernacular name of the Kistna district in the third century B.C. The change of a *ṭ* between vowels into a *ḍ*, which occurs already in the Aśōka edicts, is common in all the Prākṛits, and its occurrence in Amarāvatī does not, therefore, teach us anything about the affiliation of the Aryan dialect spoken in the Kistna district in those early days. The language of the old inscriptions is, on the whole, identical with the Pāli of Buddhist literature. The form *Dhaṁñakaṭaka*, i.e. *Dhaññakaṭaka*, well agrees with this, because the change of *ny* into *ññ*, according to Prākṛit grammarians, does not belong to other Prākṛit dialects than Māgadhī and Paiśāchī, with which forms of speech Pāli agrees in this and in several other features" (pp. 165-166).

Dr. Konow's statement that "up to the year under review there was nothing to show that the *stūpa* there was older than the second or third century" is due to oversight. Inscription No. 4 published in Burgess's *Archæological Survey of Southern India*, Vol. I, Plate LVI, is in archaic Brāhmī characters and appears with the following note :—

"On a small fragment of stone found in the south-east quadrant, where also the granite pillars and most of the earliest sculptures occurred, was the following fragment of an

[1] This is not quite accurate. Bühler says that the more ornamental alphabet found in the Jaggayyapēṭa inscriptions and "in some Amarāvatī inscriptions (noted at the foot of the page)" was developed out of the ornamental variety of Western Dekkhan and the Koṅkan. But regarding four-fifths of the Amarāvatī inscriptions published in *A. S. S. I.*, Vol. I, he observes : "It is, therefore, certain that during the 2nd century A.D. all these three varieties were used promiscuously in the Western Dekkhan, and the inscriptions from the Amarāvatī stūpa prove that they occurred also on the Eastern coast of India." (*Indian Antiquary*, Vol. XXXIII, App., p. 43 and note 5.)

inscription of the Mauryan type. The characters are thus confirmatory of the early date of the neighbouring sculptures, and prove that, though in the second century vast additions, if not almost entire reconstruction, were effected, the great Chaitya dates originally from perhaps about 200 B.C. It reads—

. . . Senagopasa Mudakatalasa thabho . . .

" A pillar of General Mudakutala (Mundakuntala ?) "[1] (p. 101).

The earliest inscriptions in the Brāhmī alphabet discovered near to Amarāvatī are the relic casket inscriptions of the *stūpa* at Bhaṭṭiprōlu in the present Guntur district of the Madras Presidency, in which Amarāvatī also is situated.[2] Bühler points out (*Indian Paleography*, p. 8) that some signs of the Bhaṭṭiprōlu alphabet, called by him Drāviḍī, such as *d, dh, bh, ch, j, sh, ḷ*, differ from those of the edicts of Aśōka. But all the signs of the ancient Brāhmī epigraphs from Amarāvatī agree with the southern variety of the Aśōka alphabet. The *g* with an angle at the top and *ch, d* and *p* are archaic in form (*i.e.* similar to those in the Aśōka edicts).

(2) The alphabet of inscriptions 25, 29, 33, 36, 40, 42, 43, 44, of which the characteristic features are :—(*a*) the retention of the archaic *d* ; (*b*) the equalisation of the upper verticals except in No. 43, which is somewhat older ; (*c*) the absence of the curves at the end of *a, k, r*, which constitute a very prominent feature of the inscriptions of Western India of the time of the Kshatrapas and later Andhras ; (*d*) the curvilinear medial *i*. These epigraphs may therefore be assigned to the first century B.C., or A.D. This variety is distinguished from the Andhra script of Nānāghāt by the presence of what is called *serif*, a thickening or a very short stroke at the upper end of the verticals. The alphabets of Nos. 37, 38 and 43 are without *serif* and consequently older.

(3) The bulk of the Amarāvatī inscriptions classified by Bühler with the cave inscriptions of the Western Dekkhan and Koṅkan belonging to the second century A.D.

(4) The highly ornamental alphabet of inscriptions 24, 27, and 50, resembling those found in the Jaggayyapēṭa[3] inscriptions of the time of the Ikshvāku king Sirivīra Purisadata and provisionally assigned by Bühler to the third century A.D.

The Prākṛit used in these and other inscriptions of Amarāvatī betrays close affinity with the Paiśāchī Prākṛit of the grammarians. Thus we have *k* for *g* in *Nakaya* (No. 58) ; *ch* for *j* in *pavachitaya* (No. 58, and Lüders' *List*, No. 1270) ; *t* for *d* in *vētikā* (Nos. 29, 46, and Lüders' *List*, Nos. 1216 and 1269, and Vararuchi, X. 3) ; dental *n* for cerebral *ṇ* in *unisa* and *uṁnisa*, the former occurring eight times and the latter twice in the published Amarāvatī inscriptions, and in *samanasa* (No. 11), and *tini* (No. 19) ; but *tiṇi* in No. 33 and *apaṇo* in No. 27 (Vararuchi, X. 4). *Bhāriya* is invariably used for *bhāryā* in these records (Vararuchi, X. 8). According to Kashmirian tradition Guṇāḍhya, who composed the *Bṛihatkathā* in Paiśāchī Prākṛit, lived at the court of the Andhra kings. This tradition indicates a belief that the Paiśāchī Prākṛit was cultivated in the Andhra kingdom under the Andhrabhṛitya kings. The language of the Amarāvatī inscriptions seems to support this tradition.

These inscriptions furnish us with no historical, that is to say, dynastic information with the exception perhaps of the clan-name **Pākōṭaka** (No. 8) and the personal name **Vākāṭaka** (No. 27). The identification of the Pākōṭakas with the Vākāṭakas (*p* softened to *b*, which was not always distinguished from *v*) is obvious. According to Mr. Vincent A. Smith the

[1] Corrected to *Mudukutala* (Mṛidukuntala) (Lüders' *List*, 1266).

[2] The Guntur district, which once formed part of the Kistna district, has only recently been separated from it.

[3] The site of Jaggayyapēṭa lies 30 miles to the north-west of Amarāvatī.

Vākāṭaka dynasty came into power about 300 A.D.[1] If my identification is correct, we can now trace the Vākāṭakas in the Deccan as early as about 150 B.C.

But the real historical value of the present collection of Amarāvatī votive inscriptions consists in the light which it throws by palæographic indications on the successive stages in the growth of this noble monument. These indications, in conjunction with the chronological indications of the sculptures themselves, may enable students to reconstruct the history of the Mahāchaitya for about 4 to 5 centuries, from the second century B.C. to the third century A.D. According to a tradition preserved in Tibet Nāgārjuna, with whose name the Mahāyāna reform is closely associated, "surrounded the great shrine of Dhānyakaṭaka with a railing" (*Archæological Survey of Southern India*, Vol. I, p. 5). A passage in Bāṇa's *Harshacharita* (English translation, Cowell and Thomas, p. 252) leaves no room for doubting the fact that according to the seventh century tradition a Śātavāhana was the friend of Nāgārjuna. The most glorious epoch in the history of the Andhra kingdom was inaugurated by the conquests of Gautamīputra Sātakarṇi (A.D. 106-130), 'lord of Dakshiṇāpatha,' 'who restored the glory of the Sātavāhana race.' An inscription of Amarāvatī (*Archæological Survey of Southern India*, Vol. I, p. 100, Lüders' *List*, No. 1248) is dated in the reign of the great Gautamīputra Sātakarṇi's successor, Vāsishṭhīputra Śrī-Puḷumāvi. According to Dr. Burgess this inscription indicates that in the reign of this monarch "or about the middle of the second century, the *stūpa* at Amarāvatī was undergoing additions or embellishments."

If any reliance can be placed on the tradition relating to Nāgārjuna's connection with a Sātavāhana, as recorded by Indian and Chinese writers, and on the Tibetan tradition regarding his building a railing of the *stūpa* at Dhānyakaṭaka, the Sātavāhana in question should be identified with Vāsishṭhīputra Puḷumāvi. It was probably owing to the stimulus that Nāgārjuna gave to Buddhism in the Andhra country that the restoration of the glory of the Mahāchaitya was undertaken by the Andhra people, among whom we come across a chāmār (*chammakāra* named Vidhika (Lüders' *List*, No. 1273). The fine sculptures of Amarāvatī assignable to the second century A.D. bear eloquent testimony to the piety and refinement of the Andhras of those days.

Perhaps the constructive period of the *stūpa* of Amarāvatī came to a close in the third century A.D. Not long after the Andhra country, or at least the territory round the city of Dhānyakaṭaka, passed into the hands of the Pallavas of Kāñchī. The Mayidavōlu copper-plate inscription of the *Yuva-mahārāja* Śivaskandavarman, issued from Kāñchī, is addressed to the official at Dhaṁñakaḍa with regard to the gift of an *Aṁdhapatiya gāma*, or a village in Andhrapatha (Lüders' *List*, No. 1205). From the seventh century onward Dhānyakaṭaka was probably included within the kingdom of the Eastern Chalukyas of Vēṅgī. Yuan Chwang's reference to the great Chaitya of Amarāvatī is ambiguous. But from inscriptions of the twelfth century we learn that the glory and the sanctity of the monument had not even then decreased. An inscription on the sides of an octagonal pillar excavated at Amarāvatī by Mr. R. Sewell and assigned by Dr. Hultzsch on palæographical grounds to about A.D. 1100 (*Epigraphia Indica*, X, p. 44) contains a dramatic account of the erection of a statue (?) of the Buddha at the holy place (*kshētra*), the town of Dhānyaghata, or Dhānyaghaṭaka, sacred to Vītarāga (*South-Indian Inscriptions*, I, p. 25). An inscription dated Śaka-saṁvat 1104 (A.D. 1182), engraved on a pillar at the southern entrance to the central shrine of the Amarēśvara temple at Amarāvatī, opens with these stanzas:—" Ōṁ ! There is a city (named) Śrī-Dhānyakaṭaka, which is superior to the city of the gods, (and) where (the temple of) Śambhu (Śiva) (named) Amarēśvara is worshipped by the lord of gods (Indra); where the god Buddha, worshipped by the Creator, is quite close, (and) where (there is) a very

[1] *Journal of the Royal Asiatic Society*, 1914, p. 318.

lofty *chaitya*, well decorated with various sculptures (*chaityam=atyunnatam yatra nānā-chitra-sachitritam*)."[1] Another inscription,[2] of A.D. 1234, on the same pillar records the gift of a lamp "to the god Buddha who is pleased to reside at Śrī-Dhānyaghaṭa." In the twelfth and the thirteenth centuries Dhānyakaṭaka was the seat of a dynasty of local chiefs who owed allegiance to the Kākatīyas. In the Yenamadala inscription of Gaṇapāmbā the town is called Dhānyāṅkapura.[3]

No. 1 (No. 496 of 1913).[4]

ON A FRAGMENT OF AN OBLONG RAIL PILLAR.

TEXT.

Gopiyāsa manu de . . . .

TRANSLATION.

'(The pious gift) of **Gōpiyā (Gōpriyā)** . . . .'

Gopiyāsa is a mistake for *Gopiyāya*; the inscription may also be construed as *Gopiyā-samanu-de[ya-dhama]*, 'the pious gift of the nun (*samanu* for *samani*) *Gōpiyā*.'

No. 2 (No. 473 of 1913).

ON A SCULPTURED FRAGMENT.

TEXT.

. . . . . gāmasa paṭo

TRANSLATION.

'(*This*) slab (*is the gift of*) the village . . . .'

No. 3 (No. 537 of 1907).

ON A FRAGMENT OF AN OBLONG RAIL PILLAR.

TEXT.

. . . tasa **L[i]khitasa** thaṁbho bhi da nāpa[ṭali]talē . . . . .

Likhita is a proper name, and the inscription speaks probably of the gift of a pillar by him The sign after *bhi* appears to be a *d* opening to the right. I cannot clearly make out the sign that follows *p*. Consequently no translation has been given. [Read *bhikhuṇo Pāṭaliputāto ?* —Ed.]

No. 4 (No. 539 of 1907).

ON A FRAGMENT OF AN OBLONG RAIL PILLAR.

TEXT.

Dhaṁñakaṭakasa nigamasa

[1] *Epigraphia Indica*, Vol. VI, p. 155, Inscription A. I am indebted to Rao Sahib H. Krishna Sastri for this reference.

[2] *Ibid*, p. 159.

[3] *Epigraphia Indica*, Vol. III, p. 91.

[4] The number within brackets is from the *Annual Report* of the Assistant Archæological Superintendent for Epigraphy.

TRANSLATION.

'(*The gift*) of the city (*nigama*) of **Dhaṁñakaṭaka** (Dhānyakaṭaka).'

In the following inscription Dhānyakaṭaka (modern Dharaṇikōṭa, near Amarāvatī) is written as Dhaṁñakaḍaka.

No. 5 (No. 545 of 1907).

ON A FRAGMENT OF AN OBLONG RAIL PILLAR.

TEXT.

Dhaṁñakaḍakasa nigamasa

TRANSLATION.

'(*The gift*) of the city of **Dhaṁñakaḍaka** (Dhānyakaṭaka).'

No. 6 (No. 540 of 1907).

ON A FRAGMENT OF AN OBLONG RAIL PILLAR.

TEXT.

Malamāvuka . . yā Retiyā thabho

Two letters between *ka* and *yā* have been erased. The signs of medial *ā* are visible in both cases.

TRANSLATION.

(*This*) pillar (*is the gift*) of . . . **Reti, an inhabitant of** (? wife of ?) **Malamāvuka.**

No. 7 (No. 546 of 1907).

ON A FRAGMENT OF AN OBLONG RAIL PILLAR.

TEXT.

. . . ṭhabaka-kula[sa] thabho

Note the difference in form of *bh* of this inscription and of Nos. 6 and 9.

TRANSLATION.

'(*This*) pillar (*is the gift*) of . . . **ṭhabaka** family.'

No. 8 (No. 550 of 1907).

ON A FRAGMENT OF AN OVAL RAIL BAR.

TEXT.

Pākoṭakānaṁ

TRANSLATION.

'(*The gift*) of the **Pākōṭakas.**'

The Pākōṭakas probably afterwards came to be known as Vākāṭakas : see No. 27 and *supra*, pp. 260-1.

No. 9 (No. 554 OF 1907).

ON A FRAGMENT OF AN OBLONG RAIL PILLAR.

TEXT.

Kaṁmma . . yā Apakuyā [tha]bho

Two letters after Kaṁmma have been broken off. [Perhaps they were *bhayā=bhāryā*.—Ed.]

TRANSLATION.

'(*This*) pillar (*is the gift*) of **Apakū . . . . . Kaṁmma**'

No. 10 (No. 556 OF 1907).

ON A FRAGMENT OF AN OVAL RAIL BAR.

TEXT.

Revatasa Paḍipuḍi[ni]yānaṁ

TRANSLATION.

'Of **Revata**, a member of the **Paḍipuḍiniya** community.'

No. 11 (No. 557 OF 1907).

TEXT.

Sa[ṁ]ghala-samanasa a . . . .

The absence of the genitive termination after *Sa[ṁ]ghala* makes the following rendering a little doubtful. But compare *Dhamma-Yavanasa* (Kārle, No. 10, *Epigraphia Indica*, VII, pp. 55-56), *Budha-pamātu* (No. 22).

TRANSLATION.

'Of the monk **Sa[ṁ]ghala . . . .**'

No. 12 (No. 568 OF 1907).

ON A FRAGMENT OF AN OVAL RAIL BAR.

TEXT.

Rāja-lekhakasa Bala-

sa jāyāyā **Somada[tā]**

The left arm of *m* is detached, and the last syllable should evidently be *yā*.

TRANSLATION.

'Of **Sōmadattā**, the wife of **Bala**, the royal scribe.'

No. 13 (No. 562 OF 1907).

TEXT.

Utāyā [Dha]n[a]mala-mātu suchi

The letter before *na* is damaged. It may be a *dha*.

TRANSLATION.

'(*This*) rail bar (*is the gift*) of **Utā**, mother of **[Dha]namala**.'

No. 14 (No. 564 OF 1907).

ON A FRAGMENT OF AN OBLONG RAIL PILLAR.

TEXT.

. . . . **gasa putāna** . . . . .

TRANSLATION.

'Of the sons of . . . **ga** . .

No. 15 (No. 568 OF 1907).

ON A FRAGMENT OF A RAIL PILLAR.

TEXT.

. . . . . [ni*]gamasa

gamasa of this epigraph appears to have been traced or engraved by the same hand that traced or engraved No. 4. So here also we have probably a record of a gift of the city of Dhānyakaṭaka.

TRANSLATION.

'Of the city . . . .

No. 16 (No. 561 OF 1907).

ON A FRAGMENT OF AN OVAL RAIL BAR.

TEXT.

. . . **Utikasa** mātu **Kuṁbāyā** sūchi

The sign of long *ū* in *sūchi* is quite clear.

TRANSLATION.

'(*This*) rail bar (*is the gift*) of **Kuṁbā**, mother of **Utika** . . . . .'

No. 17 (No. 558 OF 1907).

ON A FRAGMENT OF AN OVAL RAIL BAR.

TEXT.

. . . . sa mātu **Kuṁbāyā** sūchi

Kuṁbā of No. 17 is evidently identical with the donor of No. 16. The writing of the two epigraphs is very similar. But the pictorial symbols at the end are different. In No. 16 this symbol consists of two tridents (*triśūla*) with a wheel (*chakra*) between them. The symbol in No. 17 is a trident evidently on a shrine.

TRANSLATION.

'(*This*) rail bar (*is the gift*) of **Kuṁbā**, mother of [**Utika**]

No. 18 (No. 555 OF 1907).

ON A FRAGMENT OF AN OVAL RAIL BAR.

TEXT.

. . . . . tiṇi suchiyo

The bend of the vertical of *ṇ* in *tiṇi* is unusual, and the mark of *i* is very slight.

TRANSLATION.

'Three rail bars . . . .'

No. 19 (No. 560 OF 1917).

ON A FRAGMENT OF AN OVAL RAIL BAR.

TEXT.

. . . [ha]rela-pu[ta][sa] [su]chi

TRANSLATION.

'(*This*) rail bar (*is the gift*) of . . . . son of . . [ha]rela.'

This epigraph is very carelessly engraved.

No. 20 (No. 569 OF 1907).

TEXT.

. . . gasa suchi

This is even more carelessly engraved.

TRANSLATION.

'(This) rail bar (*is the gift*) of . . . . . ga.'

No. 21 (No. 474 OF 1913).

ON A FRAGMENT (CORNER) OF A SLAB WITH SCULPTURE

TEXT.

1 Sidhaṁ namo Bhagavato Sidha . . . .

2 sa-nāti-mita-ba[ṁ]dhav[ā*]naṁ . . . . . .

TRANSLATION.

'Success! Adoration to the Blessed one. (*The gift*) of Sidha . . . . with grandsons, friends and relatives . . . .'

No. 22 (No. 475 OF 1913).

TEXT.

1 . . . . [sa]rasa sa-pitukasa sa-bhayakasa sa-bhātuka-

2 . . . . dāna[ṁ] Bhagavato Budha-pamātu paṭa

There is space for one *akshara* between *da* and *na*[*ṁ*] in line 2. *tu* of *pamātu* in the same line, though worn, is clear enough.

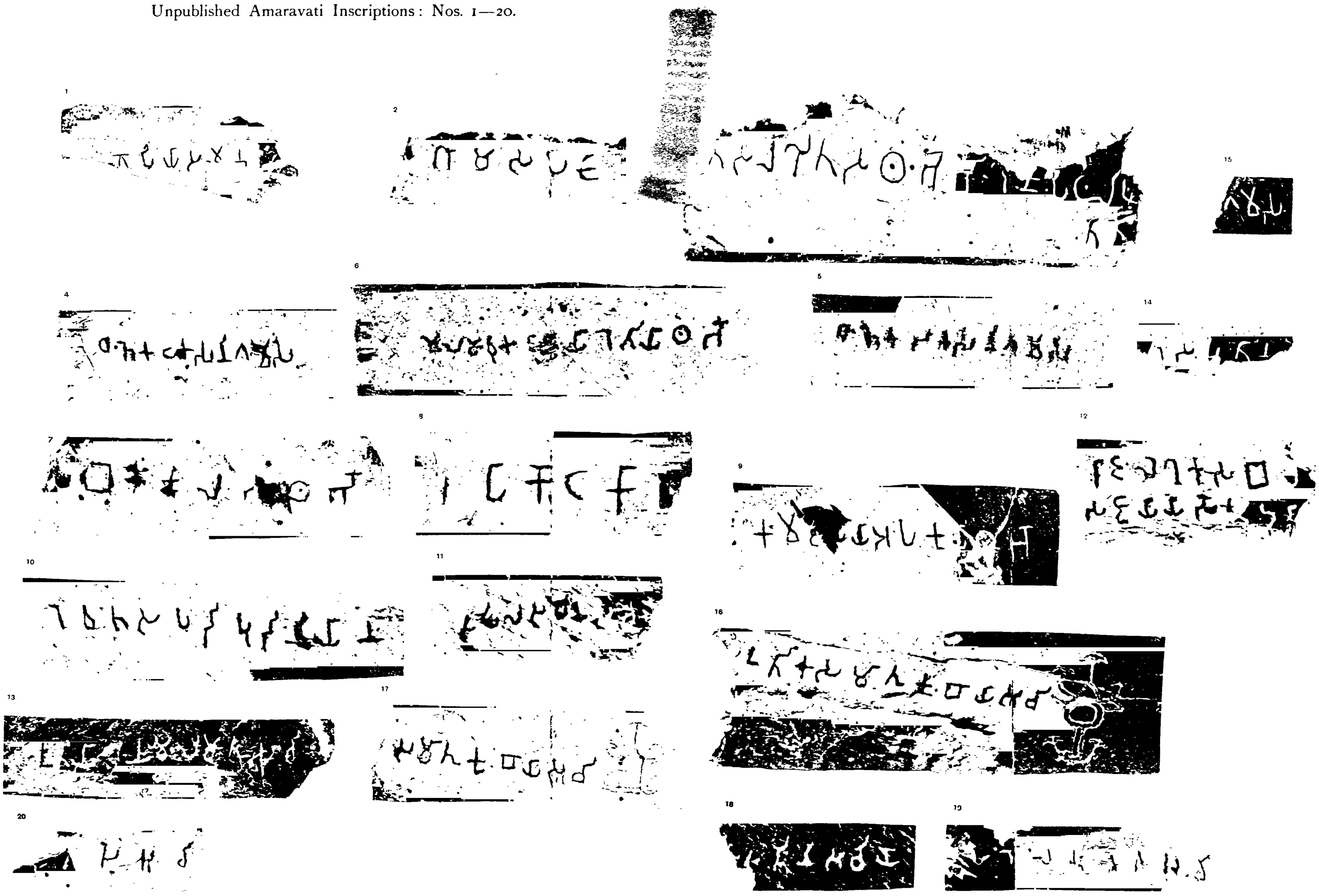
Sa-bhayakasa=*sa-bhāryasya.*

TRANSLATION.

'The gift of a slab (*bearing an image*) of the omniscient Buddha by . . . . with his father, with his wife, with his brothers.'

Pamātu in line 2 is the genitive of *pamātā*, Sanskrit *pramātṛi* (Childers). For the peculiar compound *Buddha-pamātu*, compare *Sa*[*ṁ*]*ghala-samanasa* in No. 11. I have not been able to trace this stone in the cellar of the Madras Government Museum and so cannot say whether it bears an image of the Buddha.

Unpublished Amaravati Inscriptions: Nos. 1—20.

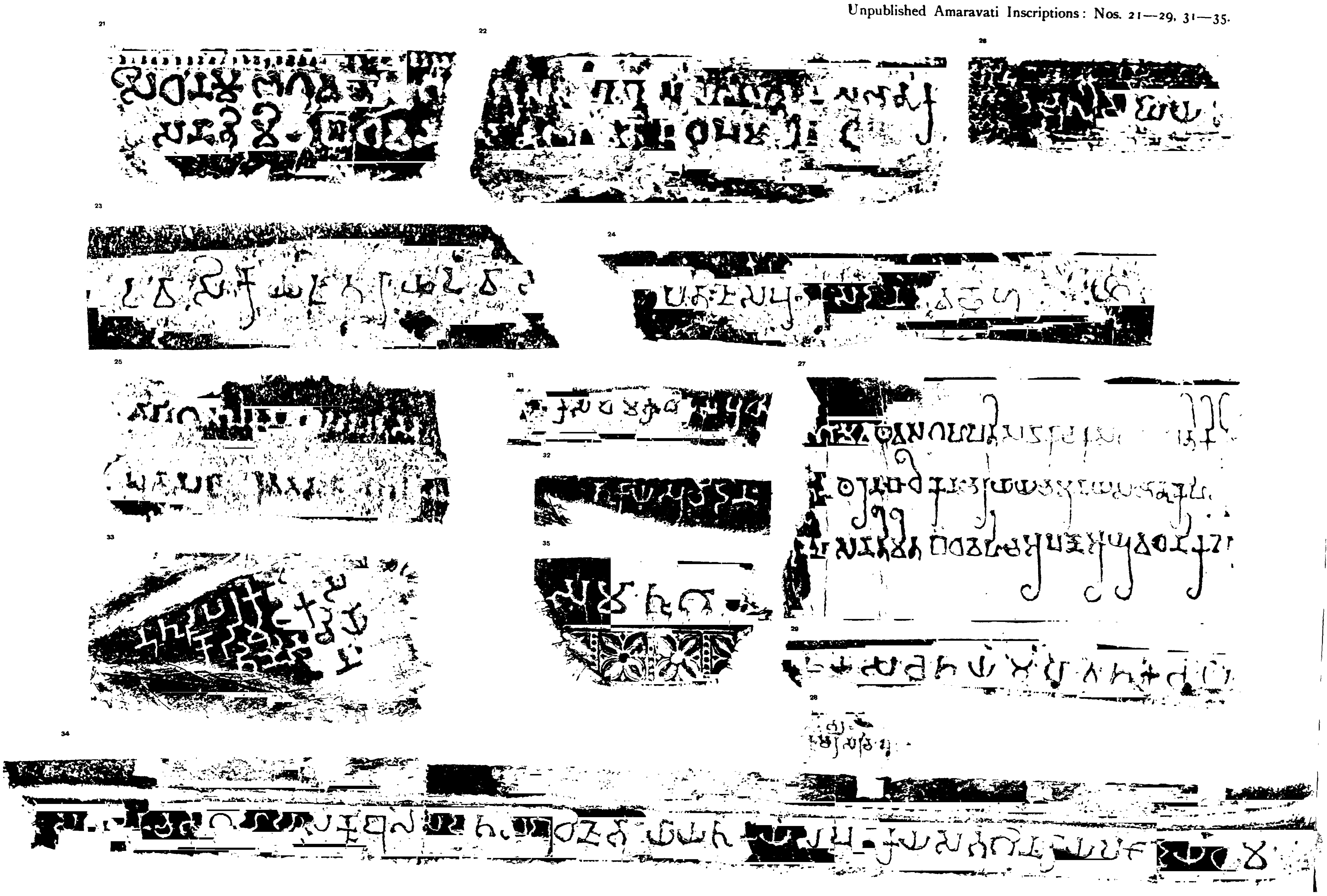


F. W THOMAS

SCALE ONE-THIRD

WHITTINGHAM & GRIGGS PHOTO-LITH

Unpublished Amaravati Inscriptions: Nos. 21—29, 31—35.



No. 23 (No. 476 OF 1913).

ON A FRAGMENT OF A COPING-STONE OF A RAIL.

TEXT.

uvāsikāya **Utarāya** uvā[sa] . . . . . .

TRANSLATION.

'Of the female lay-worshipper **Utarā** and [of the lay-worshipper] . . . .'

No. 24 (No. 478 OF 1913).

ON A FRAGMENT OF A COPING-STONE OF A RAIL.

TEXT.

. . . . [ga*ha]-patino sa-putakasa dānaṁ divaḍho hatho

TRANSLATION.

'The gift of the householder . . . . . with his son, a cubit and a half.'

Divaḍho is Pāli *divaḍḍho* or *diyaḍḍho*, Ardha-Māgadhā *divaḍḍha* (Pischel, §§ 230 and 450) =*dvikārdha*, modern *dēḍ* (Bengali) or *dēḍh* (Hindi). The coping-stone was probably a cubit and a half long. At the end of the inscription is the *svastika* symbol with curved arms.

No. 25 (No. 486 OF 1913).

TEXT.

1 . . . . [ni]hi **Gamalakasa** gaha-pa[ti]sa
2 . . . . . putasa . . **Revatasa** . . balakā[ya]

This fragmentary inscription is much worn, and some of the letters have disappeared. For *balakā* read *bālikā*.

TRANSLATION.

'Of the daughter . . . of **Revata** . . son . . . of the householder **Gamalaka**.'

No. 26 (No. 491 OF 1913).

ON A FRAGMENT.

TEXT.

. . . . . [cha]chuli-sa[ṁ*]ghāya . . .

TRANSLATION.

'. . . to the brotherhood . . . chachuli.'

No. 27 (No. 493 OF 1913).

ON A FRAGMENT OF AN OCTAGONAL PILLAR.

TEXT.

1 . . . gāme vāthavasa gaha-patisa **Vākāṭakasa** gaha-patiki[ni]
2 . . . . . nā therena **Bodhikena** bhariyāya **Chamunāya** sa-bhātukehi . . .
3 . . . kehi sa-nāti-mita-baṁdhavehi cha apaṇo āyu-vadhanika[pu] . . . .

Several letters have been lost on both sides.

TRANSLATION.

'Of the householder **Vākāṭaka**, an inhabitant of the village . . . . , of the housewife . . . . . , by the *thēra* **Bodhika** . . . . of his wife **Chamunā** with her brothers . . . . with grandsons, friends and relatives also, for the increment of his own term of life . . . . '

The name of the householder, Vākāṭaka, is probably a clan-name and not a personal name. See No. 8 and *supra*, pp. 260-1.

No. 28 (No. 497 OF 1913).

ON A FRAGMENT.

TEXT.

1 . . . . . **bhar[a]** . . .
2 . . . . . **kumāri siri-Champura** . . . .

TRANSLATION.

'The glorious princess **Champura** . . . . . '

No. 29 (No. 498 OF 1913).

ON A FRAGMENT OF A COPING-STONE OF A RAIL.

TEXT.

. . . . **yasa chet[i]ya** madhā vet[i]ka cha[pa] . . . .

TRANSLATION.

. . . . coping-stone of the **Chaitya** . . . .'

I do not understand the meaning of *madhā*. If it stands for the Sanskrit *madhya*, the form should be recognized as a local *tadbhava*.

No. 30 (No. 499 OF 1913).

ON THE REVERSE (UNPOLISHED) SIDE OF A BIG SLAB.

TEXT.

Nāga-bu

This is probably the name of the stone-mason.

No. 31 (No. 502 OF 1913).

ON A SLAB OF WHICH THE SCULPTURE HAS PEELED OFF.

TEXT.

. . . vāsikasa dhama-kadhikasa **Budhi** . . . . .

TRANSLATION.

[Of] **Budhi**, a preacher of the Law (and) an inhabitant of . . . . .

No. 32 (No. 503 OF 1913).

TEXT.

Tukāya suchi dānaṁ

TRANSLATION.

(**This**) **rail bar is the gift of Tukā.**'

No. 33 (No. 536 of 1907).

On the corner of a disc with a big lotus.

TEXT.

1 **Nutu-uparakasa**
2 **Koḍimuṭikasa**
3 tiṇi suchiyo
4 dānaṁ

On another corner of the stone is engraved the figure 5. *U* in line 1 is evidently a correction, as the unnecessary stroke below it shews. *Uparaka* may be the Sanskrit word *uparika* of the later inscriptions, which is the title of an officer. Telugu *uppara* is the name of a caste of tank- and well-diggers.

TRANSLATION.

'Three rail bars are the gifts of the *uparaka* **Nutu** of **Kōḍimuṭi**.'

Rao Sahib H. Krishna Sastri informs me that near Erode on the South Indian Railway there is a village called Koḍumuḍi which finds mention in an early Tamil work (*Dēvāram*).

No. 34 (No. 538 of 1907).

The coping-stone which bears the inscription is described by Mr. Rea in the Director-General's *Annual Report* for 1905-06, p. 117 (Plate XLVIII, Fig. 1). It is also noticed by Professor Lüders in his *List*, No. 1205 (1454).

TEXT.

. . . sa **Tulakichasa** gaha-patisa **Kubulasa** putasa **Budhino** bhāriyāya **Tukāya** sa-putikāya sa-bhaginikāya paṭo deya-dhaṁma

TRANSLATION.

'(*This*) slab is the pious gift of **Tukā**, the wife of **Budhi**, son of the householder **Kubula**, a **Tulakicha**, with her son and sister.'

Lüders takes *Tulakicha* in the sense of an inhabitant of Tulaka. But this is doubtful. The Tukā of this inscription may be identical with Tukā of No. 32.

No. 35 (No. 541 of 1907).

TEXT.

. . . . . sa-mātugāya . . . . . .

TRANSLATION.

' . . . . . with her mother . . . . . '

No. 36 (No. 542 of 1907).

On a fragment.

TEXT.

Yagochada Mugovaku-nivāsi

Yago should be read *Yāgo*, 'sacrifice.'

TRANSLATION.

'**Yagochada** (**Yāgachandra**), an inhabitant of **Mugovaku**.'

No. 37 (No. 543 OF 1907).

TEXT.

Ukati dānaṁ

TRANSLATION.

'Gift of **Ukati**.'

No. 38 (No. 543 OF 1913).

TEXT.

. . . . . [**ku**]**tasa** dānaṁ

TRANSLATION.

'Gift of . . . . . **kuta**.'

No. 39 (No. 544 OF 1907).

TEXT.

Gōtamina mā . . . . . [dānaṁ]

All letters between *mā* and *dā* (about 4 or 5) have disappeared.

TRANSLATION.

'Gift of . . . . of **Gōtami**.'

No. 40 (No. 547 OF 1917).

ON A FRAGMENT OF A RAIL PILLAR.

TEXT.

1 . . . . [sa] **Chadasa** cha mātuyā . . . . .
2 . . . . naṁ navakamikā **Ḍadhānaḍāri** . . .
3 . . . . ṇo dhama-kadhiko aya-**Ḍārado** cha

Ḍadhānaḍāri and Ḍāraḍō are very strange names. Rao Sahib H. Krishna Sastri suggests that the sign which I have taken as *ḍ* may be considered as *p*. In that case *navakamika-padhāna* will mean 'the chief of the overseers.'

TRANSLATION.

'. . . . of **Chada** (Chandra) and of his mother . . . . the overseer of works, **Ḍadhānaḍāri** . . . . . . and the preacher of the law, the venerable **Ḍāraḍa**.'

No. 41 (No. 549 OF 1907).

TEXT.

. . . . **mahā-govalivu** bālikāya . . . . . [na]

TRANSLATION.

'. . . . . of the great cowherd's daughter . . . .

No. 42 (No. 552 OF 1907).

TEXT.

. . . . . [bhā]riyasa sa-putakasa ū[ni]sa . . . .

TRANSLATION.

' (*This*) coping-stone is the gift of . . . . . with his wife and with his son.'

For long *ū* in *ūnisa* see also No. 44.

No. 43 (No. 553 OF 1907).

TEXT.

Chulamakayā Tapa[ya]

Chulamakayā [for *culakaṁmakāyā* ?—Ed.] is written within one compartment and *Tapaya* in another.

TRANSLATION.

' Of **Chulamakā** . . . . of **Tapa** . . . .'

The sign of *ā* has evidently been omitted after these names.

No. 44 (No. 559 OF 1907).

ON A FRAGMENT.

TEXT.

. . . . sa-putakasa ūnisa pāda[ko] . . . . .

TRANSLATION.

' (This) coping-stone and foot-print (*are the gifts*) of . . . . with his son . . . . .

No. 45 (No. 563 OF 1907).

TEXT.

. . . . . **tumāya** sa-putikāya sada . . . . .

TRANSLATION.

' (The gift) of . . **tumā**, with her daughters, with her . . . . .

No. 46 (No. 477 OF 1913).

ON A FRAGMENT OF A COPING-STONE.

(Plate only in Burgess, *Archæological Survey of Southern India*, Vol. I, Plate LVII, No. 24. Noticed by Lüders, *List*, No. 1269.)

TEXT.

. . . . . [sa]ṇa-janāna sa-nāti-mita-badhavānaṁ dānaṁ vetikāya chha hathā

This inscription is engraved in peculiar characters. The vertical line of the *n*'s is a little bent, and the lower part of *m* in *mita* is compressed.

TRANSLATION.

'(*This*) rail, six cubits long, is the gift of . . . . with their grandsons, friends and relatives.'

No. 47 (No. 479 OF 1913).

ON A FRAGMENT (CORNER) OF A SCULPTURED SLAB.

(Plate only in Burgess, *Archæological Survey of Southern India*, Vol. I, Plate LXI, No. 55. Translation by Lüders, *List*, No. 1287.)

TEXT.

1 . . . . . ka sa-bhariyāya **Chaka[data]ya** sa-pitukāya
2 . . . . . ha[ya] sa-nāti-mita-badhavehi deya-dhama
3 . . . . . patiṭhapita soṭhika-paṭo abāta-mālā cha

The sign between *ka* and *ya* in line 1 is very indistinct. Lüders takes it as ***nh***. [I would take it as a *da* followed by a *ta* written below the line.—Ed.]

TRANSLATION.

'(*This*) slab with *svastika* and an *abātamāla* are the pious gifts established by **Cakradatta,** wife of . . . ka, together with her father . . . . and their grandsons, friends and relatives' [For *abātamāla* cf. inscriptions Nos. 51-2 in Professor Hultzsch's article on the Amaravati inscriptions in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. XL, pp. 345-6.—Ed.]

No. 48 (No. 480 OF 1913).

ON A FRAGMENT (CORNER) OF A SCULPTURED SLAB.

TEXT.

1 . . . . . lure [va]ṭhavasa **Pega**-gaha-[patibha] .
2 . . . . . [sa]-bhatukasa sa-[bha]ginikasa sa-bha[ya]
3 . . . . . kaṭa-mahācheta-yeka-pas[e] . . [pa]tiṭhapi[to]

There appears to be some space left out between *se* and *p*. The latter letter looks like ***ph*** in the impression.

TRANSLATION.

'. . . . . . placed by the householder **Pega** (?), an inhabitant of . . . **lura,** together with his brother, sister, and wife . . . on one side of the great Chaitya at **[Dhānya]kaṭa.**'

No. 49 (No. 565 OF 1907).

TEXT.

[Sidha] . i . [h] . . sa-bāl[i][ka]ye neku-budha

I cannot make out any sense.

No. 50 (No. 567 OF 1907).

ON A FRAGMENT.

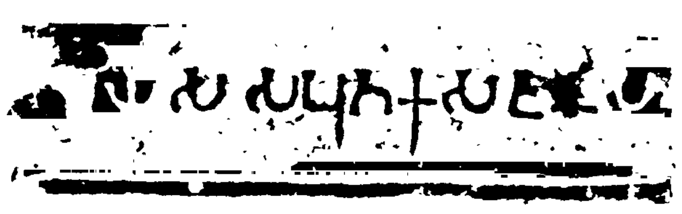
TEXT.

1 . . . . . gavata sama padudha sa[b] . . .
2 . . . . . ga sa la sigha ra ga . . . .
3 . . . . . a parigaha magha . . . . .
4 . . . . ya ta a[pa] ra [yam]
5 . . . . . ya vaniyasa budh[i] . . . .

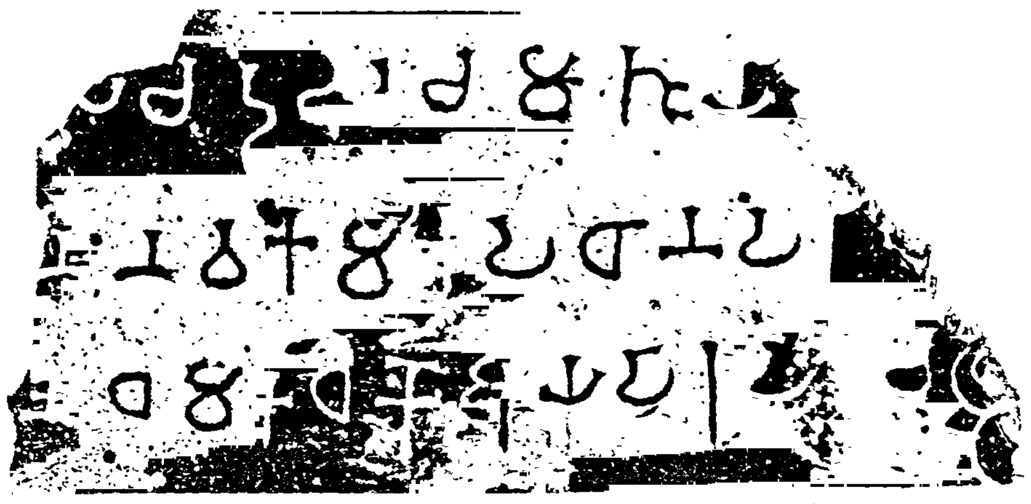
Unpublished Amaravati Inscriptions: Nos. 30. 36—48.

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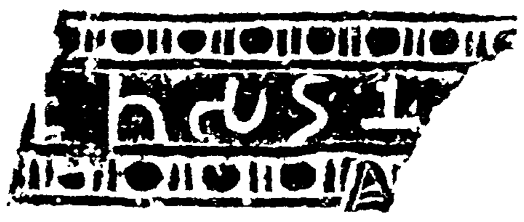

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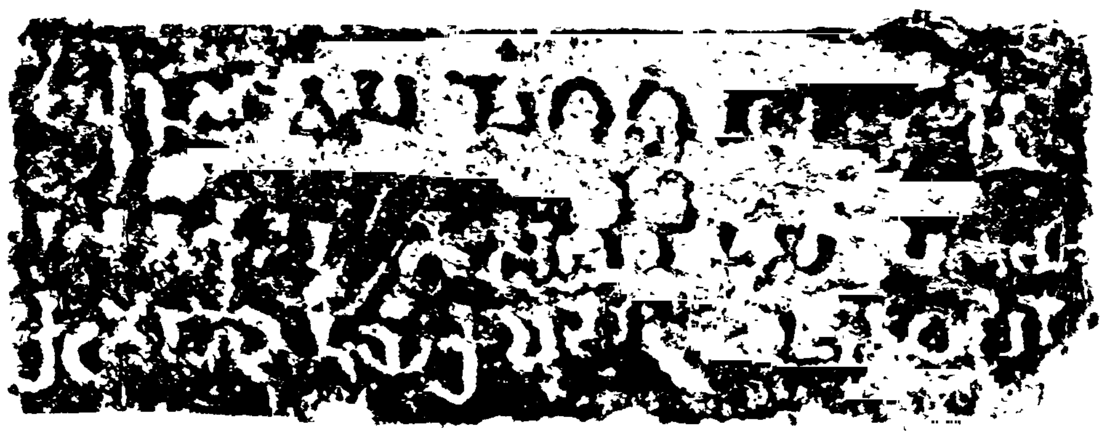

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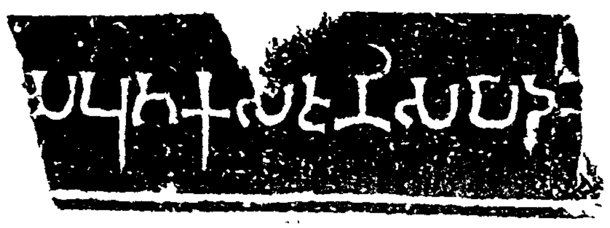
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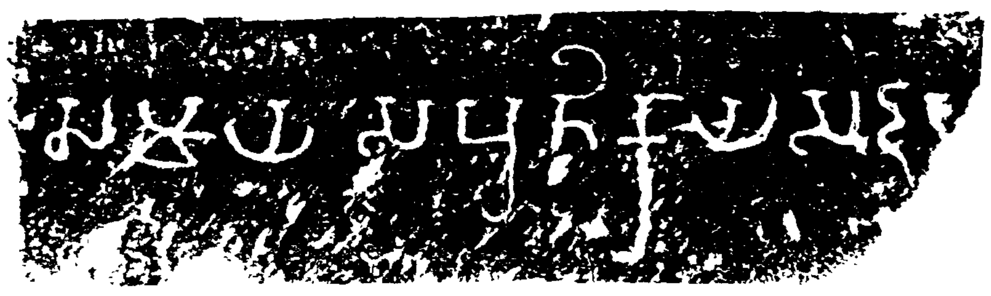

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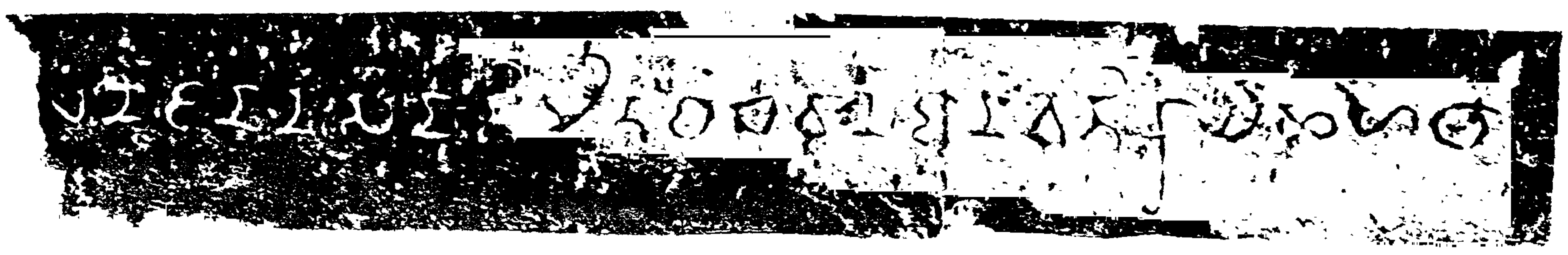
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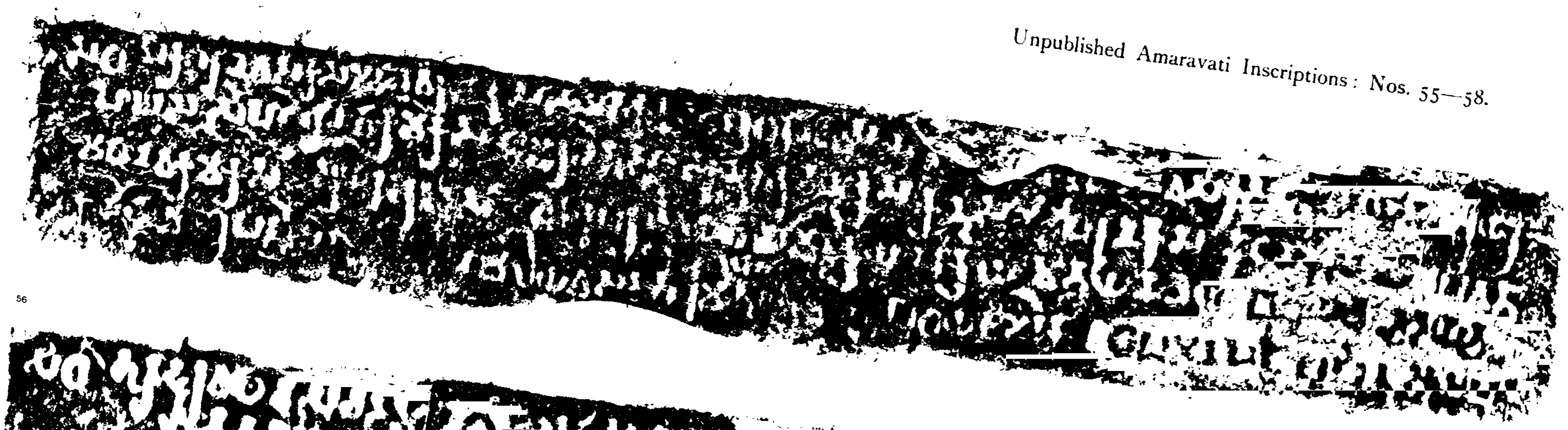

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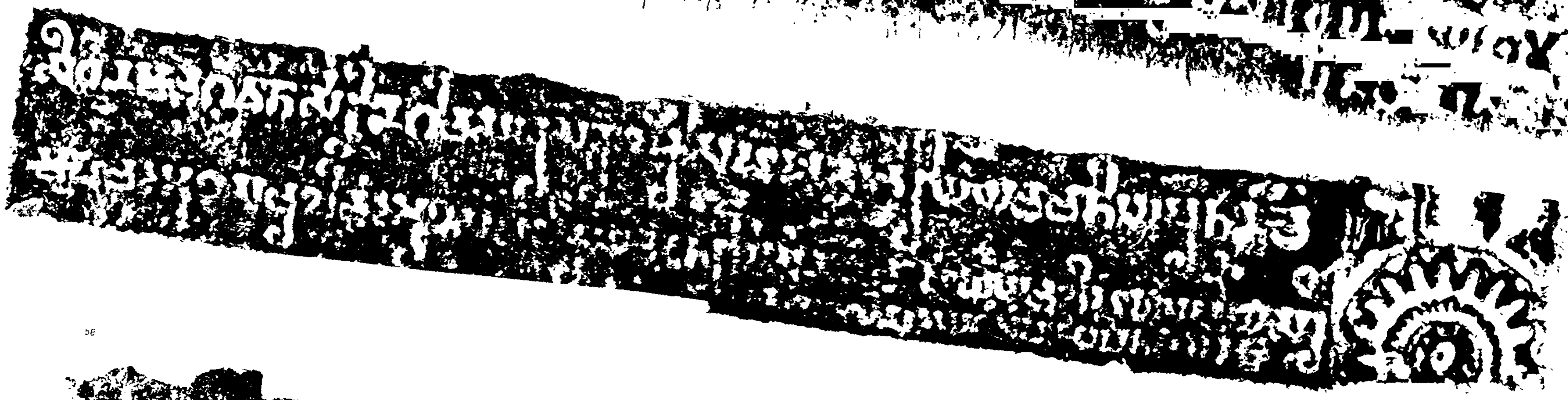
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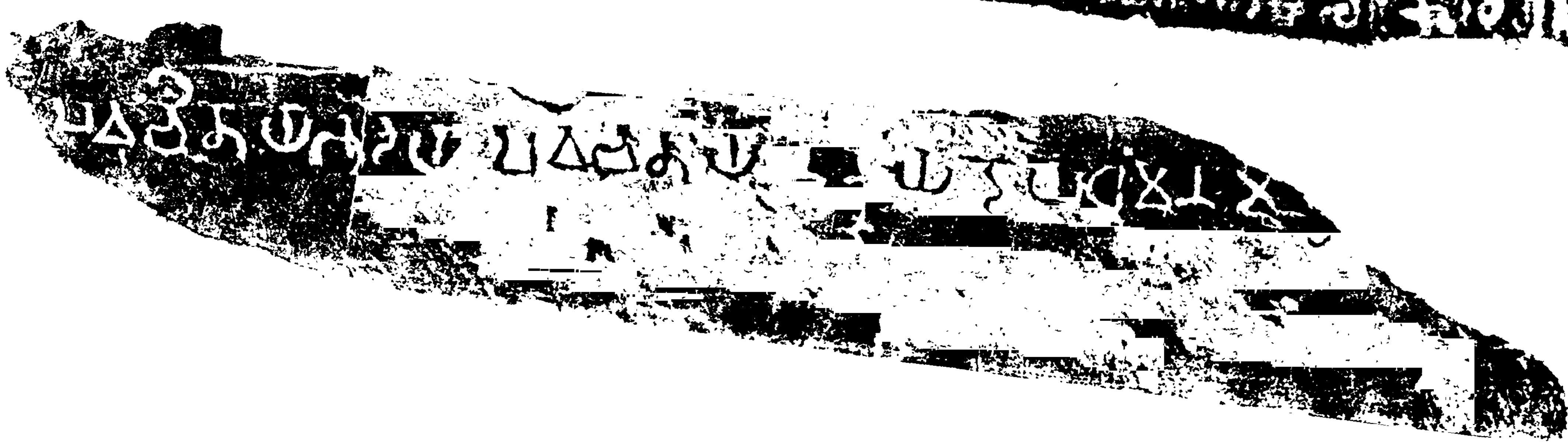
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57



58



This inscription appears too fragmentary to yield any meaning. The syllables, however, are clear. The only intelligible word is *vaniyasa*, 'of the merchant.'

[I would read—

1 [namo bha]gavata samasa[m]budhasa [bu]
2 . . ga-sela-sighara-ga[ta] [=ga-śaila-śikhara-gata]
3 sa(aṁ ?)parigahe mahā[sa]
4 tayana a(sa ?)pa[ka]ray[aṁ]
5 . ya-vāniyasa **Budhi** —Ed.]

No. 51 (No. 548 of 1907).

TEXT.

. . . [d]ibuchu siri-**Vādiyasa** puto . **lama**

I am unable to make out the sign between *tō* and *la*. [*śa* ?—Ed.]

TRANSLATION.

. **lama** . . . son of the glorious **Vādiya** . . . '

No. 52 (No. 551 of 1907).

TEXT.

. . . . . . **Dhanagiri**-vatava-**Nagabud[i]**-vani[ya]-puto
Nakasiri-bahiniya **Puse** [no] . . . .

TRANSLATION.

'Of **Puse** . . . . sister of **Nakasiri** [**Nāgaśrī**], son of the merchant **Nagabudi** [**Nāgabuddhi**], an inhabitant of **Dhanagiri**.'

For *bahini* (=*bhaginī*) see Pischel, *Prakrit Grammar*, § 212. Other peculiar forms are *vatava* for *vathava* and °*budi* for °*budhi*.

No. 53 (No. 481 of 1913)

TEXT.

. . . . . . **bhadiya** deya-dama unisa pati[ṭhavita]

ṭha is not a complete circle, and the letters that follow are much worn.
For *deya-dama* read *deya-dhama* (=*dēya-dharma*).

TRANSLATION.

'(*This*) pious gift of . . . . . **bhadī**, the coping-stone, is placed . . . .'

No. 54 (No. 480 of 1913).

TEXT.

1 . . . . . . **ratikasa Nekhavanasa** . . . . .
2 . . . . chide . . . . **ka**

TRANSLATION.

'Of . . . . **ratika Nekhavana.**' [This curiously suggests *Chhaharatikasa Nahapānasa*.—**Ed.**]

No. 55 (No. 489 OF 1913).

At the lower end of a sculptured slab divided into two panels (*udha-paṭa*).

TEXT.

1 Sidhaṁ **[Ś]akagiri**-nev[ā]saka-Mahā[na]vakama[ka]sa bhaya [la]ka . . . Budha b[i] . tu[sa] . . . . . [ne]va sa ka sa [gō]-ya[na] yā ra
2 heghasa **Sihagi[ri]** navakamakasa[ṭu] maru[gi]ta sa sa ya ta ra . . ka sa ka tu sa . lu ra na ka su ka [ṭha] ka su[na]ga pa va tā
3 Mahānavakasa . da ka ya ra su [ba] sa che ta ka pa ra la cha tu[makara] la ha ka ya mā tu ya na cha ya Budha . . chadaya cha
4 . . . . . . kha ha . . . . . . ma la ya va sa na [ta] ra ma . . . . ba dha ya . . . . udhapamanapaṭa pa pi ta aya **Pusa**

Most of the letters of this long inscription, the longest in the present series, are badly mutilated. In the first line a *Mahā-navakamaka*, 'great overseer of works,' dwelling in **Bakagiri**, in the second line, a *Navakamaka*, "Overseer of works" of **Siha-giri** (Siṁha-giri), and in the third line another *Mahānavaka* find mention. It records the placing of an *udha-pamana-paṭa*. No translation has been attempted.

[I would read—
1 Sidhaṁ **Pi(Si ?)giri**-nev[ā]sakasa ma[hā-na]va[kamaka]sa [bhayaya] . . . ma Budhasāviyāya . . . . [ne]v[ā]sikasa **Gomayi[sa]** ayā(yi ?)ra
2 **heghasa Sihagiri**-[na]vakamakasa **Dhamarakhitasa A(Su ?)nu-tara**-v[i]h[ā]rasa **Katusalaturanakasa Kaṭanakisa** (=kuṭuṁbisa ?) **Nāgapavatā**
3 mahā-navakamakasa ayā(yi ?)ra-**Bhupasa** dheūrapаralava . . . vasuya **Haraya** mātuya **Nachaya Badhaya** cha **Cha[ṁ]daya** cha
4 **Rā[y]iya** cha **[Khu]pasi[ya]** . . . . . bāliya cha sa-[na]tiri-mi-ta . . . . . **Badhaya** ūmarikā (=ovāraka ?) udhapamana paṭiṭhapita aya-**Pusa** —Ed.]

No. 56 (No. 500 OF 1913).

AT THE LOWER END OF A SCULPTURED SLAB (*udha-paṭa*).

TEXT.

1 Sidhaṁ **Turughura**-vathavasa **Chadamukha**-gahapatisa bālikā **Tanachadaya** . . . cha halikaya **Badhaya**
2 nutukāya **Bha(Cha ?)daya** cha Bhaga[vato] mahāchetiyasa paradāre [pura-dāre ?—Ed.] [dakhi]ne pase [u]dhapaṭa [de]ya-dhama
3 patiṭhapita

In line 2 after *dēya*° there is a vertical line which is superfluous.

TRANSLATION.

'Success! (*This*) upright slab placed on the south side of the main (*para*) gate of the Mahāchaitya of the Blessed one, (*is*) the pious gift of . . . . the daughter of the householder **Chadamukha** (**Chandramukha**), an inhabitant of **Turughura**, and of . . . . and of the *hālikā* **Bādhā** and of her grand-daughter **Bhadā** (**Bhadrā**).'

For a *hālika-jāyā* (ploughman's wife) Bādhā, see Bhājā cave inscriptions, No. 6, *A. S. W. I.*, Vol. IV, p. 83.

Unpublished Amaravati Inscriptions: Nos. 49—54.

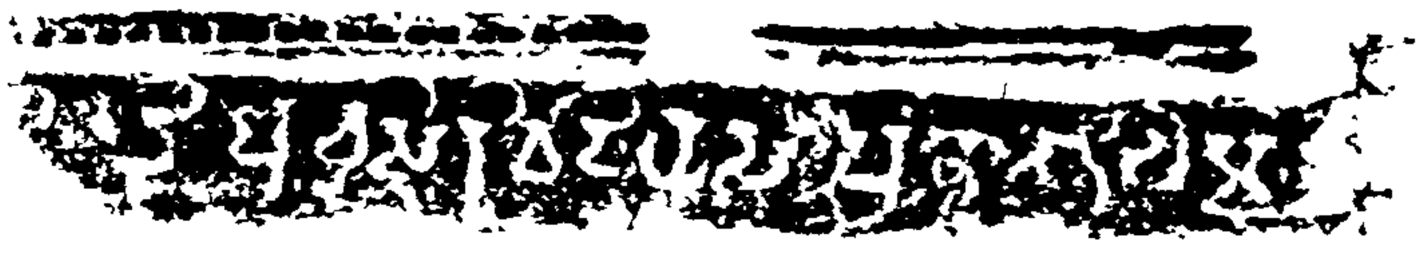
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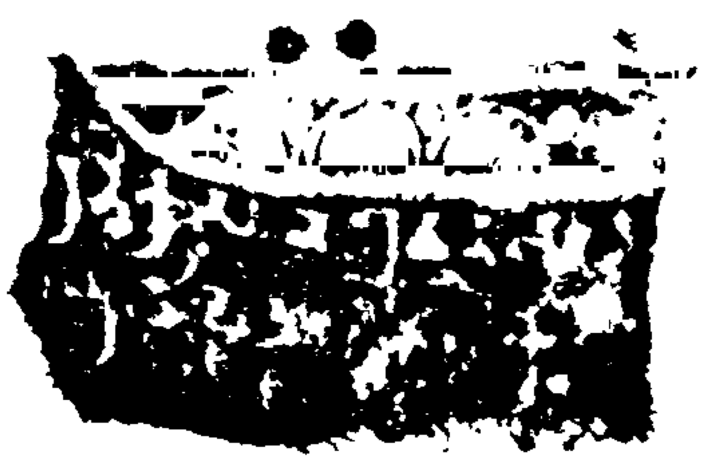
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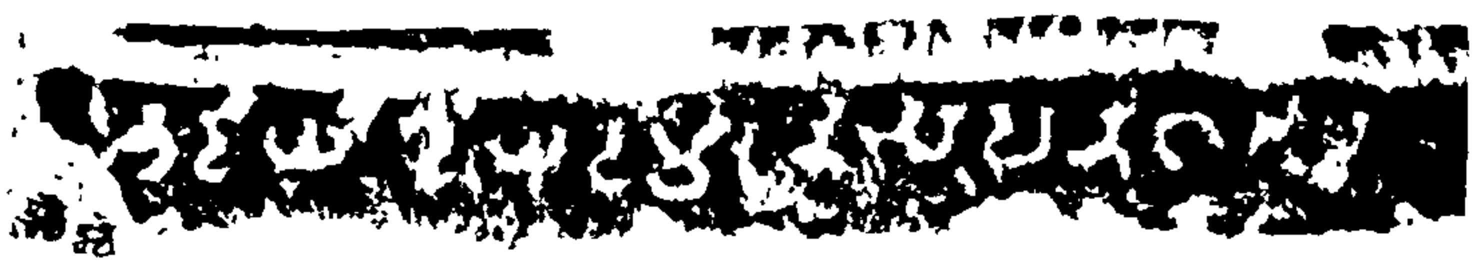
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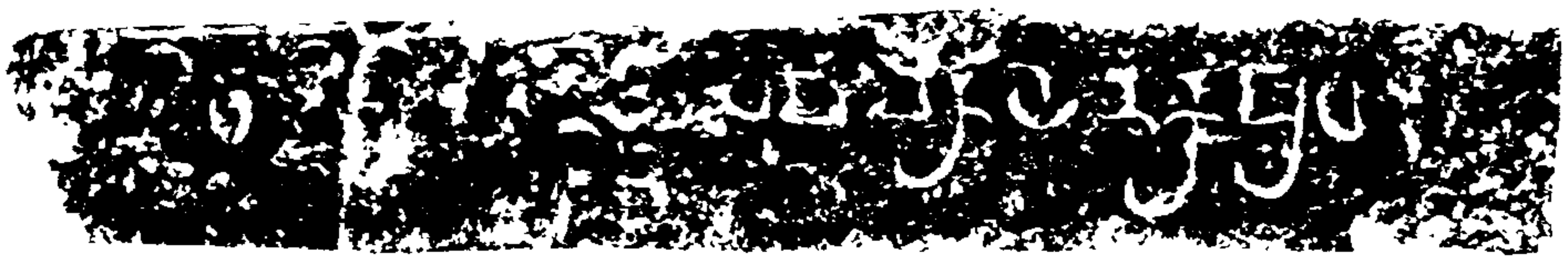
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53



49



F. W THOMAS

SCALE ONE-THIRD

WHITTINGHAM & GRIGGS PHOTO-LITH

No. 57 (No. 501 OF 1913).

AT THE LOWER END OF A SCULPTURED SLAB (*udha-pata*).

TEXT.

1 Sidhaṁ Namō Bhagavato **Siri-Negichasa** pusa **[Ka]likasa** **Hashasa** bhariyaya cha Chatiya-put[ā]na cha
2 **Mahāchaṁdamukhasa** **Chulachaṁdamukhasa** bālikaya ca utariyasa nuṭhu cha **Haghaya Bhalaha** . ghaya viya sa(si ?) ru
3 . . . . . **Balasa** deya-dhammaṁ pa[ti]ṭhapita udha-paṭa

The names following *Balikaya cha* in line 2 cannot be made out. I give the syllables as far as I can read them. [Read **Utariyasa** nuṭhu cha **Haghāya Chula-haghāya** ?—Ed.]

TRANSLATION.

'Success ! Adoration to the Blessed One ! (This) upright slab placed (*here*) is the pious gift of **Kalika,** the son (*pusa=putasa*) of *Sri*-**Negicha,** and of the wife of **Hasha (Harsha)** and of **Maha-chaṁdamukha (Mahā-chandramukha)** and **Chula-chaṁdamukha (Kshudra-chandramukha),** sons of **Chatiya (Chaitya)** and his daughter [and the grand-daughter of **Utariya Haghā** and **Chula-haghā**] and of **Bala.**'

No. 58.

ON A FRAGMENT.

TEXT.

pavachitāyā **Bhadaya** pavach[i]taya **Nakaya** doya-dhama nama . . . . . .

Read *Bhadāya, pavachitāya, Nakīya* and *deya°*. The top stroke of *d* in *deya°* appears to be accidental.

TRANSLATION.

'The pious gift of the nun **Bhadā (Bhadrā)** and of the nun **Nakā (Nāgā)** . . .'

No. 14.—DHANANTARA PLATES OF SAMANTAVARMAN.

BY TARINI CHARAN RATH, B.A.

A set of three copper-plates with inscriptions was discovered by me early in the year 1917. They were in the possession of an Uriya Brahman residing at the village of **Dhanantara,** situated in the Seragada **Zamindari** Estate of the Aska *taluka*, Goomsur Division, Ganjam District, Madras Presidency. They are said to have been found by him while digging earth in the backyard of his house in the village with a view to preparing mud for constructing a wall.

The **size** of the plates is about 6″ in breadth by $3\frac{1}{4}''$ in height, their thickness being $\frac{1}{16}$ of an inch. Each plate has a circular hole on the proper left side, through which passes a copper ring of a diameter of 3 inches and thickness of $\frac{1}{2}$ an inch, on which these plates are strung. The two ends of the ring are secured by a leaden seal, the legend on which is defaced. The weight of the plates together with the ring and seal is 69 *tolas*. The first and third plates are inscribed on one side only, while the second plate has inscriptions on both sides. The edges

of the plates are but very slightly raised into rims to protect the writing. The letters of the inscription are fairly big, their size being about ¼ of an inch. The inner side of the first plate, and the two sides of the second plate, have on them 6 lines each, while the inner side of the third plate contains seven lines, the total number of lines of the inscription being thus 25. The first plate is very slightly damaged at the left upper tip; but this has not interfered with the writing. The seal is protected by prominences of the ring made of the same stuff on both its sides. The prominence just below the right of the seal has given way, perhaps during the cleansing of the plates.

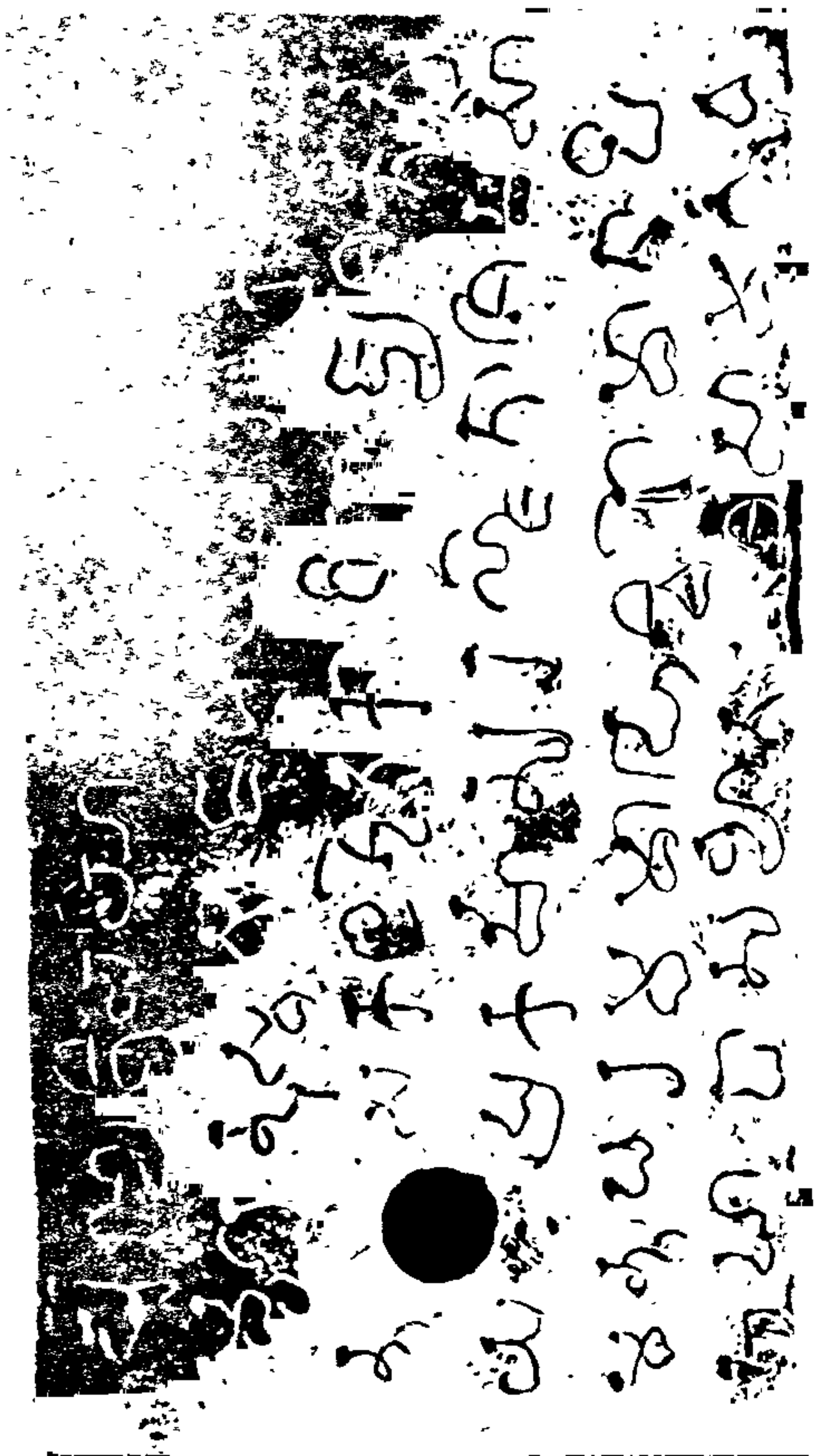
The language of the inscription is Sanskrit, and the alphabets used resemble those of the Kōmarti plates of Chandravarman of Kaliṅga (*Epigraphia Indica*, Vol. IV, pp. 142-145). Dr. Hultzsch, who edited the Kōmarti plates, states that the characters are older than those of the Achyutapuram plates of Indravarman I (above, Vol. III, p. 128) and closely resemble those of the plates of Vijayanandivarman (*I. A.*, Vol. V, p. 176) and also the Chicacole plates of Nandaprabhañjanavarman (*I. A.*, Vol. XIII, p. 48). Unfortunately the inscription is not dated, like most of the other grants of the Kaliṅga kings. However, on palæographical grounds it may be, I think, assigned to the seventh century A.D.

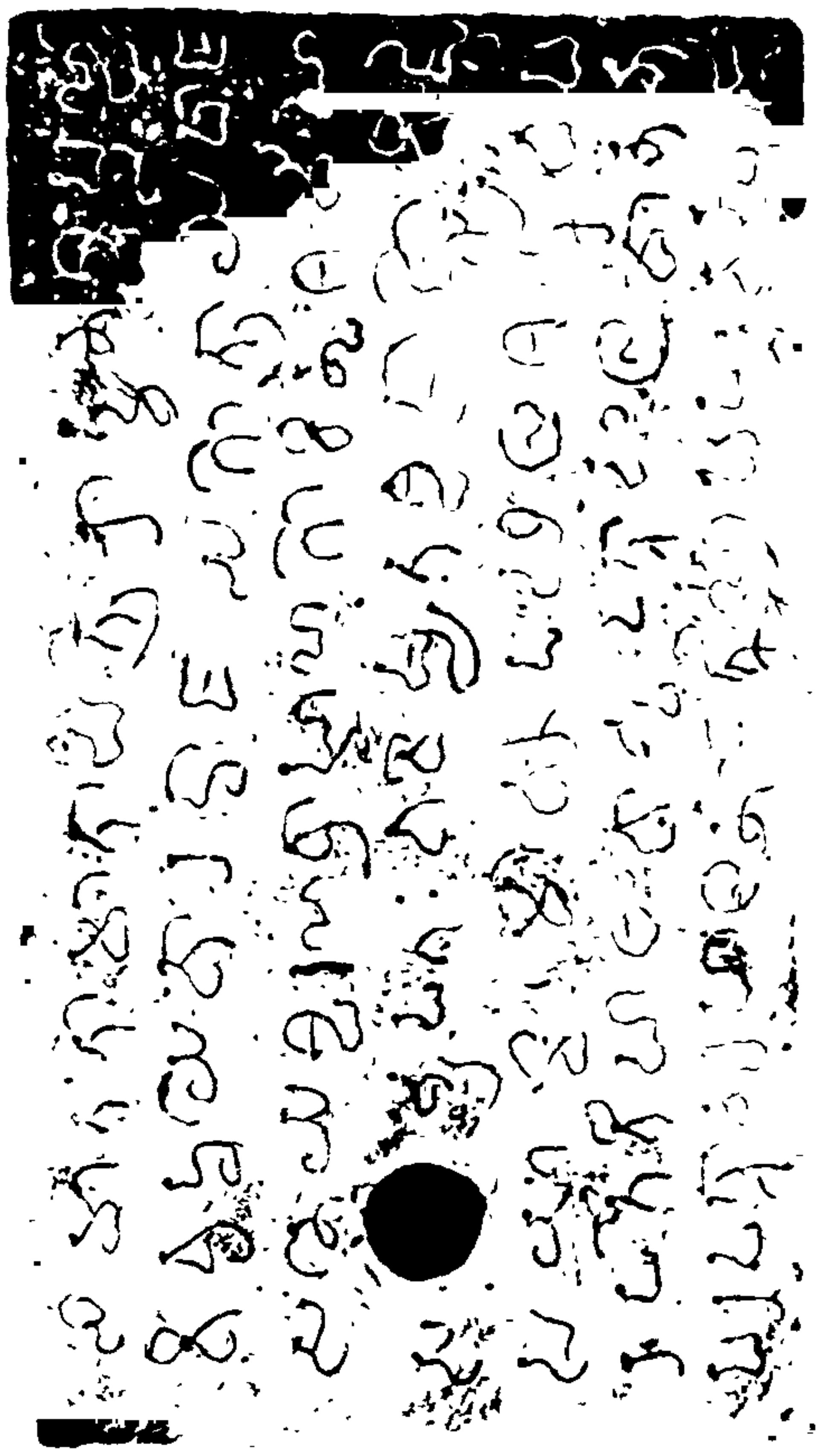
The inscription is one of a new Kaliṅga king of the **Eastern Gāṅga** dynasty, known by the name of Śrī-**Sāmantavarman**, who was also a devout worshipper of lord Gōkarṇēśvara, residing on the summit of the Mahēndra mountain near Mandasa in the district of Ganjam and who won by the strength of his own arms the country of **Śvētaka**. From his residence at **Śvētaka** the king instructs the then administrative officers (*yathākāla-vyavahārin*) together with the accountants (*karaṇa*) in the **Hāmanibhōga** province (*vishaya*), that he gives the village **Vaṭa-grāma** in the said province, with specific boundaries, to Gōvindaśarman, a Brahman of the Bhāradvāja *gōtra* and of the Vājasanēyin *charaṇa* for the increase of the merit of his parents and self. The inscription was incised by **Padmachandra**.

It is difficult at present to identify the country known as Śvētaka. It may be stated here that Pṛithivīvarma-dēva of Kaliṅga, son of Mahēndravarma-dēva, made a similar grant in later years from his residence at Śvētaka. The plates of Pṛithivīvarman have been edited by Dr. Kielhorn in *Epigraphia Indica*, Vol. IV, at page 198. They are said to be of the twelfth or thirteenth century A.D. The residence of Śvētaka is also mentioned in another set of copper-plates of Indravarma-dēva of Kaliṅga, recently discovered at Vishamagiri in the Sanno-Khemidi Zamindari Estate of the Aska *taluka*. I shall also edit these shortly. It may be seen from the plates of Sāmantavarman that he was himself the king of Kaliṅga who first conquered the Śvētaka country. It is not specifically mentioned in the plates that Sāmanta-varman was king of Kaliṅga; but there can be, I think, no doubt on the point. It is clear from the several inscriptions of the Gāṅga kings of Kaliṅga that they had in the country under them a number of capitals, *viz.* Kaliṅganagara, Kōlāhalapura, Siṁhapura, Sarapalli, Śvētaka, etc. It is very likely that the capital was changed from time to time. The history of Kaliṅga has yet to be written, and the regular line of its kings yet to be worked out. The country and town of Śvētaka, together with the Hāmanibhōga *vishaya*, have to be located. It was perhaps the country adjoining Kaliṅga to the west.

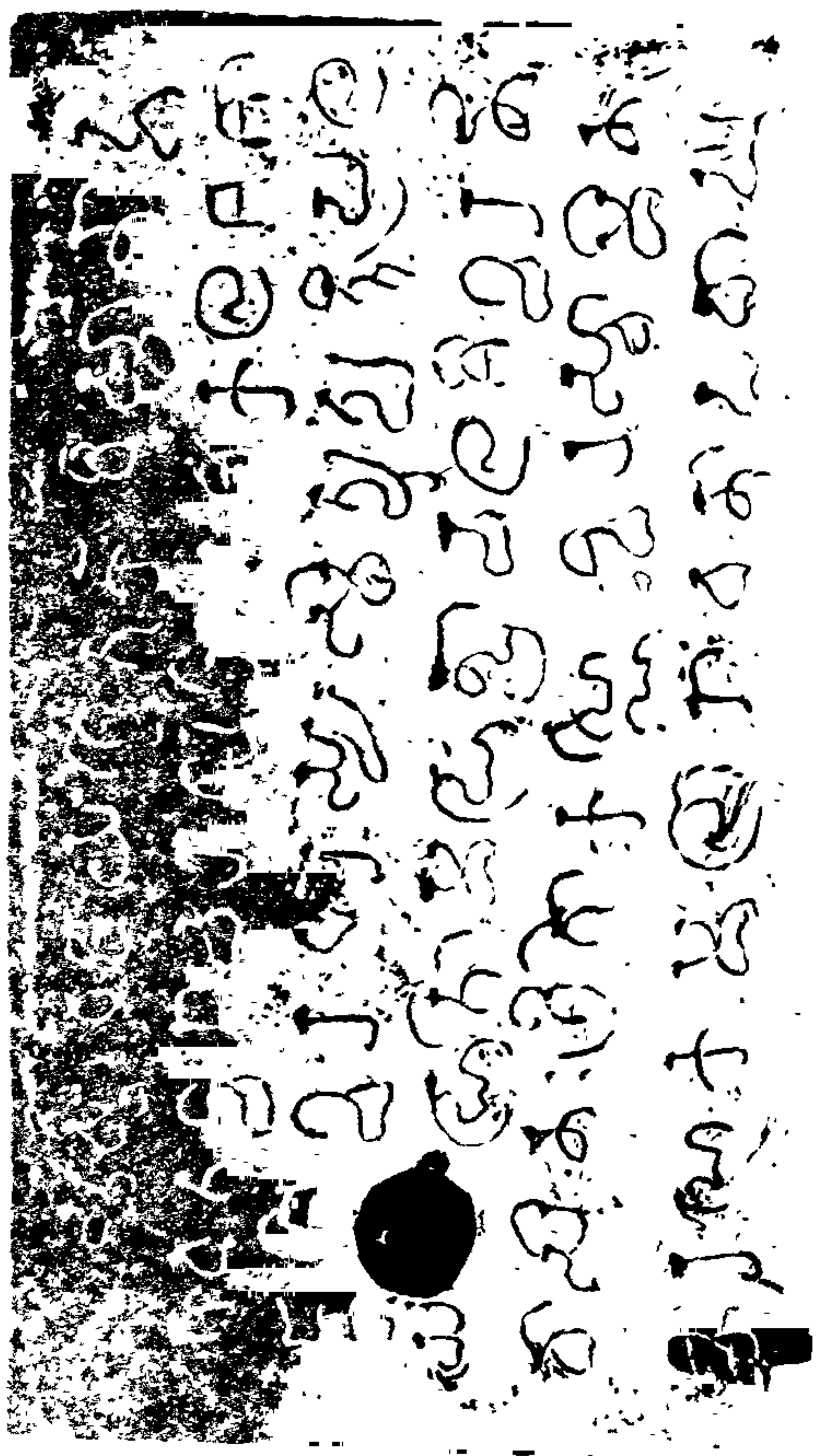
The record is all in prose, with the exception of a small customary verse almost at the end, in the Anushṭubh metre, requesting future kings to maintain the gift. Impressions of the plates have been taken by Rao Sahib H. Krishna Sastri, Epigraphist to the Government of India, Madras, to whom they had been sent by me. He has noted the plates as No. 12 in Appendix A of his *Annual Report* for 1916-17, where, in the "Remarks" column, Hāmanibhōga *vishaya* has been wrongly read as Hāmanigōśa *vishaya*.

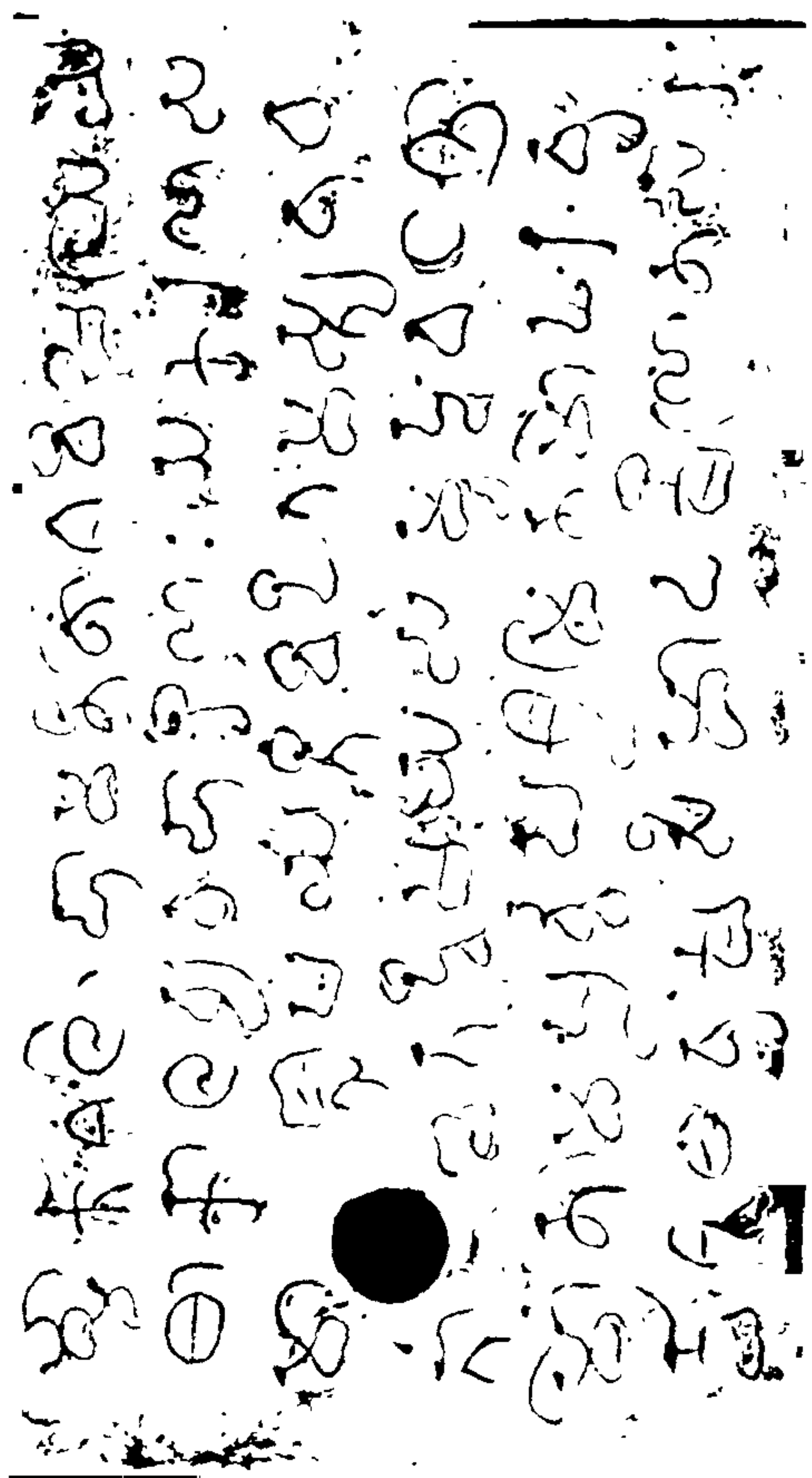
Dhanantara Plates of Samantavarman.





iii.





ii b.

F. W. THOMAS

SCALE ABOUT THREE-FOURTHS

W. GRIGGS & SONS, LTD., PHOTO-LITH.

TEXT.[1]

First Plate.

1 Ōṁ[2] svasti | Vijaya-Śvētak-ādhishṭhānād=bha-
2 gavataś=char-āchara-gurōḥ[3] śakala-śaśā-
3 ṅka-śêkhara-dharasya sthity-utpatti-prala-
4 ya-hētō[ḥ*] Mahēndr-āchala-śikhara-ni-
5 vāsinaḥ śrī-Gōkarṇēśvara-svāmina-
6 ś=charaṇa-kamal-ārādhanād=avāpta-

Second Plate; First Side.

7 puṇya-nichayō Gāṅg-āmala-kul-ā-
8 [4]mvar-ēn[du][ḥ*] sva-bhuja-bala-parākram-ākrā-
9 nta-sakala-Śvētak-ādhirājya[ḥ*] śakti-ttra-
10 ya(ḥ)-prakarsh-ānurañjit-āśēsha-sā-
11 manta[ḥ*] parama-mahēśvarō mātāpi-
12 [tṛi]-pād-ānudhyātaḥ śrī-Sāma[nta]va-

Second Plate; Second Side.

13 [r]mmā kuśalī [|] Hāmanibhōga-vishayē ya-
14 thā-kāla-vyavahāriṇaḥ sa-karaṇa[5] sa-
15 mājñāpayati Viditam=astu bhava-
16 tāṁ ētad-vishaya-samvaddha-Vaṭa-grā-
17 mō nama[6] pūrvva-paśchimēna modaī-vṛi-
18 ksh-āśvatha-vṛiksha-sīmā[7] dakshiṇēna [sa]raḥ-

Third Plate.

19 s[ī]mā tatō mātā-pitr[ō]r=ātmanaś=cha pūṇy-ā-[8]
20 bhivṛiddhayē Bhāradvāja-sa-gōtrāya Vāja-
21 sanēya-ścharaṇa[9] vrāhmaṇa-Gōvindaśarmaṇē
22 samprada[t*]taḥ [||*] Bhavishyataś=cha drājñō vijñē-[10]
23 payāmi | Mā bhūd=aphala-śaṅkā va[ḥ*] pa-
24 ra-da[t]t=ēti pārthivā[ḥ*] sva-dattā[t*] phalam=ānantyan[ṁ*]
25 para-datt-ānupāla[naṁ] [||*] Utkīrṇṇa[ṁ*] Padmachandr[ē]ṇa [||*]

TRANSLATION.

(Lines 1 to 15.) Hail! The glorious Sāmantavarman, who has acquired a store of virtue by the worship of the lotus feet of the divine lord Gōkarṇēśvara, the almighty who is the master of the animate and the inanimate, who wears the crest-ornament of the half-moon, who is

[1] From ink-impressions supplied by Mr. Krishna Sastri.

[2] Expressed by a symbol.

[3] The *visarga* is corrected from the letter *ra*, which was first written.

[4] Read *mba*.

[5] Read *ṇān*.

[6] Read *nā°*.

[7] Read *mōdakī-vṛiksh-āśvattha-vṛiksha°*.

[8] Read *pu°*.

[9] Read *°ya-cha°*

[10] Read *rājñō vijñā°*.

the cause of existence, genesis and destruction, and who resides on the summit of the **Mahēndra** mountain;—he, a moon in the sky, namely, the noble **Gāṅga** race; possessing the over-lordship of the entire **Śvētaka** (country), won by the strength of his own arms; endeared to all his vassals by the pre-eminence of his three-fold powers; a great devotee of **Mahēśvara** (Śiva); and meditator upon the feet of his father and mother; being well, commands from the victorious residence of **Śvētaka** the for the time being administrative officers together with the accountants in the **Hāmanibhōga** *vishaya* (province) thus:—

(Ll. 15 to 22.) Be it well known to you that (*the village*) **Vaṭa-grāma,** belonging to this province, within the boundaries of the *mōdakī*[1] tree and the peepal tree (*Ficus religiosa*) on the east and west and of the tank on the south, is given to **Govindaśarman,** a Brāhmaṇa of the **Bhāradvāja** *gotra* and of the **Vājasanēya** *charaṇa*, for the increase of the merit of my father, mother and self.

(Ll. 22 to 25.) And I beseech future kings (*thus*): "O kings! Have no doubt of reward on the ground that it is another's gift. The maintenance of another's grants has a far greater reward than one's own gift."

(L. 25.) Incised by **Padmachandra.**

No. 15.—BARRACKPUR GRANT OF VIJAYASENA: THE 32ND YEAR.

BY R. D. BANERJI, M.A.

The copper-plate on which the subjoined inscription is incised was discovered seven or eight years ago in a small village near the cantonment of **Barrackpur,** in the 24-Parganas District of Bengal, by Mr. G. A. Schumacher, an Assistant employed by Messrs. Bird & Co., of Calcutta. Mr. Schumacher seems to have found the plate in the possession of some villagers, from whom he purchased it for its weight in copper. This information was obtained for me from Mr. Schumacher by Mr. Nogendra Nath Sen Gupta, of Messrs. Sinclair, Murray & Co., of Calcutta. The plate is at present in Mr. Schumacher's possession.

The late Mr. V. Venkayya obtained a loan of the plate from Mr. Schumacher in 1910. Mr. M. B. Garde, then Research Scholar in the Archæological Department, prepared a transcript of this record. The original plate was sent to Dr. D. B. Spooner, Superintendent, Archæological Survey, Eastern Circle, in whose office it was photographed. As Mr. Garde could not find time to edit this record, the work was made over by Dr. Spooner in November 1915 to me. I had examined the original plate in 1907 or 1908, when a Bengali gentleman brought it to the Indian Museum for decipherment, and again in 1910, when the late Mr. Venkayya obtained it from Mr. Schumacher. But in 1915 I found that this original plate had been sent to England, and some ink impressions of it, taken by Dr. Spooner's men, could not be traced either in the office of the Government Epigraphist for India or in that of the Superintendent, Archæological Survey, Eastern Circle. I had to rely on two pencil rubbings, sent to Dr. Spooner in October 1911, and two indifferent negatives. The accompanying plates have been prepared from two enlargements from these negatives, prepared by Babu Sib Chandra Mondal of the Indian Museum.

The record is incised on a single plate of copper, to the top of which is attached the royal seal. As is the case in all Sēna grants, the seal consists of a ten-armed figure of Śiva, called in the Edilpur grant of Kēśava-sēna[2] *Sadāśiva-mudrā*, embossed in relief; there is no legend

[1] *Mōdai* corresponds to the Sanskrit *mōdakī*; but there is no tree of that name in Sanskrit. Perhaps the Telugu *mōduga*, *mōdugu* or *mōduvu*, which is the tree called Bastard Teak (*Butea Frondosa*), was meant here.

[2] *Journ. and Proc., Bengal As. Soc.*, Vol. X, p. 97.

on the seal. The inscribed surface of the grant measures 12½″ by 10½″, judging from the pencil rubbings, and the size of the letters varies from ¼″ to ½″. The characters belong to the fully developed Eastern variety of the end of the 11th century or the 12th century A.D., which may be called the Bengali alphabet. Among initial vowel signs *ī*, *ū*, *ḷri* and *ai* do not occur. *a*, *ā*, *u*, *ē*, *ō* and *au* have completed their developments, and earlier forms are to be found in the cases of *i* and *ṛi* only. Among consonants *ṅa*, *chha*, *jha*, *ña*, *ḍha* and *ba* do not occur. Completely developed Bengali forms are to be found in *ka*, *kha*, *ja*, *ta*, *tha*, *dha*, *na*, *ma*, *ya*, *ra*, *la* and *va*. Partly developed forms are seen in *ga*, *gha*, in some cases of *ja*, *ḍa*, *pha*, *bha*, *śa*, *sha* and *sa*. The development is complete in the cases of *cha*, *ṭa*, *ṇa*, *da*, *pa* and *ha*. The older forms of the *visarga* and *anusvāra* are employed throughout. The final forms of *t* and *m* are used ; but the *avagraha* sign is not to be met with. Consonants with superscript *r* are generally doubled. The mason has inscribed the record very carelessly, and consequently mistakes are very frequent. Superscript *r* has been omitted in a number of instances, and in many cases both the *visarga* and the resultant *s* have been incised. The language of the record is Sanskrit.

The record refers itself to King Vijaya-sēna of the Sēna dynasty of Bengal, who is already known from his Deopārā stone inscription and from references to him in the genealogical portions of the grants of his son Vallāla-sēna,[1] his grandson Lakshmaṇa-sēna[2] and his great-grandsons Kēśava-sēna[3] and Viśvarūpa-sēna.[4] The first twenty-two lines contain ten verses, giving the genealogy of the Sēna dynasty from Sāmanta-sēna to Vallāla-sēna. The first two verses are devoted to the praise of the Moon, in whose race the Sēnas were born. It is said that there were many princes (lit. kings' sons, *rājaputtrāḥ*) in the lineage of the Moon (v. 3). The use of the word *rājaputtrāḥ* instead of the usual *rājānaḥ* (kings) is perhaps significant. It is possible that the Sēnas were sprung from some younger son of a king of the Lunar race ; but it may also be that the Sēnas claimed to be Rajputs. In their family was born Sāmanta-sēna (v. 4) ; from him was born Hēmanta-sēnā (v. 5) ; from him was born Vijaya-sēna (v. 6). The sixth verse conveys a very important piece of information about the history of Bengal. From this verse we learn that Vilāsa-Dēvī, the queen of Vijaya-sēna, was "the moon of the sea of the Śūra family." The name of Vilāsa-Devī, the principal queen of Vijaya-sēna, has already been met with in the Naihati grant of her son Vallāla-sēna ; but her descent from the Śūra family is not mentioned in any other known inscription. This statement of the Barrackpur grant definitely proves that the majority of the genealogical works of Bengal are not reliable sources of historical information. According to the majority of these works Vallāla-sēna was born in the family of a daughter's son of Ādi-śūra, the mythical first king of the Śūra dynasty. I quote a few examples collected by Mr. Ramā Prasad Chanda in a learned article read at an ordinary meeting of the Baṅgīya Sāhitya Parishad and published in the Bengali monthly journal *Bhāratī* :—

I. From a genealogical work (*Kula-grantha*) found in the house of the late Maheśa Chandra Śiromaṇi of Puṭhia, Rajshahi District. Language corrupt Bengali :—

"*Ādi-śūra rājāra sargvārohaṇaḥ tadante kicchu kāl-ānantara tata dauhitrakulēta udbhaia hailēna Valvāla-sēna.*"

"The ascent of King Ādi-śūra to heaven ; next, after the lapse of some time, in the line of his daughter's son was born Vallāla-sēna."

II. From another work found at the same place :—

"*Rājñaḥ saptama-santānasya dauhitrō=bhūd Vallāl-ākhyaḥ.*"

"Vallāla was the daughter's son of the seventh descendant of the king."

[1] *Ante*, Vol. XIV, p. 159.

[2] *Journ. Bengal As. Soc.*, 1900, Pt. I, p. 62 ; above, Vol. XII, p. 8 ; *Journ. and Proc., Bengal As. Soc.*, Vol. V, p. 467.

[3] *Ibid*, Vol. X, p. 97.

[4] *Journ. Bengal As. Soc.*, 1896, Pt. I, p. 6.

III. From manuscripts presented to the Varendra Research Society of Rajshahi by Pandit Śaśiśēkhara Siddhānta and Śambhunātha Mukuṭamaṇi. Language corrupt Bengali :—

"*Ādi-śūra rājāra śargārohaṇaḥ saptama purushāntarē daitrakule janmilēna Vallāla-sēnaḥ.*"

"The ascent of king Ādi-śūra to heaven; after seven generations Vallāla-sēna was born in the line of (the) daughter's son."

IV. From the same lot of manuscripts :—

"*Ādi-śūra rājāra sargvārohaṇaḥ || Brārhmaṇadigēra saptama purusha jāyaḥ rājāra saptama purusha jāyaḥ rājā jugya pātra pāya nā jē yavisēka kariyā rājā kārēḥ | kichhu kāla antara dahitra santānēta jarnmilēna Valvāla-sēna.*"[1]

"The ascent of king Ādi-śūra to heaven. Seven generations passed of the Brāhmaṇas, seven generations from the king passed. The King (?) does not get a proper person to be made king after anointment. After some time Vallāla-sēna was born from a daughter's son (*i.e.* of the royal line)."

It is certain that the information supplied by three out of these four works is unreliable. We know that Vallāla-sēna himself was the daughter's son of a Śūra king. Therefore Manuscripts Nos. I, III, IV are unreliable, because he was neither born of a daughter's son of a Śūra prince nor was he born in a line descended from a daughter's son of the same family. Manuscript No. II is reliable, as it mentions that Vallāla-sēna himself was a daughter's son of the prince, who was seventh in descent from Ādi-śūra. We are assured from the Barrackpur grant of the truth of the first portion of this statement, though the second half still requires confirmation. We learn from verse 8 that from Vilāsa-Dēvī was born Vallāla-sēna. The grant was issued from the victorious camp of **Vikrama-pura.** The donor was the Paramēśvara Paramabhaṭṭāraka Mahārājādhirāja, the devout worshipper of Mahēśvara, the illustrious **Vijaya-sēna,** who meditated on the feet of the illustrious Mahārājādhirāja Hēmanta-sēna. The object of the inscription was to record the grant of a piece of land measuring four *pāṭakas,* measured by the *nala* of Samataṭa, and producing two hundred *purāṇa*-worth *kaparddakas,* which was partly bounded on the north-west by the **Tikshahaṇḍa marsh** (*jalā*), with its four well-known boundaries, in the village of **Ghāsa-sambhoga-Bhāṭṭavaḍā,** in the **Khāḍī** *vishaya* of the **Pauṇḍravarddhana** *bhukti,* to **Udayakaradēva-śarman,** the son of Bhāskaradēva-śarman, the grandson of Rahaskaradēva-śarman, the great-grandson of Ratnākaradēva-śarman of Kāntijōṅgī, who had migrated from the Middle Country (*Madhya-dēśa*). The donee belonged to the Vātsya *gōtra.* His *pravaras* were Bhārgava, Chyāvana, Āpnuvāna, Aurva and Jamadagni (*Jāmadagnya*). He was a student of the six *Aṅgas* and belonged to the Āśvalāyana branch of the Ṛig-vēda. The grant was made inside the palace (*upakārikā*) at **Vikrama-pura** as the *dakshiṇa* of the *Hōma* performed by Udayakara, on the occasion of the Golden *Tulā-purusha* gift performed by the Mahādēvī (Queen) Vilāsa-dēvī, on the occasion of a lunar eclipse (*sōma-grahē*). The *dūtaka* of the grant was one Śālāḍḍanāga (*Śālāḍhyanāga*), and it was dated the 7th of Vaiśākha of the 32nd year of the King's reign.

Vijaya-sēna is better known to us than any other Sēna king on account of the detail supplied by his Deopārā stone inscription.[2] He is mentioned as having made war upon, or defeated, a number of his neighbours. In spite of these synchronisms his date is far from settled as yet. He made war upon four princes, named Nānya, Vīra, Vardhana and Rāghava, and attacked the king[3] of Gauḍa.[4] Nānya has been identified with Nānya-dēva, the founder of the Karṇāṭaka dynasty of Mithilā; but the other three still remain unidentified. We do

[1] *Bhārati,* 39th year 1322 (B.S.), pp. 947-48.
[2] Above, Vol. I, p. 314, v. 20.
[3] Above, Vol. I, p. 307.
[4] *Ibid,* v. 20.

not know anything about the date of this Nānya-dēva. Nepal Vaṁśāvalīs supply varying dates for him (Śaka 811=889 A.D. and Śaka 1019=1097[1] A.D.), none of which can be accepted without further corroboration. Mr. Monmohan Chakravarti has fixed the date of Vijaya-sēna rather arbitrarily. He puts him between 1140 and 1160 A.D., the lower limit of which is absolutely impossible. In a previous paper I have tried to show that the dates in the *Dāna-sāgara* and *Adbhutasāgara* are inadmissible as historical evidence.[2] Mr. Chakravarti accepts these as valid dates, as he places Vallāla-sēna's death in 1170 A.D.[3] That in spite of the latest discoveries he has not changed his opinion is shown by his recent statement on the subject. In his paper on the "History of Mithilā during the pre-Mughal period," where he says, "As Vijayasēna's lower limit I have found out at 1158 A.D. or thereabout, this Nānya can only be the Nānyadēva of Karṇāṭa kula, . . . whose son is said to have taken service under Jayacandra."[4] This lower limit, which Mr. Chakravarti has found out, is absurd in the light of modern discoveries. The later date, 1160, for the death of Vijaya-sēna is out of the question, as we know from the Naihati grant of his son Vallāla-sēna that the latter ruled for at least eleven years. If Vijaya-sēna died in 1160 A.D., then the 11th year of his son Vallāla-sēna would fall in 1171 A.D.; but according to the *Adbhutasāgara* Vallāla-sēna died shortly after Śaka 1091=1169 A.D.[5] Therefore 1160 cannot be accepted as the lower limit for Vijaya-sēna. For a similar reason the earlier date, 1158 A.D., cannot be accepted as the lowest limit, as in that case it will have to be admitted that the grant was made immediately before the king's death. It cannot be asserted, upon the data available at present, that Vallāla-sēna did not reign for more than eleven years. If 1158 A.D. be accepted as the lower limit for Vijaya-sēna, then the 11th regnal year of Vallāla-sēna falls in the year 1169, which according to the *Adbhutasāgara* is very close to the year of the latter's death. Consequently it is highly improbable that Vijaya-sēna died in 1158 A.D. Mr. Chakravarti was led to fix this limit for the reign of Vijaya-sēna by a statement in a work called *Ballāla-charita*, by one Ānanda-Bhaṭṭa, which has been edited by Mahāmahopādhyāya Hara Prasād Śāstri. In the 12th chapter of this book the genealogy of the Sēna Kings is given and Vijaya-sēna is entitled *Chōḍagaṅga-sakhaḥ*. As Chōḍagaṅga ascended the throne in 1078, and, as he ruled for seventy years, if Vijaya-sēna was his *sakhi*, the latter's accession must have taken place at least in 1140 A.D. Chōḍagaṅga died in 1142 A.D.[6] According to the Deopārā inscription, Vijaya-sēna was the contemporary of one Rāghava. Mr. Chakravarti assumes that this Rāghava was the grandson of Chōḍagaṅga. Rāghava's father Kāmārṇava came to the throne in 1142 A.D. He reigned for ten years, and Rāghava reigned for fifteen years. Therefore Rāghava died in 1169 A.D. Mr. Chakravarti fixed 1158-60 A.D. as the lower limit for Vijaya-sēna because Vallāla-sēna died in 1169 A.D.; so, in order to make Vijaya-sēna a contemporary of Rāghava, the mean date 1158-60 was fixed. We have seen that this limit is impossible. Lakshmaṇa-sēna, the founder of the Lakshmaṇa-sēna era or La-saṁ, ascended the throne in 1119-20 A.D. His father Vallāla-sēna reigned for at least eleven years. Therefore Vijaya-sēna, who reigned at least thirty-two years, must have come to the throne in the last half of the eleventh century A.D.

In this connection it should be noted that the authenticity of the work published in the *Bibliotheca Indica* under the name of *Vallāla-charita* is very much to be doubted. Personally I am very much inclined to regard it as a modern forgery palmed off on the unsuspecting editor It does not agree in the least with a work of the same name which was already known in Bengal. It appeared at a time when there was a general movement among the lower classes to better

[1] *Katalog der Bibliothek der Deutschen Morgenländischen Gesellschaft*, Bd. II, p. 8.
[2] *J. P. A. S. B.* (N. S.), Vol. IX, pp. 274-77. [3] *Ibid.*
[4] *Ibid*, Vol. XI, p. 409.
[5] *Report on the Search for Skt. MSS. in the Bombay Presy.*, 1887-91, p. lxxxv.
[6] Above, Vol. VIII, App. I, p. 17.

their social status by the interpretation of certain texts of the Purāṇas or Smṛitis, and it is evident even to the most casual observer that this work was written in order to raise the social status of the powerful and influential caste called Suvarṇa-vaṇiks in Bengal. Consequently no historical statement in this work should be taken seriously. Mr. Chakravarti placed too much faith in it, when he allowed himself to believe that Vijaya-sēna was the friend of Chōḍagaṅga, simply because this *Vallāla-charita* says so. In fact, no statement of this work has been corroborated as yet by any reliable historical evidence, except the genealogy of the Sēnas. This is correct, because it is taken from the Torpondighi grant of Lakshmaṇa-sēna, which was discovered a decade or two before the supposed discovery of the manuscripts of the *Vallāla-charita.*

I edit the record from two rubbings and two negatives :—

TEXT.

[Metres : vv. 1-2, *Śārdūlavikrīḍita* ; vv. 3-5, *Sragdharā* ; v. 6, *Mālinī* ; v. 7, *Āryā* ; v. 8, *Sragdharā* ; v. 9, *Ślōka* (*Anushṭubh*) ; v. 10, *Vasantatilaka* ; v. 11, *Āryā* (defective).]

1 Ōṁ[1] Ōṁ namaḥ Śivāya || Kraunch-āri-dvirad-āsyayōḥ śiśutayā tātasya maulau mithō gaṅgā-

2 -vāriṇi khēlatōḥ śaśi-kalām=ālōkya madhyē jaṭam | [2]śēvāl-āvali-madhya-va(ba)ddha-śapharī-

3 -vu(bu)ddhyā samākarshatōr=ākranda-sphuṭa-kandalēna vihasann=avyāj=jagad=dhūrjjaṭiḥ || (1*) Asti kshīra-mahā-

4 -(r)ṇṇavasya tanayaḥ prēyān=manō-janmanaś=chakshuḥ Śrī-pariṇētur=adri-tanayā-bharttuḥ śirō-bhūshaṇam |

5 prāg-āśā-taruṇī-lalāṭa-tilakaṁ pūrvv-ādri-chūḍāmaṇir=dyō-dēvālaya-daivataṁ divi-shadāṁ sāra-

6 -s=tushāra-dyutiḥ || (2*) Tad-vaṁśē rāja-haṁsa-chchhada-viśada-yaśaḥ-kaumudīm=udgirantaḥ khēlantaḥ kshmā-dha-

7 -rāṇām=upari kara-samārōpa-sīmantit-āśāḥ | Sīmānaḥ puṇya-rāśēr=amṛita-maya-kalā-maṇḍa-

8 -l-ābhōgavantaḥ kurvvantaḥ[3]ś=chandra-līlām=avani-tala-bhujō rāja-puttrā va(ba)-bhūvuḥ || (3*) Tēshāṁ vaṁśē va(ba)bhū-

9 -va prabhur=ubhaya-kula-prauḍhi-sampad-guṇānām=utta[ṁ]saḥ kshattriyāṇām=a-dhana-jana-manaś-chātakānām=payō-

10 -daḥ | Śatrūṇām=antakarttā tuhina-kara-kalā-mū[r]tti-kīrtty-aṅganānāṁ kāntaḥ **Sāmanta-sēnō** raṇa-śirasi

11 jit-ārāti-sāmanta-sēnaḥ || (4*) Śaśvat-prōdvu(dbu)ddha-padmaḥ pratidinam=udayī rāja-rakshā-sudakshaḥś=chakshu-[4]

12 -ś-chaitanya-chintāmaṇir=an-aṇu-mahāḥ prārthakair=arthit-ā[r]thaḥ | ētasmād=ūshmalābhir=dyutibhir=upachi-

13 -ta[s=tāma]sānāṁ guṇānāṁ hantā **Hēmanta-sēnō** ravir=iva jagatāṁ mānanīyō va(ba)hūva || (5*) Ajani

14 **Vijaya-sēnas**=tēna rākā-sudhāṁśō ruchibhir=avachitābhir=bhāsvatō-pi prabhābhiḥ | Śiśira-

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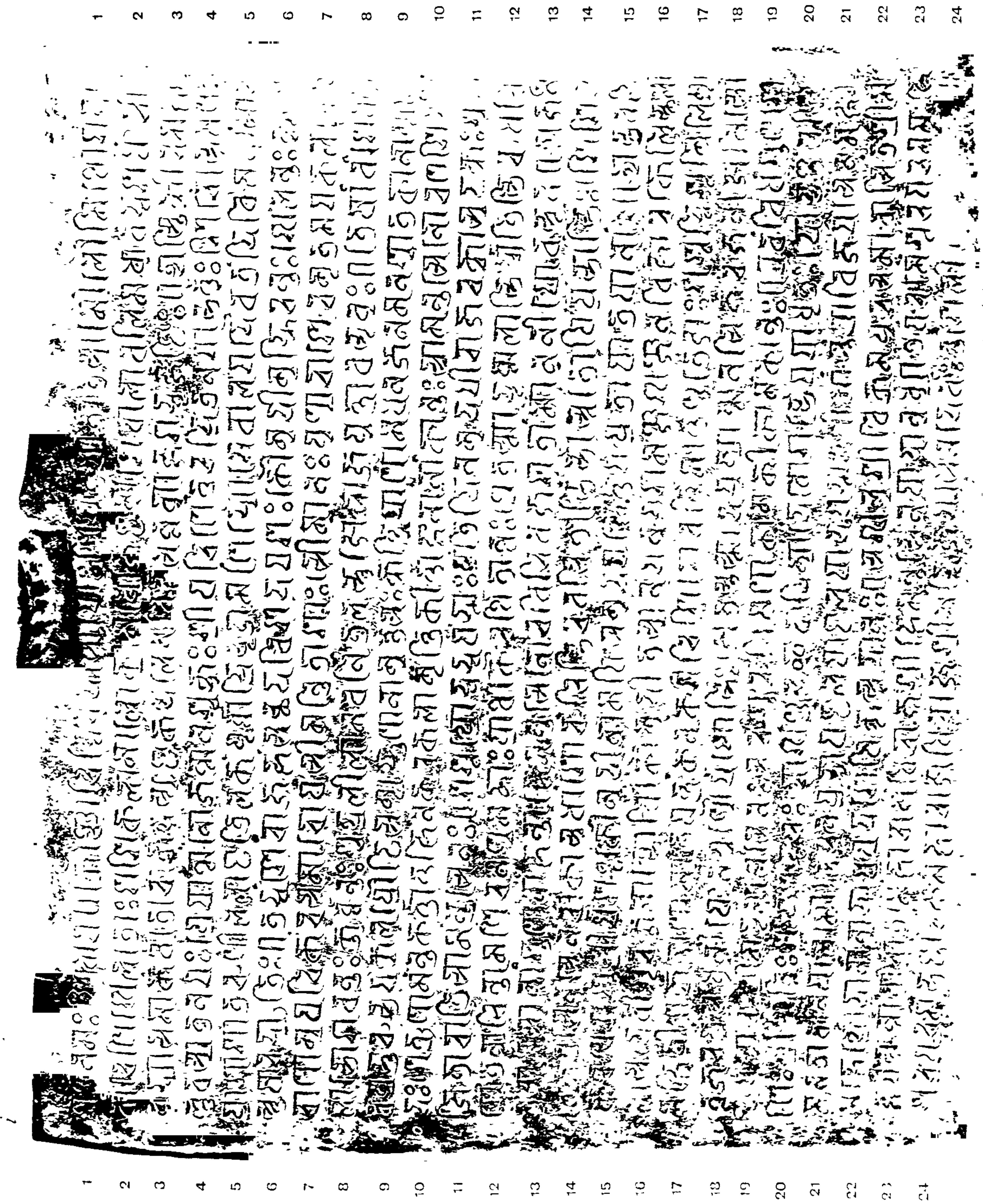
[1] Expressed by a symbol.

[2] Read *śaivāl-āvali°*.

[3] The *visarga* is superfluous.

[4] Read *sudakshaś=chakshu*.

Barrackpur Grant of Vijaya-sena: the 32nd year.

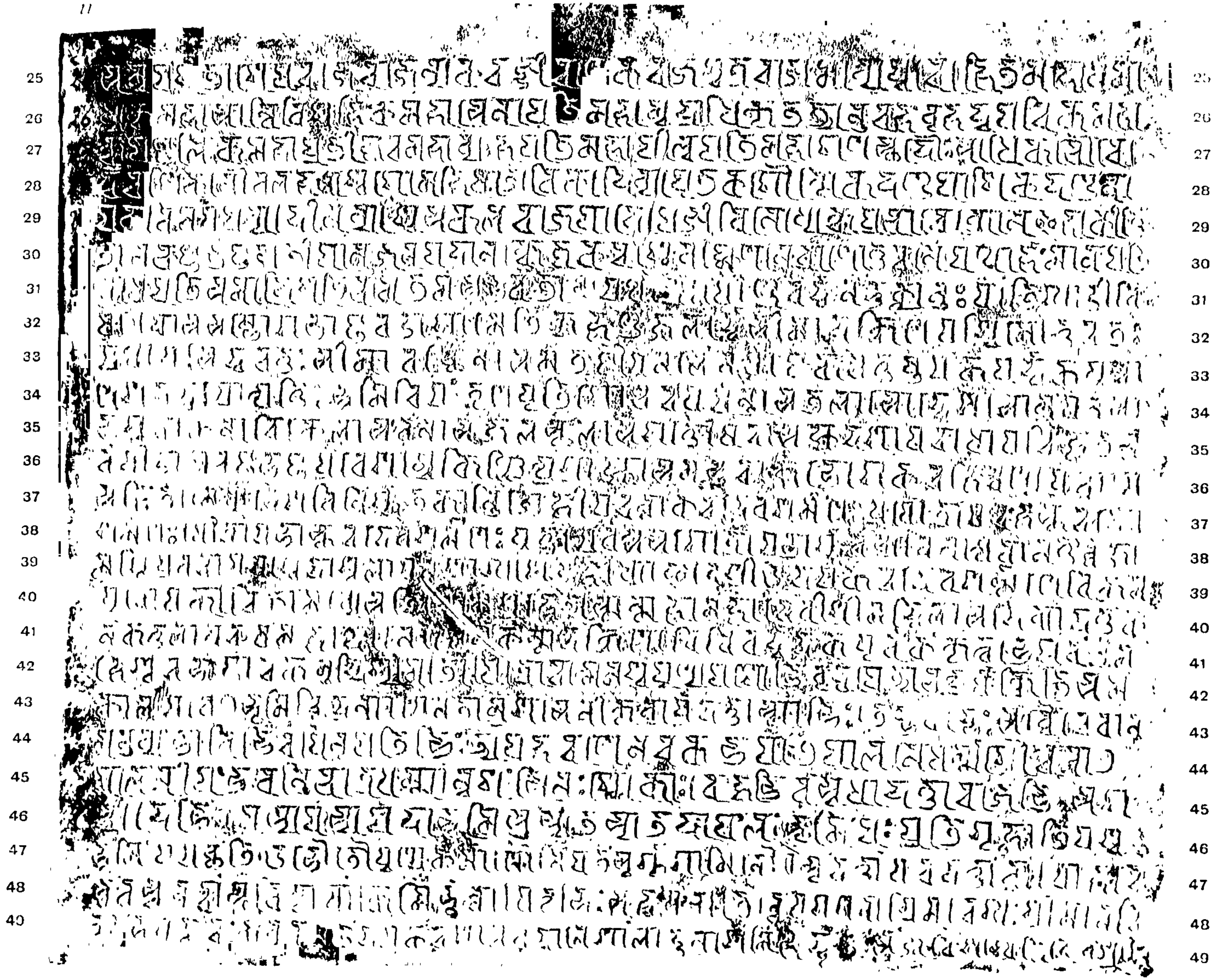


F. W. THOMAS

SCALE 5 OF PHOTO ENLARGEMENT

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ii



15 -kara-khar-āṁśu-śrīr=yaśaḥ-kaumudīnām=api samudaya-hētur=yat-pratāp-ātapānām || (6*) Abhavad=Vi-

16 -lāsa-dēvī Śūra-kul-āmbhōdhi-kaumudī tasya [1*] nayana-yuga-mañja[1]-khañjana-vihāra-kēli-sthalī

17 mahishī || (7*) Kshattrāṇām=ātapattraṁ kanaka-giri-śirō-vartti-mārttaṇḍa-tējāḥ śaśvad=viśvam=vilimpa-

18 -nn=ajara-pura-dhunī-phēna-puṇyair=yaśōbhiḥ | jātas=tasmād=ayushmān[2]=manasija-rajanī-jāni-sau-

19 -ndarya-sāraḥ śrīmad-Vallāla-sēnaḥ suru[3]-guru-dhishaṇā-kāmukī-kāma-kāntaḥ || (8*) Ēvaṁ-vidha-guṇa-śrē-

20 -ṇiḥ śrīmān=Niḥśaṅkaśaṅkaraḥ | ākhaṇḍala iv=ādityā dēvō garvbhē(bbhē) yayā dhṛitaḥ [||] (9*) Dōr-ddaṇḍa-chaṇḍi-

21 -ma-nat-āvani-pāla-mauli-ratna-prabhā-paṭala-pāṭala-pāda-padmaḥ | śrīmāṁs=tayā Vijaya-sēna-mahī-

22 -mahēndrō dānāny=adāpayad=aśēshi[ta*]-kṛitsna-dānaḥ || (10*) Sa khalu śrī-Vikrama-pura-samāvāsita-śrīma-

23 -j-jaya-skandhāvārāta[4] | Mahārājādhirāja-śrī-Hēmanta-sēna-pād-ānudhyāt[5] paramēśvara-paramamāhē-

24 -śvara-paramabhaṭṭāraka-mahārājādhirāja-śrīmad-Vijaya-sēna-dēvaḥ kuśalī |

Second side.

25 Samupagat-āśēsha-rāja-rājanyaka-r[ā*]jñī-rāṇaka-rājaputra-rājāmātya-purōhita - mahā - dharmā-[6]

26 -dhyaksha - mahāsāndhivigrahika - mahāsēnāpati - mahāmudrādhikṛita - antaraṅga-vṛihad-uparika-mahā-

27 -kshapaṭalika-mahāpratīhāra-mahāvyūhapati-mahāpīlupati-mahāgaṇastha-dauḥsā[dhasā*]-dhika-chaurō-

28 -ddharaṇika-nau-vala-hasty-aśva-gō-mahish-ājāvik-ādi-vyāpṛitaka-gaulmika - daṇḍapāśika-daṇḍanā-

29 -yaka-vishyapaty-ādīn=anyāṁś=cha sakala-rāja-pād-ōpajīvinō=dhyaksha-prachār-ōktāna[7] ih=ākīrtti-

30 -tāna[8] chaṭṭa-bhaṭṭa-jātīyāna janapadāna kshētra-karāṁś=cha vrāhmaṇāna[9] vrā[hm]aṇ-ōttarāna[10] yath-ārhaṁ mānayati

31 vō(bō)dhayati samādiśati cha | Matam astu bhavatām | yathā śrī-Pauṇḍravar-ddhana-bhukty-antaḥpāti-Khāḍī-vi-

32 -shayē Ghāsa-sambhōga-Bhāṭṭavaḍā-grāmē Tikshahaṇḍa-jal-ārddha-sīmā dakshiṇa-paśchim-ōttarataḥ

33 yathā-prasiddha-chatuḥ-sīm-āvachchhinā[11] Samataṭīya-nalēna pāṭaka-chatushṭaya-kaparddaka-purā-

34 -ṇa-śata-dvay-ōtpattiḥ bhūmir=iyaṁ tṛiṇa-pūti-gōchara-paryantā sa-talā s-ōddēśā s-āmra-panasā

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[1] Read *mañju*.
[2] [Read *amushyām*.—Ed.]
[3] Read *sura*.
[4] Read °*vārāt*.
[5] Read °*dhyāta*.
[6] This syllable has been incised over an erasure.
[7] Read °*ōktān*.
[8] Read °*kīrttitān*.
[9] Read *brāhmaṇān*.
[10] Read *brāhmaṇ-ōttarān*
[11] Read °*chchhinnā*.

35 **sa-guvāka-nārikēlā** sa-vanā sa-jala-sthalā **sa-gartt-ōsharā sahya-daś-āparādhā** parikṛita-sa-

36 -rva-pīḍā a-chaṭṭa-bhaṭṭa-pravēśā a-kiñchit-**pragrāhyā samasta**-rāja-bhōga-kara-hiraṇya-pratyāya-

37 -sahitā | Madhya-dēśa-vinirggata-**Kāntijōṅgīya-Ratnākaradēvaśarmaṇaḥ** prapautrāya **Rahaskaradēva-**

38 -**śarmaṇaḥ** pautrāya **Bhāskaradēvaśarmaṇaḥ** puttrāya **Vatsa-sa-gōtrāya Bhārgg**ava-Chyāvan-Āpnuvāna-Aurvva-Jā-

39 -ma[da*]gni[1]-pravarāya Ṛig-vēd-Āśvalāyana-śākhā-ṣaḍaṅg-ādhyāinē[2] śrī-**Udayakara**-dēvaśarmmaṇē **Vikrama**-

40 -pur-ōpakārikā-madhyē sati Sōma-grahō **asman-mahā-mahādēvī-śrīmad-Vilāsa-dēvyā** datta-ka-

41 -naka-tulā-purusha-mahādānō **hōma-karmma-dakshiṇā vidhivad=udaka-pūrvakaṁ** kṛitvā bhagavaṁ[3]nta[ṁ*] Ma-

42 -hēśvara-bhaṭṭārakam[4]=uddiśya **mātā-pitrōr=ātmanaś=cha puṇya-yaśō-bhivṛiddhayē** ā-chandr-arkka[5]-kshiti-sama-

43 -kālaṁ yāvat bhūmi-chchhidra-nyāyēna **tāmraśāsanīkṛitya pradatt=āsmābhiḥ** | Tad=bhavadbhiḥ sarvvair=ēv=ānu-

44 -mantavyaṁ bhāvibhir=api nṛi-patibhiḥ apaharaṇē naraka-bhayāt pālanē dharmma-gauravāt

45 pālanīyaṁ bhavanti ch=ātra dharmm-ānuśaṁsinaḥ ślōkāḥ | Vahubhir=vasudhā dattā rājabhi[s*]=Saga-

46 -r-ādibhiḥ | yasya yasya yadā bhūmis=tasya tasya tadā phalaṁ [||11*] Bhūmiṁ yaḥ pratigṛihṇāti yaś=cha

47 bhūmiṁ prayachchhati || ubhau tau puṇya-karmāṇau niyataṁ svargga-gāminau || [12*] Sva-dattāṁ para-dattāṁ vā yō harē-

48 -ta vasundharāṁ [|*] sa vishṭhāyāṁ krimir=bhūtvā pitṛibhiḥ saha pachyatē | [||13*] Nṛipa-gaṇan-āgrima-rēkhaḥ śrīmān=**Ari**-

49 -**vṛishabha-śaṅkaraḥ** kṛitavān [|*] **Udayakara-śāsana-dānē Śālāḍḍanāgam=iha** dūtaṁ [||14*][6] **Saṁ 32 Vaiśākha dinē 7** [||*] Śrī ni

50 [ma]hā ni [||*]

TRANSLATION.

(V. 1.) Ōm ! salutation to Śiva. May Dhūrjjaṭī (*i.e.* Śiva) protect the world, laughing on account of the distinct cries of quarrel, due to childhood (*śiśutayā*), of the enemy of the Krauñcha mountain (*i.e.* Kārttikēya) and the elephant-faced one (*i.e.* Gaṇēśa), who, while playing in the Ganges water on their father's head, having seen the digit of the moon among the matted hair, catch hold of it, taking it to be a *Śapharī* fish entangled in a mass of aquatic weeds.

(V. 2.) There is a son of the Milky Ocean, to wit, the Cool-rayed One (*i.e.* the Moon), favourite of the Mind-born (Kāma *or* Madana, *i.e.* Cupid), eye of the husband of Śrī (*i.e.* Vishnu), head-ornament of the husband of the daughter of the Mountain (*i.e.* Śiva),

[1] Read *Jāmadagnya*. [2] Read *-shaḍaṅg-ādhyāyinē*. [3] The *anusvāra* is superfluous.

[4] The engraver had at first engraved *bhāṭṭāraka*; he afterwards deleted the long *ā*.

[5] Read *ā-chandr-ārkka*. [6] A faulty verse.

frontlet of the young lady of the Eastern Quarter, crest-jewel of the Eastern mountain, god of the temple of heaven and essence (*i.e.* the best) of the gods.

(V. 3.) In his race were princes, who enjoyed the surface of the earth, imitated the actions of the moon (*i.e.* who satisfied every body by their actions, as the moon cools by its rays), enjoyed the array of nectar-like mechanical and fine arts (*i.e.* who were well versed in the arts), were the limits of amassed merit, had bounded the hopes of kings by levying tribute from them (who had made the cardinal points their wives by placing hands on mountains which were like their breasts), who were playful, and spread their fame, as the moon spreads its light, white as the wings of the swan.

(V. 4.) In their family was born a king **Sāmanta-sēna**, who had subdued the forces of the feudatories of his enemies in battle, the beloved of the lady fame, whose body was made of the digit of the one who issues cool rays (*i.e.* the moon, or whose body was as slim and beautiful as the digit of the Moon), who was the destroyer of enemies, who was a water-giving cloud to the minds of the poor, which were like *chātaka* birds, who was the head-ornament of these Kshattriyas possessed of the principal good qualities of both families (*i.e.* paternal and maternal families).

(V. 5.) From this (Sāmanta-sēna) sprang **Hēmanta-sēna**, who, like the sun, was respected in the worlds, who constantly awakened the goddess of prosperity (*Padmā*), (just as the sun opens lotuses (*padmā*)), who prospered every day (just as the sun rises daily), who was skilled in affording protection to (other) kings, who was (as the sun was) the desire-yielding jewel to ocular perception, who was possessed of great valour (just as the sun of brilliance), from whom wealth was solicited by petitioners (just as the sun is prayed to by devotees for the fulfilment of their desires), and who, full of fiery brilliance, put an end to wicked inclinations (*tāmasa-guṇa*) (just as the sun clears away the effects of darkness).

(V. 6.) By him was begotten **Vijaya-sēna**, of whose fire and heat the sun and moon splendour, having the brilliance of the sun added to the rays of the full-moon, caused the rising also of the moonlight of his fame.

(V. 7.) **Vilāsa-dēvī** was his queen, who was the moonlight of the ocean-like race of Śūras and the sporting-ground of the graceful Khañjana birds called eyes.

(V. 8.) " From him was born by her **Vallāla-sēna**, who is the umbrella (*i.e.* protector) of the Kshattriyas, who possesses lustre like that of the sun while on the top of the golden mountain (*i.e.* Mēru), who constantly besmears the universe with his fame, which is as pure as the foam of the celestial Ganges, who is the essence of the beauty of the mind-born (Kāma) and the consort of the night (Moon), who is the cherished lover of the intellect of the preceptor of the gods (Bṛihaspati), (which has become like) an excessively passionate woman "—

(V. 9.) Since by her (Vilāsa-dēvī) the illustrious **Niḥśaṅkaśaṅkara**,[1] who was the abode of such qualities, was borne in the womb, as Aditi (bore) the god Ākhaṇḍala in hers,

(V. 10.) The great Indra, lord of the Earth, **Vijaya-sēna**, whose lotus-like feet were reddened by the numerous rays of the crest-jewels of the kings subdued by the prowess of his bar-like arms, who had exhausted all the forms of giving, caused her (Vilāsa-dēvī) to make (various) gifts.

From the victorious camp of **Vikramapura**, the Paramēśvara, the Paramamāhēśvara Paramabhaṭṭāraka Mahārājādhirāja the illustrious **Vijaya-sēna**, who meditates on the feet of the

[1] This is a *biruda* of Vallāla-sēna; see the Madana-pāḍa grant of Viśvarūpa-sēna.—J. A. S. B., 1896, Pt. I, pp. 12-13, ll. 32-37.

illustrious Mahārājādhirāja Hēmanta-sēna, being prosperous, duly honours, informs and orders all the officers who are present (here follows a list of officers[1]) and others mentioned in the lists of the Superintendents (*Adhyakshas*), but not cited here, irregulars (*chaṭṭa-bhaṭṭa-jātīyān*), the community, the cultivators, the Brāhmaṇas and those other than the Brāhmaṇas, "Be it agreed by you that, in the **Ghāsa-sambhōga-Bhāṭṭavaḍā** village in the **Khāḍī** *vishaya* included in the **Pauṇḍravardhana** *bhukti*, this land, four *pāṭakas* (measured) by the *nala* called *Samataṭīya* (*i.e.* of *Samataṭa*), having for its southern, western and northern boundaries half of the marsh (*jala*) called **Tikshahaṇḍa,** and with the well-known four boundaries,—producing two hundred *kapardḍaka-purāṇas* (annually), embracing pastures and grass land, with the bottom (*i.e.* with rights of mining), with *uddeśa*,[2] with mango, jack, cocoanut and betelnut trees, with forests, with land and water, with pits (*gartta*) and salt-lands, in which ten offences of the donee will be borne (by the king), which will be exempted from all *pīḍā* (*i.e.* from certain compulsory duties from which other villages were not exempted), where the entrance of irregulars is prohibited, where no irregular imposts (?) are to be levied, with all taxes enjoyed by the king and income from gold (? mining),—is given by us by means of a grant incised on copper, in the *upakārikā* (? palace) of **Vikramapura,** to the illustrious **Udayakaradēva-śarman,** a student of the Āśvalāyana *Śākhā* of the *Ṛig-veda* and the six *Aṅgas*, who belongs to the Vātsya *gōtra*, whose *pravaras* are Bhārgava, Chyāvana, Āpnuvāna, Aurva and Jāmadagnya, who is son of **Bhāskaradēva-śarman,** grandson of **Rahaskaradēva-śarman,** great-grandson of **Ratnākara-dēva-śarman,** (an inhabitant) of **Kāntijōṅgī** and immigrant from the Middle Country (Madhya-dēśa), in honour of the Lord Mahēśvara, with previous libations of water, according to regulations (*vidhi*), as *dakshinā* for performing the *hōma* ceremony of the *kanaka-tulā-purusha* gift given by my queen (*mahā-mahādēvī*), the illustrious **Vilāsa-dēvī,** on the occasion of a lunar eclipse, for the increase of my own merit and fame and that of my father and mother, as long as the sun, moon and the earth shall last, by the law known as the *bhūmi-chchhidra*." (Here follow an imprecatory sentence in prose and three of the usual imprecatory verses.) The illustrious **Arivṛishabhaśaṅkara** (*i.e.* Vijaya-sēna), the first in reckoning of kings, has made **Sālāḍḍanāga** (Sālāḍhyanāga) the *dūta* of this grant of a decree to **Udayakara. The year 32, the 7th day of Vaiśākha.** Registered by the Mahā(?sāndhivigrahika).

No. 16.—TWO COPPER-PLATE GRANTS FROM INDORE.

BY RAMESH CHANDRA MAZUMDAR, M.A., CALCUTTA.

These plates were handed over to me by Professor D. R. Bhandarkar, M.A., who states that he obtained them from a Brāhmaṇa in the Indore State. They were apparently found in some place in Central India. No further particulars of their discovery are known.

I.—THE GRANT OF MAHĀRĀJA SVĀMIDĀSA: THE YEAR 67.

The inscription is on a single **plate,** which is engraved on one face only and measures about $7\frac{5}{8}''$ broad by $4\frac{1}{16}''$ high. There is no ring-hole, and it may be held as quite certain that no seal was ever attached. The plate contains 9 lines of writing, which are in an excellent state of preservation. The size of the letters varies between $\frac{3}{16}$ and $\frac{7}{16}$ of an inch in height.

The **language** of the inscription is Sanskrit; but there is a number of grammatical solecisms. Thus we have in l. 2 *va* instead of *vaḥ*; in ll. 2-3 *samanujānīyōsmi* instead of °*jānī-mō=sya*; in l. 5 *putra-pautr-anvāya* instead of °*pautr-ānvaya*, *asy=asmābhikkṛitaḥ* instead of

[1] [With which compare the passages in the Belava Copper-plate Inscr. and the Rampal Copper-plate Inscr., *supra*, Vol. XII, pp. 42-3, 141.—Ed.]

[2] [On *sa-talā s-ōddēśā* cf. Kielhorn's note, *supra*, Vol. VI, pp. 136 and 141. In Vol. XII, pp. 43 and 142, it is translated 'with bottom and surface.'—Ed.]

asy=āsmābhiḥ kritaḥ and *idānim* for *idānīm*. Besides, Visarga is omitted after *bhuñjata* in l. 6, and wrongly inserted after *krishāpayataś=cha* in l. 7. The influence of 'Prākrit' may be traced in the use of the word *Santaka*. The inscription is written throughout in prose.

As regards **orthography** we have to notice—

(1) The doubling of *d* in *dh* before *y* (cf. *pād-ānuddhyātō* in l. 1).

(2) The doubling of *v* and *y* after *r* (cf. *sarvvān=ēv°* in l. 2, and *sarvvair=ēv°* in l. 7; also *Āryya* in l. 4; but we have *ā-chandr-ārka* in ll. 4-5).

(3) Omitting of a Visarga and doubling of the following consonant instead. (Thus we have an irregular formation in *asmābhikkritaḥ* in ll. 5-6, but a regular one in *°tulyādibhis=samanumantavyaṁ* in l. 7.

(4) The substitution of dental for lingual *ṇ*, in *brāhmanasya* (l. 3) and *vānijaka* (l. 4).

The **characters** belong to the southern class of alphabets and approximate most closely to the Sāñchī Stone Inscription of Chandragupta II (Fleet's No. 5). A detailed comparison of the two inscriptions shows that all the common letters in them, except *t*, *th*, *p*, *m*, *l* and medial *ī*, perfectly resemble each other.

Two forms of *t* are used in the Sāñchī inscription; one formed in the usual way, the two lower limbs branching off from a central vertical stroke (cf. *t* in *bhāvit-ēndriyāya*, l. 1), and the other, the precursor of the later forms, such as are used, for example, in the Valabhī inscriptions and the inscription of Dahrasēna (*Ep. Ind.*, Vol. X, pp. 51 ff., pl.), where the vertical stroke, instead of having a central position, is on a line with the lower limb on the right, and the left lower limb branches off from this (cf. *t* in *jīvita* and *āpyāyita* in l. 3, *patāka* in l. 4). The present inscription offers only the *t* of the latter class and in a more advanced form. The *th* is also a little different from that of the Sāñchī inscription.

The *p* and *l* of the present inscription present analogous forms, though a little earlier than those used in the Sāñchī inscription, while its *m* is distinctly earlier than that of the latter. The long medial *ī* is formed in the Sāñchī inscription by adding a small hook-like sign within the circle which is used to denote short medial *i*. In the present inscription long medial *ī* is expressed by a loop formed by the left end of the circular curve used to denote the short medial *i*.

A comparison with the Valabhī inscriptions also shows that the present inscription is considerably earlier than the earliest from Valabhī (*Ep. Ind.*, Vol. XI, p. 106, pl.), which is dated in the Gupta Samvat 206. Thus the letters *l*, *m*, *j*, *v*, *b*, *h*, *ch*, *d* and conjunct *r* are distinctly earlier than those of the latter. On palæographical grounds, therefore, the present inscription must be referred to the period of the Sāñchī inscription.

The characters include, in line 8, forms of the numerical symbols for 60, 7 and 5.

The inscription refers itself to the reign of **Mahārāja Śrī-Svāmidāsa**. It is quite clear, both from the title *Mahārāja* and from the epithet *parama-bhaṭṭāraka-pād-ānuddhyātō*, that Svāmidāsa was not an independent sovereign, but merely a feudatory chief. The inscription is **dated** in the year 67 without reference to any specific era. As we have seen above, it must be referred, on palæographic grounds, to the period of the Sāñchī inscription of Chandragupta II, which is dated in the year 93 of the Gupta Era. The year 67 of the present inscription should therefore, be also referred to the same era.

A possible alternative would be to explain the date as a regnal year. This does not, however, appear to be probable; for, in the first place, a reign of 67 years is a very unusual one, and secondly, the word *varsha* standing by itself at the end is never, so far as I know, used in inscriptions to denote a regnal year.

A second alternative would be to refer the date to a local era. But such expedients of inventing new and unknown eras are excusable only in those cases where the dates cannot properly be referred to any well-known era. In this connection we may recollect the principle emphasised by Dr. Fleet that we should, whenever practicable, avoid the assumption of an era for the existence of which there is no actual evidence at all (*J. R. A. S.*, 1905, p. 231). On the whole, therefore, I think it perfectly justifiable to refer the date 67 of the inscription to the well-known Gupta Era. **If we take this view, it is the earliest dated inscription of the Guptas, and the earliest copper-plate grant ever discovered in Northern India.**

The inscription records the royal confirmation of a *brahmadēya* made to a Brāhmaṇa. The Koṇḍamudi plates of Jayavarman (*Ep. Ind.*, Vol. VI, p. 315) have made us familiar with the peculiar nature of this class of grant. It would appear from the *Arthaśāstra* that a *brahmadēya* differed in some respects from an ordinary grant, being endowed with privileges and immunities which did not belong to the latter.[1]

The first word of the inscription offers a great difficulty. It consists of two letters, of which the first is undoubtedly *va* and the second looks like *lkhā*. The only explanation I can suggest is to take it as the name of the place from which the grant was issued, and, adding a *t* before the following letter, to read the whole passage as *Valkhāt parama*°.

The words *santaka* and *yuktaka*[2] in line 2 require a word of explanation. *Santaka* is used in a similar sense in the Pārḍi Plates of Dahrasēna (*Ep. Ind.*, Vol. X, pp. 51 ff.) and the inscriptions of the Vākāṭaka kings (Fleet's Nos. 55, 56). It is really a Prākṛit word, but is used several times in the *Divyāvadāna*, and as such noticed in the St. Petersburg Dictionary. It is derived from the root *as* and means "belonging to" (also cf. Fleet's *Gupta Inscriptions*, p. 118).

The word *yuktaka*, unknown to Sanskrit lexicographers, is however used several times in early inscriptions, specially in the Rāshṭrakūṭa grants. Thus it occurs in the two Bagumrā Plates of Indrarāja III (*Ep. Ind.*, Vol. IX, pp. 24 ff.) and the Cambay Plates of Govinda IV (*Ep. Ind.*, Vol. VII, p. 39) and is explained by Mr. D. R. Bhandarkar as 'officials.' [See below, p. 3, n. 3.—Ed.]

The beginning of line 6, as it stands, scarcely offers any meaning, and there are palpable mistakes in it. I possess another copper-plate grant of a later date,[3] of which the wordings are very similar to those of the present one, and in which the expression under consideration is replaced by (*kṛit-ānujñasy=ō*). The sixth letter in the line also looks very much like *jña*; and I propose therefore to emend the text of our inscription, and to take the expression as *kṛit-ānujñasy=ō*.

Again in line 7 *sarvvair=ēv=āsma-paksha-tak-tulyādibhis* offers no meaning. The corresponding expression in the other grant is *sarvvair=ēv=āsmat-pakshīyaiḥ* and I propose therefore to emend the text as *sarvvair=ēv=āsmat-paksha-tat-tulyādibhiḥ*. [But see below, p. 289, n. 12. —Ed.]

The localities mentioned in the inscription are "Nagarikā-pathakē dakshiṇa-Valmikatalla-vāṭakē." On the analogy of such village names as 'Prastara-vāṭaka' (Betul Plates of Saṁkshobha, *Ep. Ind.*, Vol. VIII, p. 287) 'Valmikatalla-vāṭaka' may be taken as the name of a village, the epithet '*dakshiṇa*,' or 'south,' being probably intended to differentiate it from another village of the same name. As Mr. Hira Lal, the editor of the last mentioned inscription,

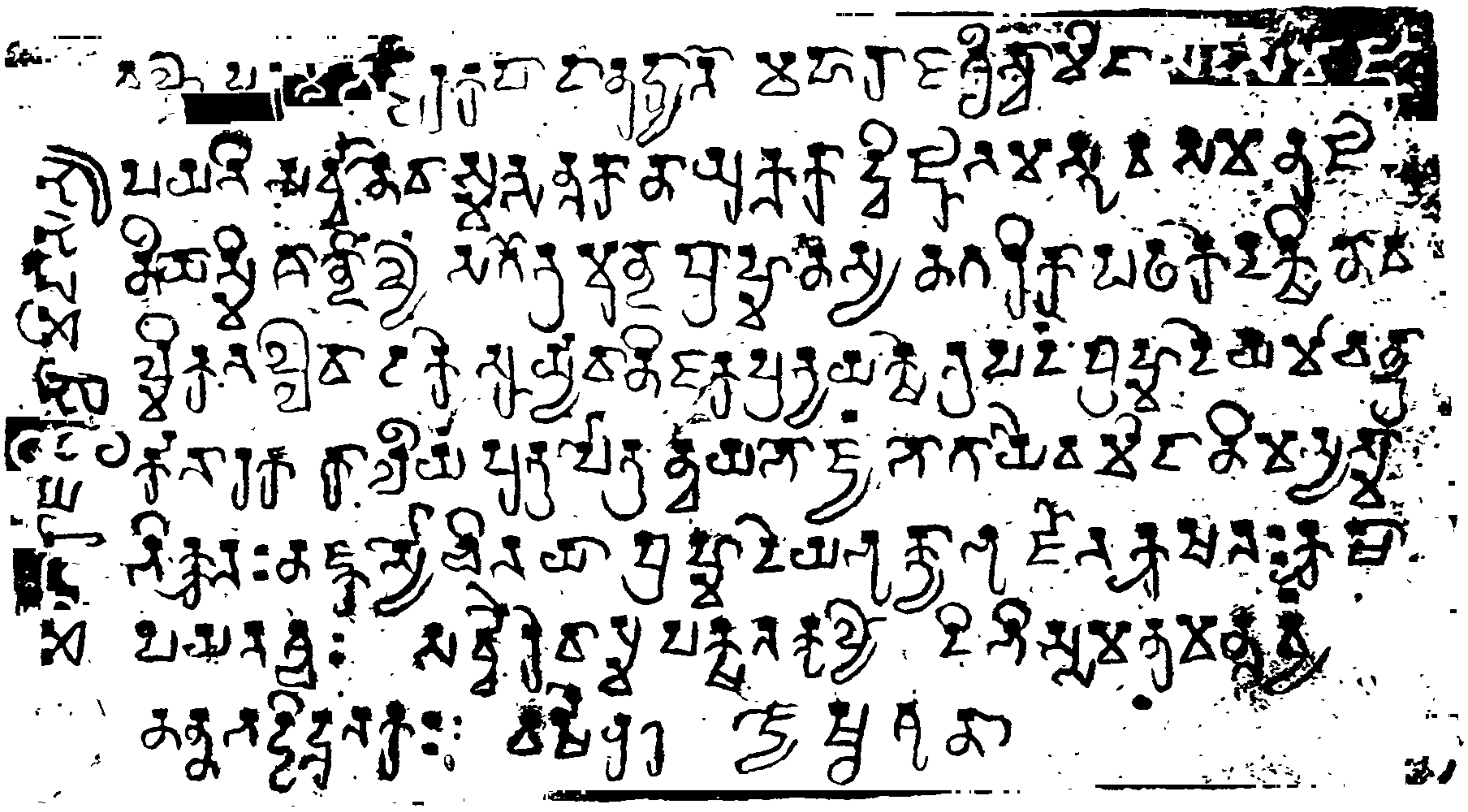
[1] The term *brahmadēya* in its Prākṛit form *brahmadeyya* occurs frequently in Pāli literature. Dr. Fick has referred to several instances in the *Jātaka* and the *Dīgha-Nikāya* (*Sociale Gliederung*, p. 137). See also *Kauṭilīya Arthaśāstra*, ed. R. Shamasastry, p. 46.

[2] Prof. Radhagovinda Basak, M.A., suggests that the word is '*Āyuktaka*.'

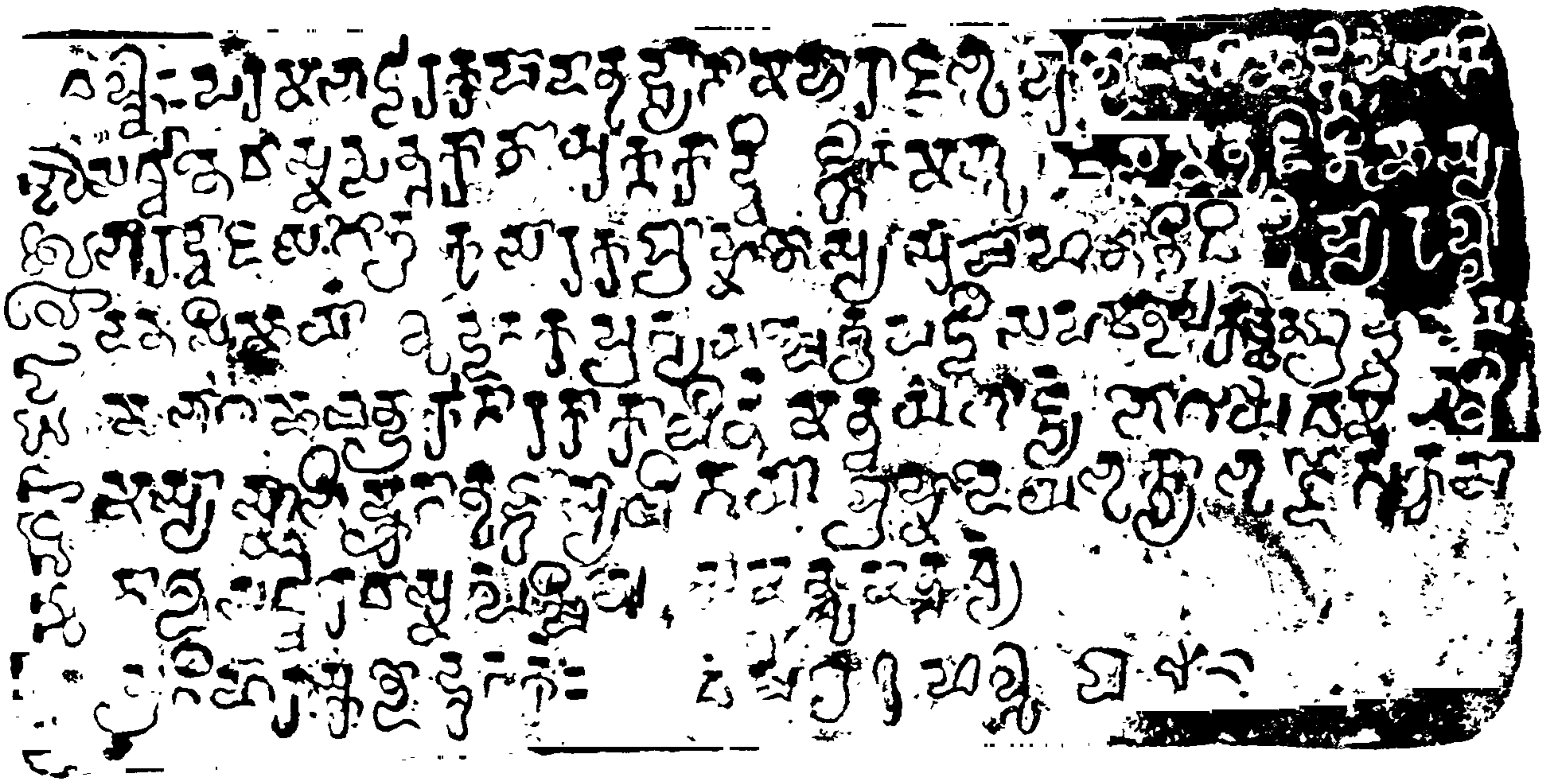
[3] i.e. No. II, below.

Two Copper-plate Grants from Indore.

i. Grant of Maharaja Svamidasa: the year 67.



ii. Grant of Maharaja Bhulunda: the year 107.



F W THOMAS

SCALE FOUR-FIFTHS

WHITTINGHAM & GRIGGS, PHOTO-LITH

remarks, the term *vārā* or *wārā*, which is often found at the end of the names of modern villages (e.g. Gulwārā, Murwārā, Kailwārā, etc.), is apparently a corruption of the old *vāṭaka* (op. cit., p. 285).

The term *pathaka* is used in the sense of a 'district' in the Ujjain Plates of the Paramāra Bhōja-dēva (*Ind. Ant.*, Vol. VI, p. 53) and the Māndhātā Plates of Jayavarman II (*Ep. Ind.*, Vol. IX, p. 121). *Nagarikā-pathakē* may therefore be taken in the sense of "the district of Nagarikā."

It is impossible to identify with certainty either the village Valmikatalla-vāṭaka or the district Nagarikā. A conjecture, however, may be hazarded on this point. The site of the ancient town of Nāgar, or Karkōṭa Nāgar, lies at a distance of about 75 miles from the borders of Indore State. Its high antiquity is proved by the find of innumerable coins belonging to the Mālavas (*Arch. Surv. Reports*, VI, 176). About thirty-seven miles north-east from this city are to be found two villages, *choṭā*, i.e. small, Adalwāra and *baṛā*, i.e. large, Adalwāra (Sheet Atlas, No. 51). Now Tallavāṭaka, reduced to Talwār, may easily give rise to the forms Atalwār or Adalwār. Curiously enough, one of these villages stands a little to the south of the other and therefore very well corresponds to the 'Dakshiṇa-Talla-vāṭaka.' There is also another village, called Talaōra, about 50 miles north-east from Nāgar, and village names ending in *wāra*, *ora*, etc., are very frequent in this part of the country. I would therefore propose to identify the "Nagarikā" and "Tallavāṭaka" of our inscription respectively with the ancient city of Nāgar and either Adalwār or Talaōra.

In conclusion it may be noticed that the legal formulas used in this inscription bear a close resemblance, in form, to those used in the Rāshṭrakūṭa grants. This would appear from a comparison of line 2 and lines 6-7 respectively of this inscription with lines 45-46 and lines 56-57 of the Bagumrā Plates of Indrarāja III (*Ep. Ind.*, Vol. IX, pp. 36-37).

TEXT.

1 **Valkhā**[1] parama-bhaṭṭāraka-pād-ānuddhyātō mahārāja-Śrī-**Svāmidāsaḥ** samājñā-

2 **payati** sarvvān=ēv=āsmat-santakān=ā yuktakād[2]=Vijñātam=astu va[3] samanujā-

3 nīyō=smi[4] Śāṇḍilya-sa-gōtra-**Muṇḍa**-brāhmanasya[5] **Nagarikā**-pathakē dakshiṇa-**Va**-

4 **lmikatalla-vāṭakē** **Āryya**-vānijaka[6]-pratyaya-kshētra-padaṁ brahmadēyam=āchandrā-

5 **rka-tāraka-kālīyaṁ** putra-pautr-a[7]nvaya-bhōjyaṁ bhōgāy=aivam=idānim=asy=a[8]smā-

6 **bhikkṛitaḥna(ḥ** kṛit-ānu)jñasy=ōchitayā brahmadēya-bhuktyā bhuñjata[9] kṛishataḥ kṛishā-

7 **payataś=chaḥ**[10] sarvvair=ēv=āsma-paksha[11]-taktulyādibhis[12]=samanumantavyaṁ

8 **Nanna-bhaṭṭi**[13] dūtakaḥ **varshē 60, 7 jyēshṭha śu 5**

9 (In margin) Mahārāja-Śrī-**Svāmidāsasya.**

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[1] Read *Valkhāt.*

[2] Prof. R. G. Basak suggests the reading *āyuktakān°*. [But *yukta=yuktaka* occurs with the sense of 'minor official,' 'police' in the *Kauṭilīya-Arthaśāstra* (see my note in J. R. A. S., 1909, pp. 466-7) and in Manu.—Ed.]

[3] Read *vaḥ.*

[4] Read *°nīmō=sya.*

[5] Read *°nasya.*

[6] Read *vānijaka.*

[7] Read *ā.*

[8] Read *idānīm=asy=ā°.*

[9] Read *°taḥ.*

[10] Read *cha.*

[11] Read *°t-paksha.*

[12] Read *tat-tulyā°.* [Rather *tat-kulyā°*, 'the members of their households.'—Ed.]

[13] Read *°bhaṭṭir.*

TRANSLATION.

From Valkha, the glorious Mahārāja **Svāmidāsa,** who meditates on the feet of the Parama-bhaṭṭāraka, issues a command to all the royal officers down to subordinates.[1]

Be it known to you that I hereby[2] consent to the *brahmadēya* grant of a field,[3] the holding[4] of the merchant **Āryya** and situated in the village of South **Valmikatalla-vāṭaka** in the district of **Nagarikā,** to the Brāhmaṇa named **Muṇḍa**[5] of the Śāṇḍilya *gōtra,* to be enjoyed by his sons, grandsons and their descendants as long as the sun, the moon and the stars endure. All persons attached to us, and those of their household, should approve of his enjoying it, cultivating it and causing it to be cultivated, so long as he does not transgress the conditions of his *brahmadēya* grant, (because) he has our permission. The *dūtaka* (is) **Nanna-bhaṭṭi.** The **year 60 (and) 7;** (the month) **Jyēshṭha** ; the **bright fortnight**; (the lunar day) **5.**

(On the margin) Of the Mahārāja the glorious **Svāmidāsa.**

II.—THE GRANT OF MAHĀRĀJA BHULUṆḌA : THE YEAR 107.

The inscription is on a **single plate,** which is engraved on one face only and measures about $8\frac{1}{4}''$ broad by $3\frac{3}{4}''$ high. There is no ring-hole, and it may be held as quite certain that no seal was ever attached. The plate contains 9 lines of writing, which are in an excellent state of preservation. The size of the letters varies between $\frac{1}{8}''$ and $\frac{1}{4}''$ in height. The **language** is Sanskrit. As regards **orthography** we have to notice—

(1) The doubling of *d* in *dh* before *y* (cf. *pād-ānuddhyātō* in l. 1).

(2) The doubling of *v* after *r* (cf. *sarvvān=ēva* in l. 1, *sarvvair=ēva* in l. 7).

(3) The use of the Jihvāmūlīya in l. 6.

The **characters** belong to the Western variety of the Southern class of **alphabets, and are** written in a highly cursive manner. This gives them *primâ facie* an appearance of later **origin** than those of Plate No. I. It appears, however, on a closer examination of the two plates **that,** although the writing is highly cursive, no individual letter in this plate shows any distinct development. On the other hand the form of subscript *y* used throughout the inscription seems to be earlier than that used in Plate No. I. The very close agreement exhibited by the two inscriptions in their style of composition allows us to assume that the year 107 of this plate belongs to the same era as that used in Plate I. There seems to be nothing in the palæography of these inscriptions which contradicts this assumption; for it must be admitted that, even judging simply from the characters, one would probably be induced to refer this plate to a slightly later period than No. I.

The cursive form is prominent in the letters *ch, j, ḍ, d, p, b, bh, m, l, v, sh, h.* It must be noticed, however, that this characteristic also occurs in Plate No. I, although not in such a pronounced manner, in the wavy base-line of *p* and *ch* (l. 6) and the indented left limb of the former letter (l. 7), while our plate retains the plain form of *l* (l. 4), *j* (l. 2), *m* (l. 4) and *d* (l. 4). The process of transformation from the characters of Plate No. I may be distinctly traced in the different forms of the letters *h* and *j*.

Line 8 gives the forms of the numerical symbols for 100, 2 and 7. The symbol for 100 is *is* mutilated on the left.[6] It closely resembles that used in Gaṇēsgaḍ Plates of Dhruvasēna I

[1] According to Prof. Basak's construction noticed above the meaning of this passage would be "a command to all the royal officers belonging to myself." [But see n. 2 on p. 289.—Ed.]

[2] *Idānīṁ* : literally 'now,' 'at present.'

[3] *Kshētra-padaṁ,* which technically means 'a place sacred to a deity.'

[4] *Pratyaya.* For its technical sense 'holding' see Fleet, *Gupta Ins.,* p. 170.

[5] Or 'the Muṇḍa Brāhmaṇa.'

[6] Cf. the remarks in *Indian Palæography,* p. 81 F., N. 2.

(*Ep. Ind.*, Vol. III, p. 318), and Palitana Plate of Dhruvasēna I (*Ep. Ind.*, Vol. XI, p. 110), with a distinct curve at the foot, which may be traced in the form in line 28 of the first inscription, and line 27 of the second. The inscription refers itself to the reign of Mahārāja Bhuluṇḍa. Like Svāmidāsa, he bore the epithet *parama-bhaṭṭāraka-pād-ānuddhyātō*, and was therefore, probably, a mere feudatory chief. The inscription is dated in the year 107, without reference to any specific era. As has already been remarked, the year 107 may be referred to the Gupta era; for the arguments which seem to exclude the alternative hypotheses of 'local era' and 'regnal year' in the case of the date of the first inscription are equally, or rather more strongly, applicable here. The date would therefore be equivalent to 426-7 A.D.

The purport of the inscription is similar to that of the first. The phraseology being the same, no separate translation is necessary. I am unable to identify the localities mentioned in the inscription. [The grant is a *brahmadēya*, made to Kusāraka, a Brahman of the Bhāradvāja *gōtra*, apparently at the request of one Aṁshāḍhanandi (Āshāḍhanandi). The land was situated in the Rulladana (Arulladana?) *Sīmā*, and consisted of a farm held by one Khuddataka together with the surrounding *kachchha*. On the word *paṭṭi* here used see Fleet, *Gupta Inscriptions*, p. 104, n. 10, and *Ep. Ind.*, Voll. III, p. 285 n., VIII, p. 236 n. 2, IX, p. 169 n. 4.—Ed.]

TEXT.

1 Valkhāḥ[1] parama-bhaṭṭāraka-pād-ānuddhyātō mahārāja-**Bhuluṇḍaḥ** sāmājñāpayati[2]

2 sarvvān=ēv=āsmat-santakān=ā yuktakād=Vijñātam=astu vaḥ samanujānīmō=sya

3 Bhāradvāja-sa-gōtra-**Kusāraka**-Brāhmaṇasya **Aṁshāḍhanandi**-vijñāpyā=**rulla**

4 **dana**-sīmāyāṁ **Khuddataka**-pratyaya-kshētra-paṭṭi saha maṇḍala-kachchhēna brahmadēya-

5 m=abhāgam[3]=ā-chandr-ārka-tārakā-kālīnaṁm=anvaya[4]-bhōjyaṁ bhōgāy=aivam=idānī-

6 m=asy=āsmābhiḥ=kṛit-ānujñasy=ōchitāyā[5] brahmadēya-bhuktyā bhuñjata[6] kṛishā-

7 tāś=cha[7] sarvvair=ēv=āsmat-pakshīyai[8] samanumantavyaṁ

8 Pratihāra-**Skandō** dūtakaḥ varshē 100, 7, phalgu ba 10, 2

9 (In margin) Mā(ma)hārāja-**Bhuluṇḍasya**

No. 17.—DAMOH HINDI INSCRIPTION OF MAHMUD SHAH II OF MALWA: (VIKRAMA-) SAMVAT 1570.

BY RAI BAHADUR HIRA LAL, B.A., OFFG. DEPUTY COMMISSIONER, DAMOH.

On the 26th March 1917, during the digging of a road for laying water-pipes in the town of Damoh, the head-quarters of a district of the same name in the Central Provinces, an inscribed slab 2′ × 1′ 8″ and 5″ thick was accidentally found, only a foot below the surface of the road. The Assistant Engineer, Mr. D. R. Kochar, who was in charge of the work, kindly sent the stone to me for decipherment of the inscription on it.

The record contains 15 lines written in the Nāgarī character. The average size of the letters is one inch, except in the last line, where it is reduced to half, in order to bring the

[1] Read *Valkhāt=parama°*.
[2] Read *samājñāpayati*.
[3] Read *°dēyaṁ°*.
[4] Read *°kālīnam=anvaya*.
[5] Read *°ōchitayā*.
[6] Read *°taḥ*.
[7] Read *kṛishatas=cha*.
[8] Read *°yaiḥ*.

remaining matter within the available space. The opening lines are, as usual, in **Sanskrit**, and refer to the date and the reigning king. From the 5th line commences the business portion, which is recorded in the local patois of **Hindi**, intermixed with a few **Gujarati** phrases, indicating that the writer was a man from Gujarat, probably a Kherāwāl Brāhmaṇ, a caste of Gujarat emigrants found in some force in the town of Damoh.

The notable orthographical peculiarities are the representation of *kh* by the symbol for *sh*, and that of *b* by the symbol for *v*, the latter being distinguished in the record by a dot placed below it. These peculiarities still exist in Bundelkhand, of which Damoh once formed a part. The vowels *i* and *ī* separately written bear superfluous additional vowel signs of their own, as used with consonants. The Gujarati influence is conspicuous in the use of *thī* for *sē* (ll. 9 and 11) and the change of *na* to *ṇa*; for instance, *Khāna* is written as *Khāṇa* and *bin* as *biṇ* (line 4). There are also a number of spelling mistakes, for instance, in line 1 *sattara* (70) is written in words as *satarā*, which means 17. We have to thank the writer for noting the date in numerals; otherwise confusion would have been inevitable.

The inscription refers itself to the reign of Sultān Mahmūd Shāh, son of Nāsir Shāh, and is dated in the Vikrama Samvat 1570, on Monday, Māgha vadi 13, corresponding to Monday, the 5th December 1512 A.D. The king was the last of the Khiljīs of Mālwā, which was wrested from him by Bahādur Shāh of Gujarāt in 1530 A.D. The Khiljis of Mālwā commenced their rule about 1416 A.D. and took Chanderi, of which Damoh formed a part, in A.D. 1438. Damoh thus came under the Mālwā Khiljīs soon after they became kings and remained under them till the dynasty was extirpated. The first king of the dynasty was Mahmūd Shāh I, who stationed an officer in the town of Damoh instead of in Baṭiāgarh, where the Delhi kings had placed theirs.[1] It was at this period that a fort was built at Damoh, opposite the western gate, whereof a breastwork was erected during the reign of Ghyās Shāh, son of Mahmūd Shāh I, in the year 1480 A.D., as recorded in a Persian inscription found in Damoh long ago.[2] On a Sati stone on the bank of the Sōnār river, near Narsingarh, 12 miles north-west of Damoh, there is a Hindi record which is more explicit than the Persian one. It is dated in Samvat 1543, or A.D. 1486, and refers to the reign of "Sultan Ghyāsudduniyā of Māṇḍogaṛh durga" (Māṇḍū fort), leaving no doubt as to the identity of Ghyās with the Mālwā king of that name. Ghyās Shāh's son was Nāsir Shāh, whose name is found on another stone lying under a tree near Satsūmā, a sacred place on the Sōnār river further north. It is dated in Samvat 1562, or A.D. 1505, when he had been on the Mālwā throne for five years. Our inscription refers, as stated before, to the times of Nāsir's son Mahmūd Shāh II, mentioned in so many words, and furnishes the link with the last Khiljī ruler holding sway over Damoh.

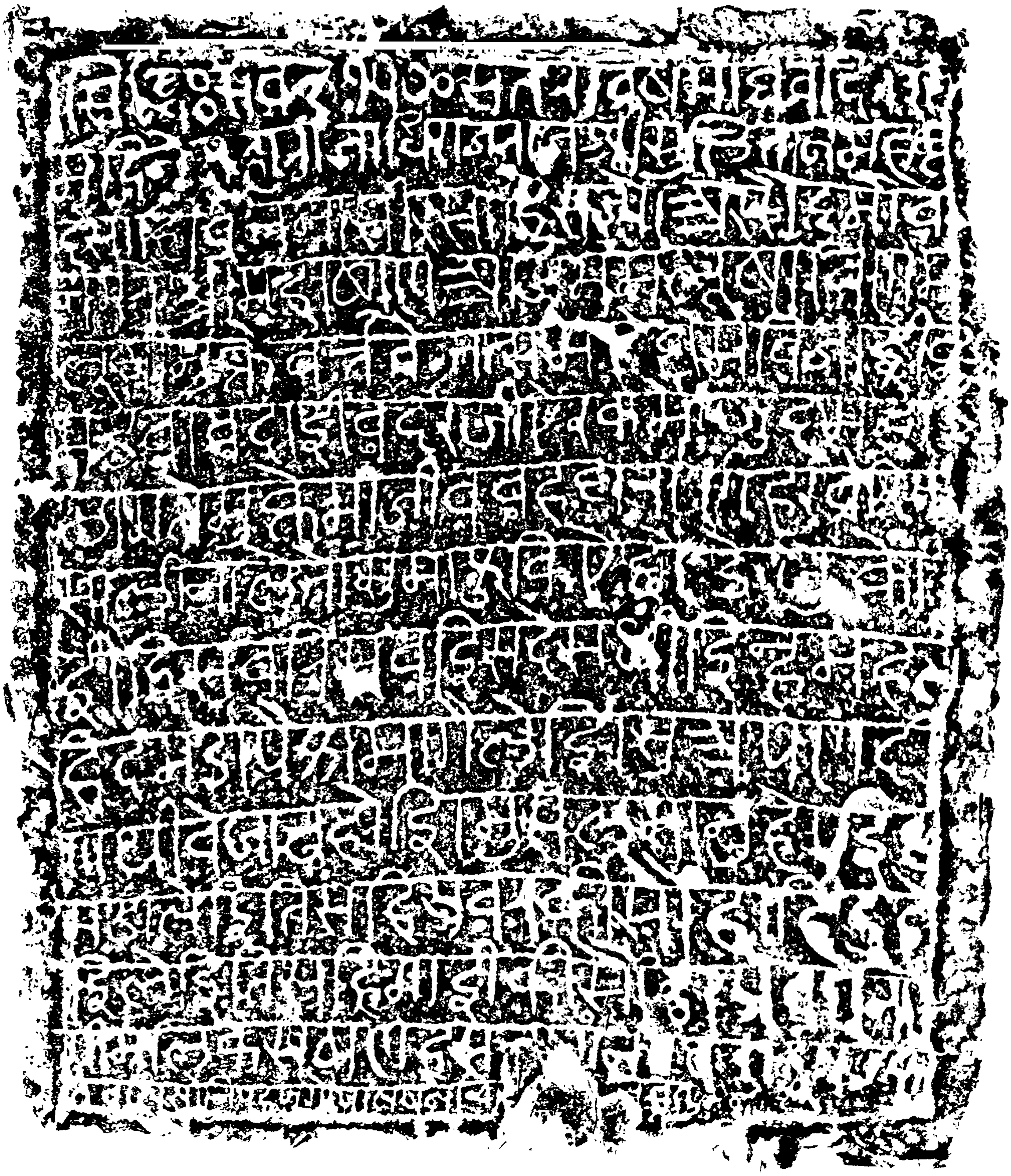
The record is a proclamation of remission of certain fees levied by the Muktā grantee of the town of Damoh. Apparently seed-lenders, midwives and tailors and those who had marriages at their houses were required to pay fees to the landlord of the town. Seed loan business has been, and is still, a very profitable occupation, at any rate in the Damoh District, and the professions of midwives and of tailors in the machineless days were very lucrative. A marriage is a time of merrymaking, and even now it is customary to make a present to the landlord, irrespective of whether the latter gives any assistance or not. From the trend of the record it appears that the fees had become oppressive, and it was therefore resolved to proclaim their remission, appealing to the good sense of the fee-taker, as is evident from the penalty prescribed, viz., an imprecation of pollution from a pig in the case of a Musalmān and of the guilt of killing a cow in that of a Hindū.

There are only two geographical names in the record, viz., Damauva *nagara*, or Damoh town, and Khalachi-pura, which is about 180 miles west of Damoh. The latter is only inci-

[1] See *Ep. Ind.*, Vol. XII, p. 45.

[2] Cunningham's *Archæological Reports*, Vol. XXI, pp. 168-69.

Danoh Hindi Inscription of Mahmud Shah II : [Vikrama-]Samvat 1570.



F. W. THOMAS

SCALE ONE-THIRD

WHITTINGHAM & GRIGGS, PHOTO-LITH.

dentally mentioned as the residence of the Kotwāl, and apparently also of the Malik, or Governor, by whose permission the proclamation under notice was issued.

TEXT.[1]

1 ‖ Siddhiḥ **Saṁvat 1570 satarā varshē māgha vadi 13 Sō-**
2 **ma** dinē Mahārājādhirāja rājaśrī Sulitāna **Mahamū-**
3 **da Sāhi bina Nāsira**[2] **Sāhi** rājyē \| asau **Damauva**
4 nagarē śrī mahāshāṇa[3] **Ājama Malū Shāṁ biṇa Ma-**
5 **lū Shāṁ**[3] muktē varttatē tat-sama[yē][4] dāmabijāī va
6 maḍavā va dāī va darajī ai rakamau ju dama[ḍ]ā
7 lāgatē muktē mījī va vahadārāṇa hara berisa
8 sālīnā lē tō mumāphuki[5] ai chhōḍē ju kō-
9 ī isa barisa va isa dēsa thī inha maha [lē]-
10 hi damaḍā pai[kā] mā[ṁ]gai leī[6] su apaṇa dī-
11 ṇa thī bē[j]āḍha hoï \| Musalamānu hoï da-
12 maḍā leï tiśahi suvara kī sauṁhā Hindu ho-
13 ī leï tisahi gāï kī sauṁhā Pra(Para)vāni-
14 gī Malika **Sēshaṇa**(Sheikh) **Hasaṇa Shāṁ**(Khān) **[Nirabadāchha Mau] kō-**
15 ṭhavālu **Sōnipahaju Gōpāla Sha**(Kha)**lachi-[pura-varē** śubhaṁ bha]vatu.

TRANSLATION.

Success! In the **Saṁvat year 1570, on Monday, the 13th day of the dark (fortnight) of Māgha**, during the reign of the great king, the illustrious Sultān **Mahmūd Shāh**, son of **Nāsir Shāh**, in this town of **Damauva**, while the *muktā* grant of the great Khān **Ājam Malūk Khān**, son of **Malūk Khān**, exists, the *muktā* grantee and home farmers who take every year the annual fees levied on account of seed-loan, (marriage) booth, midwife and tailor should remit them according to this. Whoever demands these fees from this year and this country is to become an outcast from his religion. If he be a Musalmān and take the fees, to him (be) the imprecation of a pig. If he be a Hindu and take (the fees), to him (be) the imprecation of (killing) a cow. By permission of Malik **Sheikh Ḥasan Khān** [of **Nirabadāchha Mau**?] and *kotwāl* **Sōnipahaju Gōpāla** of **Khalachi-pura**. Let (success) attend.

No. 18.—THE AMGACHHI GRANT OF VIGRAHA-PALA III : THE 12TH YEAR.

BY R. D. BANERJI, M.A., INDIAN MUSEUM, CALCUTTA.

The **copper-plate** which bears this inscription was found by a peasant in 1806, at **Āmgāchhi**, a village in the **Dinajpur** District of **Bengal**, while digging earth for the repair of a road near his cottage. It was then forwarded to the Asiatic Society of Bengal, where it is still preserved. An account of the inscription was given by H. T. Colebrooke in the *Asiatic Researches*,[7] and it was republished in his Miscellaneous Essays.[8] A tentative reading of the text was published for the first time by Dr. A. F. R. Hoernle in the Centenary Review of the Asiatic Society of Bengal.[9] This was reprinted after revision in 1885 in the Indian Antiquary.[10]

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[1] From the original stone.
[2] *Read* Nāsira.
[3] *Read* Khān Āzam Malūk Khān bin Malūk Khān.
[4] [The reading of the letter in brackets is *ai*; compare *ai* in ll. 6 and 8.—H. K. S.]
[5] *Read* muāfik.
[6] [A sign of length *druta* is seen after the vowel *i*.—H. K. S.]
[7] Vol. IX, pp. 434-8.
[8] Vol. II, pp. 279-82.
[9] Pt. II, pp. 210-13.
[10] Vol. XIV, pp. 166-68.

After the discovery of the Bangarh grant the late Dr. Kielhorn published the metrical portion only, i.e., the first twenty lines of the record.[1] In 1912 Mr. Akshaya Kumāra Maitreya reprinted the text published by Dr. Kielhorn twenty years before.[2]

With the exception of the tentative reading published by Dr. Hoernle in 1885, no attempt has hitherto been made to present a reliable version of the remaining portion of the text. In 1910 my attention was drawn to this grant, when I was engaged in writing my monograph on the Pāla Kings of Bengal.[3] I found that the plate had never been properly cleaned and the inscription in many parts of the first side had simply melted away. The subjoined version was completed after four years, during which period the authorities of the Asiatic Society of Bengal kindly allowed me to retain the original plate. I found that it was not possible to change Dr. Kielhorn's version of the fourteen verses in the first twenty lines, and I confined my attention to the remaining portion of the record. With the exception of one or two doubtful places on the first side and portions of two lines on the second, in which the writing was erased and then re-written, the whole of the record has been deciphered.

The record is incised on a single plate of copper, measuring $14\frac{1}{8}''$ by $12\frac{3}{4}''$. The royal seal is attached to the upper part of the grant. It consists of a circle with raised rim and beaded border, resting on a mass of arabesque foliage. It is surrounded on all sides with arabesque work, and on its top rests a small chaitya, over which is an umbrella. A long pennon hangs from each side of the umbrella. Of the area of the circle the upper half is occupied by the Wheel of the Law (*dharma-chakra*), a convex wheel with eight spokes, resting on a pedestal and having a small umbrella over it. There is a deer couchant on each side of it. Below this is the name of the King "Śrīr=Vigraha-pāla-dēvaḥ" in clear raised letters. The space below the name is filled with arabesque foliage. The seal was attached to a framework, probably of wire, which was secured to the plate with bolts. These bolts and a portion of the framework are now visible on the other side of the seal. The latter measures $7\frac{1}{4}''$ in length, and the diameter of the circle measures $2\frac{3}{4}''$. The height of the letters varies from $\frac{5}{16}''$ to $\frac{7}{16}''$. The engraving was carefully and neatly done. The record has suffered very much from corrosion, the first twenty letters at the beginning of each line on the first side being in almost all cases illegible. On the second side the last syllables also of each line have become more or less illegible. Portions of the 48th and 49th lines were erased after being engraved. The erasure not being complete, the words re-engraved are only partially legible.

The alphabet used in this record shows a nearer approach to the complete Bengali forms than that of the Bangarh grant of Mahī-pāla I. Among vowel signs the only noticeable change is in *a*, which has developed a comma-like pendant, which is the distinguishing feature of the Bengali form. The form of *ja* is complete. Another letter which has a comma-shaped pendant, and which is almost fully developed, is *ta*: see the form in *kākinī-trayō-dhika* (l. 25). The older form, which approaches the modern Nāgarī one, is used side by side. *Bha* and *ha* are now perfectly distinct, the aspirate having developed a curved line at its left lower extremity, a sign which has already appeared in the forms used in the stone inscriptions of Mahī-pāla I.

The language of the record is Sanskrit. The first twenty lines, with the exception of *Oṁ svasti*, are in verse and give the well-known genealogy of the Pāla dynasty from Gō-pāla I to Vigraha-pāla III, in fourteen verses. Of these verses twelve are already known from the Bangarh grant, only verses 12 and 13 being new. Verse 14 of the Āmgāchhi Grant is already known, as it has appeared as verse 11 of the Bangarh record. The grant was issued by the devout worshipper of Buddha, the *Paramēśvara*, *Paramabhaṭṭāraka*, *Mahārājādhirāja*, the illustrious

[1] *Ibid.*, 1892, pp. 100-01.
[2] *Gauḍalēkhamālā*, Vol. I, pp. 123-26
[3] *Memoirs of the Asiatic Society of Bengal*, Vol. V, No. iii.

Vigraha-pāla-dēva (III), who mediated on the feet of the *Mahārājādhirāja*, the devout worshipper of Buddha, the illustrious **Naya-pāla-dēva**, from the victorious camp at (?) **Haradhāma**,[1] in the **12th year** of the King's reign, on the **9th** day of **Chaitra.** It records the grant of part of the village of **Vishama-pura** together with **Daṇḍatrahēśvara**, measuring two *drōṇas*, six *kulyas*, three *kākinīs*, two *unmānas* . . . . in the **Vrā(brā)hmaṇī-grāma** *maṇḍala* of the **Kōṭīvarsha** *vishaya* in the **Puṇḍravardhana** *bhukti* to a Brāhmaṇa named **Khōduladēva-śarman**,[2] son of the Mahōpādhyāya **Arkadēva-śarman**, and grandson of **Padmāvana-dēva**, who was an emigrant from **Krōḍañchi** and again from **Matsyāvāsa**, and an inhabitant of **Chhattrā-grāma**. The grantee belonged to the Śāṇḍilya *gōtra*, and his *pravaras* were **Śāṇḍilya**, Asita and Daivala. He was a student of the Kauthumī *śākhā* of the Sāma-vēda, and was well versed in the rules of sacred philosophy (*mīmāṁsā*), grammar (*vyākaraṇa*), and logic (*tarka-vidyā*). The King granted the village after bathing in the Ganges on the occasion of a lunar eclipse in honour of the divine Buddha. The *dūtaka* of the grant was a minister (*mantrin*), whose name is not perfectly legible. The record was incised by the artisan (*śilpin*) **Śaśidēva**, son of Mahīdhara, an inhabitant of **Pōshalī**. The Bangarh grant of Mahī-pāla I, the grandfather of Vigraha-pāla III, was incised by this Mahīdhara. I edit the record from the original plate.

TEXT.

[Metres : v. 1, *Sragdharā* ; vv. 2-3, *Śārdūlavikrīḍita* ; v. 4, *Vasantatilakā* ; v. 5, *Āryā* ; v. 6, *Śārdūlavikrīḍita* v. 7, *Vasantatilakā* ; v. 8, *Sragdharā* ; v. 9, *Indravajrā* ; v. 10, *Vasantatilakā* ; v. 11, *Mālinī* , v. 12, *Śikhariṇī* ; v. 13. *Sragdharā* ; v. 14, *Mandākrāntā*.]

First Side.

1 Ōṁ[3] Svasti || [Mai]trī[m] kāruṇya-ratna-pramudita-hṛidayaḥ prēyasīṁ sandadhānaḥ[4]

2 [sa]myak-samvō(bō)[dhi-vi]dyā-sari[d-amala-jala-kshā]lit-ājñāna-pa-

3 ṅkaḥ | jitvā yaḥ kāma-kāri-prabhavam=abhibhava[ṁ] śāśvatī[ṁ]

4 prāpa śānti[ṁ] sa śrīmāl=lōkanāthō jayati Daśava(ba)lō 'nyaś=cha

5 **Gō-pāla-dēvaḥ** || [1*] Lakshmī-janma-nikētanaṁ sa-makarō vōḍhu[ṁ] kshamaḥ kshmā-bharaṁ paksha-chchhēda-bhayād=upasthitavatām=ēk-āśrayō bhū-bhṛit[ā]ṁ [|*] maryādā=paripālan-aika-nirataḥ sau(śau)ry-[ā]-

6 [layō 'smād=abhūd=du]gdh-āmbhōdhi-vilāsa-hāsi-mahimā śrī-**Dharma-pālō** nṛipaḥ || [2*] Rāmasy=ēva gṛihīta-satya-tapasas=tasy=ānurūpō guṇaiḥ Saumittrēr=udapādi tulya-

7 [mahimā **Vāk-pā**]la-nām=ānujaḥ | yaḥ śrīmān=naya-vikram-aika-vasatir=bhrātuḥ sthitaḥ śāsanē śūnyāḥ śatru-patākinībhir=akarōd=ēk-ātapattrā diśaḥ [|| 3*] Tasmād=U-

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[1] It is certain that the name of the *Skandhāvāra* is not Mudgagiri, which Dr. Kielhorn found on the rubbings sent to him by Dr. Fleet. I arrived at this conjectural reading by examining the spot before *samāvāsita* under a microscope.

[2] Before cleaning the plate I read this name as *Khōddhōta*, Mem. A. S. B., Vol. V, p. 80.

[3] Expressed by a symbol. Dr. Kielhorn states that this symbol is preceded by the syllable *ni*. There are traces of a letter before the symbol, but it cannot be made out with certainty.

[4] At the end of this line and slightly above it is the syllable *ni*, meaning that the grant has been recorded or registered in the department of land records. A similar syllable was found at the beginning and end of the first line in the Bangarh grant.

8 [-pēndra-charitair=jaga]tīm=punānaḥ putrō va(ba)bhūva vijayī **Jaya-pāla**-nāmā dharma-dvishā[ṁ] śamayitā yudhi **Dēva-pālē** yaḥ pūrva-jō[1] bhuvana-rājya-sukhāny=avai(nai)shīt || [4*] Śrīmā-

9 [n=**Vigra**]**ha-pālas**=tat-sūnur=Ajātaśatrur=iva jātaḥ । śatru-vanitā-prasādhana-vilōpi-vimal-āsi-jala-dhāraḥ || [5*] Dik-pālaiḥ kshiti-pālanāya dadhataṁ dēha[2] vibha-

10 [ktān=guṇān] śrīmantaṁ janayām-va(ba)bhūva tanayaṁ **Nārāyaṇaṁ** sa prabhuṁ | yaḥ kshōṇī-patibhiḥ śirō-maṇi-ruch=āślishṭ-āṁgh[r]i-pīṭh-ōpala[ṁ] nyāy-ōpāttam=alaṁchakāra charitaiḥ |[3]

11 [svai]r=ēva dharm-āsanaṁ || [6*] Tōy-āśayair=jaladhi-mūla-gabhīra-garbhair=dēv-ālayaiś=cha kula-bhūvara[4]-tulya-kakshaiḥ | vikhyāta-kīrttir=abhavat=tanayaś=cha tasya śrī-**Rājya-pāla** i-

12 ti ma[dhyama]-lōka-pālaḥ || [7*] Tasmāt=pūrva-kshiti-dhrān=nidhir=iva mahasā[ṁ] **Rāshṭrakūṭ**-ānvay-ēndōs=**Tuṅgasy**=ōttuṅga-maulēr=dduhitari tanayō **Bhāgya-dēvyā[ṁ]** prasūtaḥ [|*] Śrīmā-

13 [n=**Gō-pāla-dēva**]ś=chirataram=avanēr=ēka-patnyā iv=aikō bhartt=ābhūn=n-aika-ratna-dyuti-khachita-chatuḥ-sindhu-chitr-āṁśukāyāḥ || [8*]· Ya[ṁ] svāmina[m] rāja-guṇair=anūnam=āsēvatē chā-

14 [rutar=ānu]raktā | utsāha-mantra-prabhu-śakti-lakshmīḥ prithvī[ṁ] sa-patnīm=iva śīlayantā[ṁ][5] || [9*] Tasmād=va(ba)bhūva savitur=vasu-kōṭi-varshī [8] kālēna chandra iva **Vigraha-pāla-dēva**-

15 [ḥ | Nētra-priyēṇa] vimalēna kalāmayēna yēn=ōditēna dalitō bhuvanasya tāpaḥ || [10*] Hata-sakala-vipakshaḥ saṅgarē vā(bā)hu-darpād=an-adhikṛita-viluptaṁ rājyam=āsādya pitryaṁ [|*]

16 [nihita-chara]ṇa-padmō bhū-bhṛitāṁ mūrdhni ta[smā]d=abhavad=avani-pālaḥ śrī-**Mahī-pāla-dēvaḥ** || [11*] Tyajan=dōsh-āsaṅga[ṁ] śirasi kṛita-pādaḥ kshiti-bhṛitā[ṁ] vitanvan sarvv-āśāḥ prasabha-

17 [m=uday-ādrē]r=iva raviḥ [|*] hata-[dhvāntaḥ snigdha]-prakṛitir=anurāg-aika-vasatis=tatō dhanyaḥ puṇyair=ajani **Naya-pālō** nara-patiṁ[6] [12*] Pitaḥ saj-jana-lēchanaiḥ[7] smara-ripōḥ pūj-ā-

18 [nuraktaḥ sa]dā |[3] saṁgrāmē [chaturō] 'dhika[ñ=cha] haritaḥ kāla[ḥ] kulē vidvishāṁ | chāturvvarṇṇya-samāśrayaḥ sita-yaśa[8]-pu[ñjai]r[9]=jjagad=rambhay-an[10] |[3] śrīmad-**Vigraha-pāla-dēva**-nṛipatiḥ=

19 [puṇyair=jjanānā]m=abhūt[11] || [13*] [Dēśē] prāchi prachura-payasi svachchham=āpīya tōyaṁ svairaṁ bhrāntvā tad-anu Malay-ōpatyakā-chandanēshu | kṛitvā sāndrair=marushu jaḍatāṁ śīkarair=a-

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[1] This is still *pūrva-jō* in the original and not altered. See *Ind. Ant.*, 1892, p. 100, note 16. Read *pūrva-jē*.

[2] Read *dēhē*.

[3] The punctuation mark is superfluous.

[4] Read *kula-bhūdhara*.

[5] Read *śīlayantīṁ* with the Bangarh grant of Mahī-pāla I.

[6] Read *nara-patiḥ*.

[7] Read *lōchanaiḥ*.

[8] Read °*yaśaḥ*.

[9] There is here a crack in the plate.

[10] Dr. Kielhorn reads *rañjayan* ; but the second syllable cannot be *ñja*. It seems to be *mbha*. The Manahali grant of Madana-pāla has *lambhayan* in this place.

[11] This is the reading of the Manahali grant.

20 [bhra-tulyāḥ prālēy-ādrēḥ] kaṭaka[m=abhaja]n=yasya sēnā-gaj-ēndrāḥ || [14*] Sa khalu Bhāgīrathī-patha-pravarttamāna-nānāvidha-nau-vāṭaka-sampādita-sētu-va(ba)ndha-nihita-

21 [śaila-śikhara-śrēṇī-vibhramāt] | Niratiśaya-ghana-ghanāghana-ghaṭā-śyāmāyamāna-vāsara-lakshmī-samāravdha(bdha)-santata-jalada-samaya-sandēhāt | Udīchīn-ānēka-

22 narapati-prābhṛi[tīkṛit-āprāmēya[1]-ha]ya-vāhinī-kha[ra - khur-ōtkhāta] - dhūlī - dhūsarita-dig-antarālāt | Param-ēśvara-sēvā-samāyāt-āśēsha-Jamvū(mbū)-dvīpa-bhūpāl-ānanta-

23 shādāta[2]-bhara-[namad-avanēḥ || Ha(?)ra]dhāma(?)-samāvāsita-[śrī]maj-jaya-skandhāvārāt | Parama-saugatō mahārā[j-ā*]dhirāja-śrī-**Naya-pāla-dēva**-pād-ānudhyātaḥ Param-ē-

24 śvaraḥ [Parama-bhaṭṭārakō mahā]rāj-ādhirājaḥ śrīmān **Vigraha-pāla-dēvaḥ** kuśalī | śrī-**Puṇḍravarddhana**-bhuktau **Kōṭīvarsha**-vishay-āntaḥpāti-**Vrā(Brā)hmaṇī-grāma**-

25 maṇḍal[-āntaḥpāti-sva]-saṁvaddh-āvachchhinna-talōpēta adhunā halakalita- || kākinī-tray-ādhik-ōdamāna[3]-dvay-ōpēta-

26 sa — — — sīm-āntaḥ | drōṇa-dvaya-samēta- || shaṭ-kulya-pramāṇa-**Daṇḍa**(?)-**trah-ēśvara**-samēta-**Vishamapur**-āṁśē samupagat-āśē-

27 sha-[rāja-purushān rāja] | rājanyaka | rājaputra | rājāmātya | mahā-sāndhivigrahika | mah-ākshapaṭalika | mahā-sāmanta | mahā-sēnāpati | mahā-pratīhāra |

28 dau[ḥsādha-sādhanika | mahā]-daṇḍanāyaka | mahā-kumārāmātya | rājasthānīy-ōparika | dāśāparādhika | chaurōddharaṇika | dāṇḍika | dāṇḍapāśika | sau[4]-

29 [lk]i[ka | gaulmika | kshētra-pa |] prānta-pāla | kōṭṭa-pāla | aṅga-raksha | tad-āyukta-viniyuktaka | hasty-aśv-ōshṭra-nau-vala-vyāpṛitaka | kiśōra-vaḍavā-gō-mahish-āj-ā-

30 [vik-ādhyaksha | dūta-prēshaṇika | gamā]gamika | abhitvaramāṇa | vishaya-pati | grāma-pati | tarika | Gauḍa | Mālava | Khaśa | Hūṇa | Kulika | Karṇṇāṭa | Lāṭa | chāṭa |

31 [bhaṭa | sēvakādīn | anyāṁś=ch=ā]-kīrttitān | rāja-pād-ōpajīvina[ḥ*] | prativāsinō | vrā(brā)hmaṇ-ōttarān | mahattam-ōttama-kuṭumvi(mbi)-purōgā[n]=mēd-āndhra-chaṇḍāla-paryantā-

32 [n yathārhaṁ mānayati | vōdhayati] samādiśati cha | Viditam=astu bhavatā[ṁ] | yath-ōpari-likhitō=yaṁ grāmaḥ | sva-sīmā-tṛiṇa-yūti-[gōcha]ra-paryantaḥ sa-talaḥ s-ō[ddēśaḥ]

33 [s-āmra-madhūkaḥ | sa-jala-sthalaḥ sa-gartt-ō]sharaḥ sa-daś-āpachāraḥ | sa-chaur-ōddharaṇaḥ parihṛita-sarva-pīḍaḥ | a-chāṭa-bhaṭa-[pravēśaḥ] a-kiñchit-pragrā[hyaḥ samasta-bhā-]

Second Side.

34 ga-bhōga-kara-hiraṇy-ādi-pratyāya-samētaḥ bhūmi-chchhidra-nyāyēn=ā-

35 chandr-ārka-kshiti-sama-kālam mātā-pitrōr=ātmanaś=[cha puṇya-]

36 yaśō-bhivṛiddhayē bhagavantaṁ Vu(Bu)ddha-bhaṭṭārakam=uddiśya [Śāṇḍi]-

[1] The *ā* mark is distinct after *pra*. The Bangarh grant also shows *prāmēya*.
[2] Read *pādāta*.
[3] Read °*dhik-ōnmāna*.
[4] Read *sau*.

37 hya-sa-gōtrāya | Śāṇḍily-Āsita-Daivala-pravarā[ya]
38 Hari-sa-vra(bra)hmachāriṇē | Sāma-vēdinē | **Kauthumī-śākh-ādhyāyi-**
39 nē | mīmāṁsā-myā(vyā)karaṇa-tarkka-vidyā-vidē | **Krōḍañchi-vinirggata-**
Matsyāvāsa-vinirggatāya | **Chhattrā-grāma-vāstavyāya** | Vēdānta-vit-
Padmāvana-dēva-pai(pau)trāya | mah-ō-
40 pādhyāya **Arkkadēva**-putrāya **Khōduladēva-śarmmaṇē** | sōma-grahē vidhivat(d)=
Gaṅgāyāṁ snātvā śāsanīkṛitya pradattō 'smābhiḥ | atō bhavadbhiḥ
sarvair=ēv=ānumanta[vya]-
41 m bhāvibhir=api bhū-patibhiḥ | bhūmēr=dāna-phala-gauravāt | apaharaṇēna
cha mahā-naraka-pāta-bhayāt | dānam=idam=anumōdy=ānumōdy=ānupālanīyam
p[r*]ta(ti)vāsibhi-
42 ś=cha kshētra-karaiḥ | ājñā-śravaṇa-vidhēyībhūya yathākālaṁ samudita-bhāga]-
bhōga-kara-hiraṇy-ādi-pratyāy-ōpanayaḥ kārya iti || sama(mva)t 12 Chaitra
dinē 9 [||*] Bhavanti
43 ch=ātra dharm-ānuśa[ṁ]sinaḥ ślōkāḥ || Va(Ba)hubhi(r)=vasudhā dattā rājabhiḥ
Sagar-ādibhiḥ | yasya yasya yadā bhūmis=tasya tasya tadā phalaṁ || [15*]
Bhūmi[ṁ] yaḥ pratigṛihṇāti yaś=cha bhūmi[ṁ] pra-
44 yachchhati | ubhau tau puṇya-[ka]rmmāṇau niyataṁ svarga-gāminau |[| 16*]
Gām=ēkāṁ svarṇṇam=ēkañ=cha bhūmēr=apy=arddham=aṅgulaṁ | haran=narakam=
āyāti yāvad=ā-bhūta-[saṁpla]vam || [17*] Shashṭim=varsha-
45 sahasrāṇi svargē mōda[ti bhū]mi-daḥ ||(|) ākshēptā ch=ānumantā cha tām=
ēva[1] narakē vasēt || [18*] Sva-dattā[ṁ] paradattā[ṁ] vā yō harēta vasundharām |
sa vi[shṭhāyāṁ] kṛimi[r]=bhūtvā pi-
46 tṛibhiḥ saha pachyatē || [19*] Sarvān=ētān=bhāvinaḥ pārthiv-ēndrāṁ[2] bhūyō bhūyaḥ
prārthayaty=ēsha Rāmaḥ | sāmānyō=yaṁ dharma-sētur=nṛipāṇā[ṁ] kālē
kālē pāla[nīyaḥ kra]mēṇa || [20*] I-
47 ti kamala-dal-āmvu(mbu)-[vi](bi)ndu-lōlāṁ śriyam=anuchintya manushya-jīvitañ=cha [|*]
sakalam=idam=udāhṛitañ=cha vu(bu)ddhvā na hi purushaiḥ para-kīrttayō vilō-
[pyāḥ || 21*] Sausā[—]
48 vantimaryādāra(?)saṁ satya-tapō-nidhiḥ | vra(bra)hmāṇi suradhāmā dhanōḥ
[— —] ṇō dagdha-bhūbhujāṁ || [22*] **Śrīmad-Vigraha-pālaḥ** kshiti-pati-
tilakō maṇi — — — — ḥ | śrī-Sa-
49 [3]hasi[rājam=akarōm(n)=mantriṇam=iha śāsanē dūtaṁ || [23*] **Pōshalī-grāma-**
nirgata-Mahīdharadēva-sūnunā [|*][4] idaṁ śāsanam=utkīrṇṇaṁ **Śaśidēvēva(na)**
śilpinā [|| 24*]

TRANSLATION.

(Verse 1). Om! Hail! Victory to the illustrious **Gōpāla-dēva**, who, with his heart gladdened by the jewel of compassion, held love (for his subjects) higher (than any other thing), who had washed away the mud of ignorance by the pure water of the stream of his perfect understanding and knowledge, who had obtained enduring peace (for his kingdom) by defeating attacks (of princes) who were led by (their own) passions, (and who therefore was) like another *Daśabala* (Buddha), who, with his heart expanded by the jewel of compassion, held *Maitrī* to be dearer than others, who washed away the mud of ignorance by the pure water of the stream of knowledge of the perfect enlightenment, and who had obtained eternal peace by having defeated the attacks made by the Kāmaka foe (i.e. Māra)

[1] Read *tatr=aiva.*

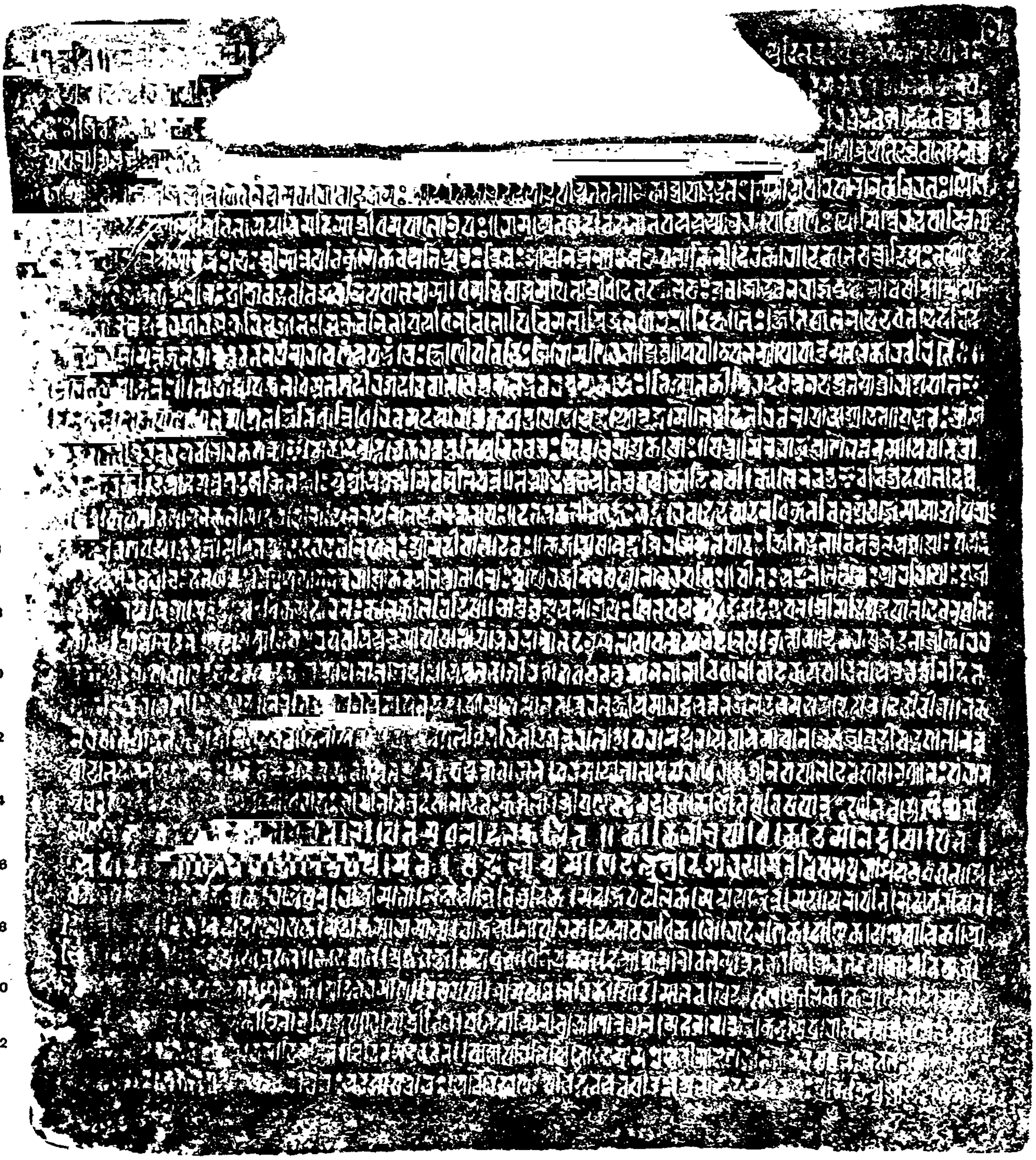
[2] Read °*ēndrān.*

[3] [The reading seems to be—hasijaṁ samakarōm(n).—H. K. S.]

[4] The verse does not scan: *śrī-Mahīdhara* may have been intended in place of *Mahīdhara-dēva.*—Ed.]

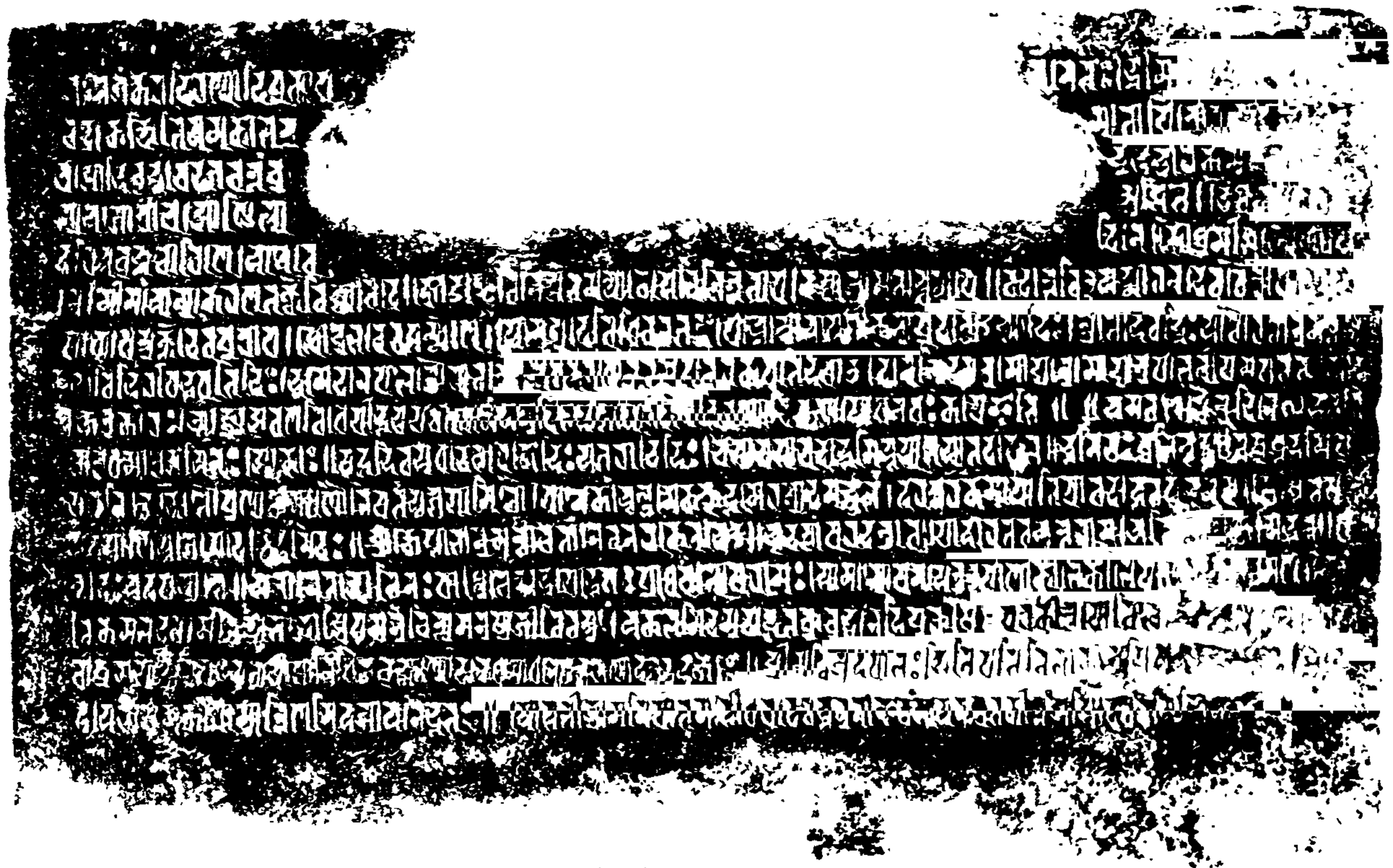
Amgachhi Grant of Vigraha-pala III: the 12th year.

Obverse



F. W. THOMAS SCALE ·5 W GRIGGS & SONS, LTD. PHOTO-LITH

Reverse.



Seal-ornament.



SCALE OF SEAL-ORNAMENT CIRCA FIVE-EIGHTHS.

(Verse 2). From him was born the king **Dharma-pāla,** whose grandeur shamed the beauty of the Ocean of milk,[1] since he was the birth-place of Lakshmī, exacted the payment revenue (*kara*) without making any difference, (or was full of crocodiles, "*makaras*"), was capable of bearing the weight of the world, (or was capable of bearing the maintainer of the Earth, *i.e.* Vishṇu[2]), was the only refuge of kings who had sought protection out of fear of having the wings (of their armies) cut off (or was the only refuge of mountains which had sought shelter out of fear of their wings being cut off by Indra), was intently engaged in maintaining the boundaries (of the social orders) and was the receptacle of valour (or who was the home of the rays of the Sun).

(Verse 3). To him, who had taken the vow of truth like Rāma, was born a younger brother, conformable to him in virtues, named **Vāk-pāla,** who was the equal of Saumitri (*i.e.* Lakshmaṇa) in greatness, who, endowed with grandeur, was the only abode of policy and valour and who, remaining under the rule of his (elder) brother, made the (ten) cardinal points free of the armies of the enemies and brought them (*i.e.* the cardinal points) under a single umbrella.

(Verse 4). From him was born a victorious son, named **Jaya-pāla,** who, purifying the world by his deeds, which were like those of Upēndra (Vishṇu) and vanquishing the enemies of *dharma* (faith) in battle, made his elder brother **Dēva-pāla** enjoy the happiness of having the world for his kingdom.

(Verse 5). His son, the illustrious **Vigraha-pāla,** was born like Ajātaśatru (Yudhishṭhira), the water-edge of whose spotless sword wiped away the tilaka marks of the wives of his enemies.

(Verse 6). He begat a son, the illustrious Lord **Nārāyaṇa,** who was possessed in (his own) body of the qualities divided among the guardians of the cardinal points for supporting the world, who by his deeds adorned the righteously acquired throne of Lord the stone foot-stool of which was overlaid with the lustre of the crest-jewels of kings.

(Verse 7). His son was the illustrious **Rājya-pāla,** a ruler of the middle world, famed for (excavating) tanks the beds of which were as deep as the bed of the ocean (and) (erecting) temples whose sides were as high as the ridges of the principal mountains (*kula-bhūdhara*).

(Verse 8). As from the Eastern mountains the Sun, so from him, in the womb of **Bhāgya-dēvī,** the daughter of the high-crested **Tuṅga,** the moon of the **Rāshṭrakūṭa** family, was born a son, the ocean of lustre, the illustrious **Gōpāla-dēva,** who became for a long time the only lord of the earth, which had only one husband (*i.e.* was the sole lord of the earth), which (earth) was clad in the four oceans, decorated by the rays of many jewels, as its coloured garment :

(Verse 9). Upon which master, not lacking in kingly virtues, Lakshmī, being possessed of the powers of valour (*utsāha*), counsel (*mantra*) and rule (*prabhu-śakti*, i.e. *kosha*, *daṇḍa* and *bala*[3]), attends with ever-increasing charm and devotion, as though giving a lesson to her co-wife, the earth.

(Verse 10) As from the sun the moon, scatterer of myriads of rays, so from him was born in course of time **Vigraha-pāla-dēva,** scatterer of innumerable riches; by whom at his rise (or birth), pleasing to the eyes, pure (or spotless), learned in the (sixty-four) arts (*kalās*) (or, in the case of the moon, formed of sixteen parts, *i.e. kalās*), were annihilated the sufferings of the world (or the heat of the earth caused by sunshine).

(Verse 11). From him was born the protector of the earth, the illustrious **Mahī pāla-dēva,** who, having slain all enemies in battle through the pride of his arms and having obtained his

[1] This refers to the descent of the Pāla kings from the Sea (*cf.* Pālas of Bengal, *Mem. B. A. S.*, Vol V, p. 46). This fact is based on the *Rāmacharita* of Sandhyākara-nandin, published by Mahā-Mahōpādhyāya Hara Prasāda Sāstrī (*Mem. B. A. S.*, Vol. III, I, 3-4).

[2] [*Kshmā-bhara* has, perhaps, to be interpreted here as 'the weight of the earth' with reference to the Puranic story of the latter sinking into the depth of the sea prior to the Varāha *avatāra* of Vishnu.—H. K. S.]

[3] This explanation is based on *Amarakōsha II, VIII. 19* (quoted by Mr. Akshaya Kumāra Maitreya in his *Gauḍalēkhamālā*, p. 99 note).

paternal kingdom, which had been snatched away by people who had no claim to it, placed his lotus-like feet on the heads of kings.

(Verse 12). From him, in consequence of his religious merits, was born the fortunate prince, **Naya-pāla**. Renouncing attachment to sin, putting down his foot on the heads of princes, eagerly encouraging all hopes, annulling darkness, beloved by his subjects and sole home of affection, he was like the sun, which, when it rises above the eastern mountain, moves away from the twilight, touches with its rays the tops of mountains, opens up quickly all the quarters, drives away darkness, and is pleasant and red.[1]

(Verse 13). Through the merits of the people was born the king, the illustrious **Vigraha-pāla-dēva**, full of majesty. Drunk in (or yellow) by the eyes of pious men, always attached to the worship of Buddha (or red in the worship of Śiva), expert in battle more than Hari (or expert in battle as well as green in colour), a god of death (or black as night) in the families of his enemies, (thus) a supporter of the four castes (colours), he pleases the world with the masses of his white fame.[2]

(Verse 14). His cloud-like war-elephants, having drunk clear water in the eastern country, which abounds with water; after that having roamed at will in the sandal forests of the valleys of the Malaya (country); (and) having caused coolness in the wastes (*maru*)[3] by dense sprays (of water emitted from their trunks), enjoyed the slopes of the Himālayas (*Prālēyādri*).

From his great victorious camp pitched at **Haradhāma** (?),[4] where the illusion of a Sētubandha (bridge built for Rāma between India and Ceylon), with a chain of mountain tops placed (in the sea), is produced by docks of ships of various kinds proceeding along the path of the Bhāgīrathī; where exceedingly dense arrays of rutting elephants darken (*i.e.* obscure) the beauty of the day (and) suggest the illusion of the beginning of a perpetual rainy season; where the cardinal points are made grey by the dust dug up by the sharp hooves of the countless army of horses presented by many kings of the north; where the Earth bends under the weight of the endless infantry of all kings of **Jambūdvīpa**, come to serve (their) overlord, he, the great Buddhist, the Paramēśvara, Paramabhaṭṭāraka, great over-king of kings, the illustrious **Vigraha-pāla-dēva**, who meditates on the feet of the great over-king of kings, the illustrious **Naya-pāla-dēva**, being in good health, honours according to their rank, informs and orders the following persons, in part of **Vishamapura**, (which is) included in the *maṇḍala* of **Brāhmaṇi-grāma**, (which again is) included in the *vishaya* of **Kōṭivarsha**, in the *bhukti* of **Puṇḍravardhana**, all the royal officers assembled (here follow names of officers mentioned in ll. 27-31) and other royal dependants not mentioned, neighbours, first Brāhmaṇas, then Mahattamas, superiors, relations, down to Mēdas, Andhras and Chaṇḍālas; Be it known to you that this village mentioned above, as far as its boundaries and with grass lands and pasture lands, with low lands, with assignments, with mango and *Madhūka* trees, with land and water, with pits and highlands, with the ten offences, with the right of extirpating robbers, with exemption from all interference, not to be entered by regular or irregular troops, not to be interfered with by anybody, with all shares, rights of

[1] *Journ. Beng. As. Soc.*

[2] The construction is defective, as the *ślēsha* is not quite clear. It is a case of *dhvani*, the author intending to show that the distinctive colours of the four great castes, white, red, yellow and black, were present in the king. But *harita* (green) is not the colour of any caste, and it is difficult to find the alternative explanation of *sita-yaśaḥ-puñjaiḥ*; *cf.* Kielhorn, op. cit. note. [The white fame contrasts with the four colours.—Ed.]

[3] [The country of Mārwār is evidently intended.—H. K. S.]

[4] This portion of the record is partly illegible. The land granted consisted of a part of the village of Vishamapura, with a place called Daṇḍatrahēśvara(?), measuring six *kulyas* with two *drōṇas* . . . . It was worth . . . . two *unmānas* and three *kākinis*. It was low land which had recently been brought into cultivation (*tal-ōpēta adhunā hala-kalita*).

easement, taxes, (rights of mining) gold, etc., by the law of *bhūmi-chchidra*, as long as the sun, moon and earth shall last ; for the increase of the merit of his father, mother and himself, in the name of the Lord Buddha. has been granted by us, by means of a copper-plate grant, after bathing in the Ganges, according to law, on the occasion of a lunar eclipse, to **Khōdula-dēva-śarman,** who is well versed in religious philosophy (*mīmāṁsā*), grammar and logic, a student of the Kauthumī *Śākhā*, a follower of the Sāma-vēda, a Brahmachārin of the Hari *charaṇa*, belonging to the Śāṇḍilya *gōtra* with *pravaras* Śāṇḍilya, Asita and Daivala, son of the Mahōpādhyāya **Arkkadēva,** grandson of **Padmāvanadēva,** who was versed in the Vēdānta-philosophy (or all the Vēdas), an inhabitant of **Chhattrā-grāma,** immigrant from **Matsyāvāsa** (and again) from **Krōḍañchi. The year 12, on the ninth day of Chaitra** . . . . The illustrious **Vigraha-pāla,** the forehead-ornament among lords of the earth . . . . **śrī-Sahasirāja,**[1] the minister *dūtaka* of this grant. This grant was incised by the artizan **Śaśidēva,** son of **Mahīdharadēva,** coming from the village of **Pōshalī.**

No. 19.—TIPPERAH COPPER-PLATE GRANT OF LOKANATHA: THE 44TH YEAR.

BY RADHAGOVINDA BASAK, M.A., RAJSHAHI.

This plate was discovered somewhere in the district of Tipperah, in the Presidency of Bengal, and was presented by Mr. C. W. McMinn, some 13 or 14 years ago, to the Asiatic Society of Bengal. It was first brought to the notice of scholars by the late Dr. Bloch in the *Arch. S. Report*, 1903-04, where he mentioned that the plate had been taken by Mr. Ganga Mohan Laskar, M.A., for the decipherment of the inscription. Dr. Bloch published in his notice a reading of the first two lines only of the inscription, and also discussed the seal attached to the plate and the two legends which it contains. Mr. Ganga Mohan did not, however, survive to decipher the plate, which remained after his death in the possession of his father. The latter was afterwards requested by Mahāmahōpādhyāya Hara Prasād Śāstrī, M.A., to send it back to the Asiatic Society; but, instead of sending this plate, he returned the Mādhainagar plate of Lakshmaṇa-sēna, as being the only one belonging to the Asiatic Society that was, he said, in the possession of the widow of Mr. Ganga Mohan. So Mr. R. D. Banerji, M.A., was obliged to remark in his paper[2] on the Mādhainagar plate of Lakshmaṇa-sēna that "the Tipperah plate is still missing." But Ganga Mohan's father chanced some three or four years ago to appear before the members of the Varendra Research Society of Rajshahi with a copper-plate for sale. On examination of the seal of the same it appeared that the plate brought for sale was the identical one noticed by Dr. Bloch in his report, wherewith a *facsimile* of the seal was printed. So the Varendra Research Society did not think it wise to purchase the plate, which belonged to the Asiatic Society. The possessor was, however, induced to deposit it for three months with the Varendra Research Society. The Society then made it over to me for the decipherment of the inscription. The damaged condition of the plate and shortness of time made it very difficult for me to finish the decipherment within the limited period of three months. So I had to keep photographs, with the help of which I afterwards completed my reading of the inscription, which I now edit for the first time. The plate was returned to the family of the late Ganga Mohan. In October 1914 I found it deposited in the Dacca Museum, where, by the kindness of the Curator, Mr. N. K. Bhattasali, M.A., I was offered an opportunity of verifying from the original my reading of the poetry portion of the inscription. Mr. H. Krishna Śāstri, who tried to get an impression of the plate for the illustration of this paper, now informs me that the Asiatic Society of Bengal has received it back from the Dacca Museum.

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[1] [As per note 3 at foot of p. 298 the name would be śrī-Sahasija.—H. K. S.]

[2] *J. and Proc. A. S. B.*, Vol. V (N. S.), 1909, pp. 467 ff.

The plate measures about 10½" by 7½". All the four corners of it are missing. In the preserved portions again the letters are in some places quite effaced and in others partly effaced and illegible owing to corrosion. On the obverse side there is a mark right across the middle owing to those portions being peeled off. The upper margin is thicker than the lower. which has become very thin; and this has made the reading of the last line of the obverse side and the first two lines of the reverse almost impossible. The plate is very heavy owing to the weight of the heavy seal attached to the middle of its proper right side.

This seal bears in relief a figure of the goddess Lakshmī or Śrī. standing on a lotus for pedestal and with two elephants on the two sides of it. sprinkling her with water from two jars lifted by their trunks. Two attendant figures, seated cross-legged at the two sides of the goddess, are in the posture of pouring out something liquid from two round pots. The diameter of the seal measures about four inches. The reverse is a full-blown lotus. Just below the pedestal of the goddess there is the legend in relief—

Kumārāmāty-ādhikaraṇasya.

written in characters of the time of the early Gupta emperors. There is a second legend—

Lōkanāthasya,

on the smaller seal impressed on the right side of the figure of Lakshmī; but the characters of this smaller legend seem to be similar to those used in the writing of the whole inscription. The use, on the same seal, of characters belonging apparently to two different ages will be discussed below (p. 304).

The plate is not in a good state of preservation. having suffered a good deal from corrosion, as has been remarked above. It is incised on both sides. the obverse containing 26 lines, and the reverse 31 lines of writing, which does not seem to have been well-executed; for the letters are not everywhere of uniform size. The characters belong to the northern class of alphabets of the 7th century A.D., "the acute-angled type with nail-heads," which forms the transition from the Gupta to the Nāgarī alphabet. The letters of this plate correspond to those used in the Banskhera[1] and Madhuban[2] plates of Mahārājādhirāja Harsha, the plates[3] of the time of Śaśāṅka-Rāja (G.E. 300), and the recently discovered plates[4] of King Bhāskaravarmadēva of Kāmarūpa. Dr. Bloch's remark[5] that the plate "is written in the characters of the 9th or 10th century A.D. approximately" does not seem to be tenable. Moreover, we find that the horizontal top-strokes are not fully developed—the tops of letters like *na*, *pa*, *ma*, *ya*, *la*, *sha* and *sa* are left almost open—; and that all the vowel-signs except those for *u*, *ū* and *ṛi* are at the top of the letters to which they belong. Of initial vowels the plate contains the signs for *a* (e.g. in *adhikaraṇa*, l. 1), *ā* (e.g. in *ānanda*, l. 39), *i* (e.g. in *iti*, l. 15), *u* (e.g. in *uttarēṇa*, l. 31). and *ē* (e.g. in *ētadīya*, l. 32). Of individual consonants the forms of *kha*, *ta*, *bha* and the three semi-vowels *ya*, *ra* and *la* may be marked. The peculiar forms of the following conjuncts are noticeable, viz. *ñcha* (e.g. in *adhikaraṇañ=cha*, l. 1), *rya* with the superscript *r* (e.g. in *-vīrryō*, l. 6), *ñchhra* (e.g. in *-ñ=chhrēshṭha*, l. 54), *chchhra* (e.g. *-ch=chhrēyō*, l. 54), *jjha* (e.g. in *ōjjhita*, l. 4), *ṅghya* (e.g. in *durlaṅghyē*, l. 13), *jña* (e.g. in *-prajñā-*, l. 12), and *kshma* (e.g. in *Lakshmīnātha*, l. 17). In respect of orthography the following peculiarities present themselves:—(1) no separate sign seems to be used for *ba* and *va*; (2) no other consonant but *t* and *d* (e.g. in *-kīrttiḥ*, l. 5, and *arddha*, l. 35) is doubled after *r*; (3) *visarga* is sometimes assimilated to a following dental sibilant (e.g. in *dauhitras=sa*, l. 12. but cf. *bhrātuḥ sutē*, l. 8): (4) the vowel *ṛi* is used for the syllable *ri* (e.g. in *trilōchana* for *trilōchana*,

[1] Above, Vol. IV, pp. 210 ff. and plate.

[2] *Ibid.*, Vol. VII, plate facing p. 158.

[3] *Ibid.*, Vol. VI, pp. 143 ff. and plates.

[4] *Ibid.*, Vol. XII, pp. 65 ff. and plates.

[5] *Arch. S. R.*, 1903-04, pp. 120 ff.

l. 48); (5) no sign for *avagraha* is used; (6) final *m* is denoted by a peculiar form in *ujvalāyām*, l. 9, and in *kshayam* and *sainikam*, l. 13; but it is sometimes changed to *anusvāra*, and sometimes to the nasal of the class to which the following consonant belongs. Final *t* and **n** are found combined with the next consonant; (7) the letter *ṅ* is employed instead of *anusvāra* before the sibilant *ś* (e.g. in *-sad-vaṅśa*, l. 5).

The language of the inscription is Sanskrit. The form of the document is very peculiar. It begins with an address in prose (ll. 1-2). Then follow 9 verses (ll. 2-16), in which we find an eulogistic account of the history of Lōkanātha's family. The rest of the inscription, except the three imprecatory verses in ll. 53-55, is again in prose. The inscription is interesting from a literary point of view also, inasmuch as its prose portion, especially in ll. 17-25, reminds us of the style of Bāṇa Bhaṭṭa, Harsha's court-poet.

The deed seems to be dated (l. 28) in the month of Phālguna in the year 44, which, I venture to suggest on palæographical grounds, may have belonged to the Harsha era, corresponding, therefore, to 650 A.D., *i.e.* two years after the death of king Harsha. Some numerical symbols are used in the prose portions of the document (ll. 33-52 and again in ll. 55-57), where the particulars concerning the allotment of land granted to different Brāhmaṇas and other persons are mentioned.

King Lōkanātha issued this document[1] through his *sāndhivigrahika*, **Praśāntadēva** (l. 55), and it records a grant of land to his own Brāhmaṇa *mahāsāmanta* **Pradōshaśarman** (l. 21), who made an application to his chief through the King's son, prince **Lakshmīnātha** as *dūtaka* (l. 17),[2] granting him a plot of land in the forest region (*aṭavī-bhūkhaṇḍa*, l. 22) in the *vishaya* of **Suvvunga** (l. 21). In this granted piece of land the *mahāsāmanta* desired to erect a temple, wherein he wished to found an image of Ananta-Nārāyaṇa (l. 22). Pradōshaśarman prayed for land for the maintenance of the daily worship of this god with *bali*, *charu*, *sattra*, etc., and for the dwelling of Brāhmaṇas versed in the four Vēdas (*chāturvidya*, l. 24), whose number exceeds a hundred. The amount of land allotted individually and, in some cases, jointly, is also clearly mentioned in the document. In the first verse the god Śaṅkara is invoked. In verse 2 is mentioned a king having the title of *adhimahārāja*, whose name (ending in the word *nātha*) cannot be read from the original plate, which has unfortunately suffered a good deal owing to corrosion, especially in the portions where several other names of kings of this family occur. Verse 3 discloses the fact that the next King **Śrīnātha** was a *sāmanta* (feudatory ruler), who, as a hero, is said to have acquired much fame in the field of battle. His son, **Bhavanātha**, was of a religious turn of mind, and forsook his royalty in favour of his brother's son (v. 4), who again obtained by his wife **Gōtradēvī** a worthy son in **Lōkanātha** (v. 5). In verses 6-9 are described the connections and achievements of Lōkanātha. His maternal grandfather, **Kēśava**, is described (v. 6) as a *pāraśava* by caste and in charge of the army of the king (probably, Lōkanātha's father). Lōkanātha is described as a very able king, whose soldiers depended for victory chiefly on their own swords and on the intellect of his ministers. He seems to have been in possession of a fine cavalry. There is also in v. 7 a reference to the fact that a large number of soldiers belonging to the chief sovereign (*paramēśvara*) met with annihilation in a battle (?). Another battle, in which one **Jayatuṅgavarsha** seems to have been a party, is referred to in v. 8. What part Lōkanātha may have taken in it is not clear. Verse 9 mentions the significant fact that a king named **Jīvadhāraṇa** made over to Lōkanātha, described here as a *karaṇa* by caste and as obtaining a royal

[1] [From the opening words it would seem rather as if the document were issued from the office of the Kumārāmātya of Lōkanātha's overlord, and only countersigned by Lōkanātha himself.—Ed.]

[2] [But see note 1 on p. 311.—Ed.]

charter (*śrīpaṭṭa*), his own *vishaya* and army without engaging in further battle. The genealogy of Lōkanātha's family, as furnished from these verses, may be stated thus :—

. . **nātha** (an *adhimahārāja*)
|
Śrī(?)nātha (a *sāmanta*)
|
Bhavanātha — (a brother)
|
(a son) = **Gōtradēvī**
|
Lōkanātha (feudatory chief)
|
Lakshmīnātha (*dūtaka*)

Sthāvara
|
Vīra
|
Kēśava (a *pāraśava*) = **Ashṭāyikā**
|
Gōtradēvī

The date of the grant is stated to have been in the 44th year (l. 29), which we have taken to refer to the Harsha era, *i.e.* as corresponding, therefore, to 650 A.D., only two years after the death of the emperor Harsha. Historians take Āditya-sēna of the Later Gupta dynasty to have ruled Eastern India after Harsha's death. Are we then to suppose that Lōkanātha, who is described as only a *nṛipa* (v. 7) and uses the title of *kumārāmātya* (cf. the legend of the seal and the opening line of the inscription), was a feudatory chief under Āditya-sēna of Magadha ? We know that *kumārāmātya*[1] was a technical official title, used during and after the Gupta period, not only with regard to ministers, but also with regard to feudatory chiefs.[2] So it is not unlikely that Lōkanātha owed his allegiance to Āditya-sēna or some other sovereign of the Later Gupta dynasty. Who is then the *paramēśvara* (paramount sovereign) referred to in verse 7, and described as having lost a large number of soldiers in a battle ? It seems plausible to suppose that this *paramēśvara* was Lōkanātha's own liege lord, who must have sent an army to help his feudatory, who, as we know from verse 9, had to fight against another *nṛipa*, named Jīvadhāraṇa, described as having made over to Lōkanātha his own province and army by giving up battle. It seems that Jīvadhāraṇa occupied Lōkanātha's land.

From the use of the title *nṛipa* only it seems that, like Lōkanātha, this Jīvadhāraṇa also was a local chief in some part of Eastern India. This local chief gave up war against Lōkanātha, perhaps because the latter obtained the royal charter (*śrīpaṭṭa*) from his sovereign. From the use of the two different scripts in the two legends of the seal attached to this plate it would seem that the present seal (*śrīpaṭṭa*) was an old one having only the legend *Kumārāmāty-ādhikaraṇasya* already inscribed on it, and that it was one amongst many similar seals deposited in the record-office of the imperial court, and, when it was obtained from that court, Lōkanātha attached it to his own land-grant document with the other legend *Lōkanāthasya*, inscribed in the characters of the document itself. Or we may presume that Lōkanātha's predecessors, who were also feudatory chiefs (perhaps under the Gupta emperors), had the right to use the title *kumārāmātya* (cf. the frequent use of this title in the Basarh seals, *Arch. S. R.*, 1903-

[1] Fleet, *C. I. I.*, Vol. III, p. 16 and note 7 thereof. For the explanation of the term compare also the note by Prof. N. M. Bhadkamkar in *Ep. Ind.*, Vol. XI, p. 176. From the "Karamdanda inscription of the reign of Kumāra-gupta" we find that Śikhara-svāmin was the *kumārāmātya* of Chandra-gupta II, and that his son Pṛithivīshēṇa, who was at first a *kumārāmātya* of Kumāra-gupta I, became afterwards his *mahā-balādhikṛita* (above, Vol. X, p. 72).

[2] Above, Vol. X, p. 50, where the feudatory chief Nandana is styled "*kumārāmātya-mahārāja-Nandanaḥ*" : cf. also note 2, *ibid.* The title of *mahā-kumārāmātya* was in vogue even in the Pāla period of Bengal; cf. the Bhāgalpur plate of Nārāyaṇa-pāla (p. 60, *Gauḍalēkhamālā*—Varendra Research Society's publication) and the Manahali plate of Madana-pāla (p. 153, *ibid.*).

4, p. 193) and that the present seal was an old one preserved in his own family. [But see note 1 on p. 303 above.—Ed.] I do not think that the *paramēśvara* of verse 7 and the *nripa* Jivadhārana of verse 9 can be identical or that the latter's army met with destruction in conflict with Lōkanātha. Who again is the Jayatuṅgavarsha referred to in verse 8 of this plate? We know that the Rāshṭrakūṭa kings of the mediæval ages used various *birudas*,[1] e.g. those ending in *avalōka*, *tuṅga*, *varsha* and *vallabha*. Dr. Fleet is of opinion that, as a result of inter-marriages, other families also adopted these *birudas*. So it is very difficult to identify this Jayatuṅgavarsha, a contemporary of Lōkanātha. But these historical questions cannot be settled at the present moment, and they must remain open till the discovery of other materials throwing light upon them.

A remarkable fact gathered from this inscription is that in ancient times even a Brāhmaṇa like Pradōshaśarman could rise to the dignity of a *mahā-sāmanta* by the strength of his own arm. We have seen that the paternal grandfather of this grantee (Pradōshaśarman) was a Brāhmaṇa of the *gōtra* of Agastya (l. 17) and that his maternal great-grandfather was one of the *agnyāhita* (l. 18) Brāhmaṇas who offered sacrificial oblations to the sacred fires according to the injunctions of the *śāstras*. Both the paternal and maternal lines of this *mahā-sāmanta* were widely known for their strict observance of orthodox customs (*yath-āchār-āchārana-pratishṭhita*, l. 20). King Lōkanātha's paternal line descended from Bharadvāja (v. 2). We have also seen that the Brāhmaṇas for whose residence Pradōshaśarman besought land from his liege lord were *chāturvidya* Brāhmaṇas. These facts go some way to disprove the theory of those scholars who think that the half-mythical king of Bengal named Ādiśūra flourished before the rise of the Pala kings and that he imported orthodox Brāhmaṇas from Kanauj into Bengal, as there was dearth of such Brāhmaṇas there.

The next question relating to the Hindu society of the times that can be discussed here is in connection with the caste of Lōkanātha, who is called (in verse 9) a *karaṇa*—a mixed caste according to Manu. The great-grandfather of Lōkanātha's father is described in v. 2 as sprung from the family of the sage Bharadvāja, and the great-grandfather and grandfather of his mother are in verse 6 called respectively *dvija-varaḥ* and *dvija-sattamaḥ*; but his mother's father is in the same verse described as a *pāraśava*.[2] So we see that, although the first few ancestors (both paternal and maternal) of Lōkanātha were Brāhmaṇas, his maternal grandfather had not a pure Brāhmaṇa origin, since it may be inferred that his Brāhmaṇa father married a Śūdra wife and he (the issue) was, therefore, known to have been a *pāraśava*. The use of this term in this inscription is very important, as showing the prevalence of the *anulōma* marriage in the Hindu Society of the seventh century. A Brāhmaṇa could, according to Manu and later law-makers also, marry ladies from all the three inferior castes as well. Another well-known instance of an orthodox Brāhmaṇa marrying a Śūdra wife in the seventh century can be furnished from Bāṇa's *Harsha-charita*, wherein we read that Bāṇa's father Chitrabhānu (a Brāhmaṇa well-versed in the Vedic lore and keeper of the sacred fires) has his son Bāṇa by his wife Rājadēvī of the Brāhmaṇa caste; but in Chapter I of the same book we find an allusion to the poet's father having taken a wife of the Śūdra caste also, by whom he had two sons, Chandrasēna and Mātrishēṇa, whom he describes as "*bhrātarau pāraśavau*." It is a matter for research when this system of *anulōma* marriage began to fall into disuse in Hindu Society. From the description of the grandfather of Lōkanātha in verse 6 it may be seen that the social status of a *pāraśava* in the seventh century was not at all low—or, how could

[1] *Vide* Dr. Fleet's paper on "Some Rāshṭrakūṭa Records," above, Vol. VI, pp. 188-189. We have the name of a Jayatuṅgasiṁha of the Kama country; but he belonged to a later age (above, Vol. V, appendix, p. 79, No. 575). [Note also the Rāshṭrakūṭa Tuṅga-Dharmāvaloka of Kielhorn's Inscriptions of Northern India, No. 630.—Ed.]

[2] For the definition of this term *vide* Manu, IX, 178, and *Gautama-Śāstra*, IV, 16 and 21, and *Auśanasa Smriti*, v. 36 (p. 47 of the *Smriti-samuchchaya*, Ānandāśrama Sanskrit series).

such a person be placed in charge of the army (*bala-gaṇa-prāpt-ādhikārah*) and be held in high esteem of the good (*satām=abhimataḥ*) ?; and how could his daughter's son be a feudatory chief ?

Another significant fact that may be brought to notice here is that in this plate, which we take to have belonged to the age of anarchy (*mātsya-nyāya*) in Bengal, *i.e.* the time after the death of Harsha and before the rise of the Pāla kingdom in the eighth century, we do not find even a latent allusion to Buddhism, although the Pāla kings themselves were *Saugatas* (Buddhists). From the accounts of the Chinese pilgrim Hiuen Tsang[1] we learn that during this time he could find no sign of Buddhism in Kāmarūpa. We cannot possibly connect this plate with any of the Kāmarūpa kings of that time. We have seen that the ancestors of Lōkanātha were devotees of Śaṅkara and that his own Brāhmaṇa, the *mahāsāmanta* Pradōsha-śarman (the grantee), wished to set up an image of Ananta-Nārāyaṇa. The prevalence of Brāhmanic influence in Eastern India at the time can be rightly inferred also from the mention in this inscription of the sacred fires, Paurānic deities, Brāhmaṇas versed in the four Vēdas, etc., as also from the fact that Brāhmaṇas could be *sāmanta* chiefs.

TEXT.

[Metres: vv. 1, 3, 6, 7 and 8, *Śārdūlavikrīḍita*; v. 2, *Sragdharī*; and vv. 4, 5 and 9, *Vasantatilaka*.]

First Side.

1 . . . . āt[2]=Kumārāmātyā adhikaraṇañ=cha **Suvvuṅga**-vishayē vrā(brā)hmaṇ-ārrya-purassarān=varttamānān=bhāvinaś=cha śrī-sāmanta[3]ma . . . .

2 . . . . shaya[4]-patīn=s-ādhikaraṇān=sa-[pra]dhāna-vyavahāri-ja(jā)napadān[5]=vō(bō)-dhayanty=Astu vō viditam=Iha hi || Ya[sy-āśēsha-vidhi] ⏑ — ⏑

3 ⏑ ⏑ — — — [dha]rō vigrahō yēn=āyaṁ bhuvana-traya-[sthi]ti-sukha-prāpty-ar-tham=ānm(tm)=āshṭadhā [|*] pratyēka[ṁ*] prabhū(bhu)t-ādi-tulya-mahimā — — ⏑ — — ⏑ —

4 [6]kā yēn-ō(?)]jjhita-Manmathaḥ sa jaya[ti] dhvast-āśubhaḥ Śa[ṅka]raḥ || [1*] Śambhōḥ pād-āvja(bja)-rēṇu-prakara-kṛita-śiraḥ-pūta-divy-ābhishēka(kaḥ) prāpt-āchandr-ā ⏑ — — ⏑ ⏑ ⏑

5 [mu]ni-Bharadvāja-sad-vaṁśa[7]-jātaḥ [|*] śrīmān=prakhyāta-kīrttiḥ prabhavad-adhi-mahāra(rā)ja-śav(b)d-ādhikāraḥ (!) saṁsār-ōchchhitti-hētuḥ(tōḥ) praśamita-duritō — ⏑ ṇā(nā)[thō][8]=

6 van-īśaḥ || [2*] Sūnus=tasya mahātmanō guṇa-nidhēḥ prakhyāta-vīryō mahān=sāmantō yudhi lavdha(bdha)-paurusha-dhanō dharmya-kṛiy-aik-āśra[yaḥ] [|*] [Śrīṇā(nā)[9] (?)]-

7 thō Bhagavān=iva pratihata-[vyā]pat=sva-śakty-āspadair=vīrō=bhūd=avanī-tala-praka-ṭita-prāptavya-yāvat-kriyaḥ || [3*] Tasy=ā[tmā-]jō pi guṇavān=Bha[va]-

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[1] Watters, Vol. II, p. 186.

[2] This lost word seems to be in the ablative case, and is, probably, the name of the place whence the document was issued.

[3] The lost word here may be restored as *-mahāsāmanta-*.

[4] Evidently, the word is *-vishaya*.

[5] Read *-ja(jā)napadān vō(bō)dha-*.

[6] The metre also permits the reading *kōpēna* or *krōdhēna*.

[7] Read *ṁśa-*.

[8] The lost word here seems to be a proper name of a person with *-nātha* at its end.

[9] While the original plate was in my hands, I found the letter *ṇā(nā)* of this word clear, but it is not so now in the photographs. The *akshara* which precedes it looks like *śa*. The comparison of this person with *Bhagavān* lends corroboration to my reading of the name as *Śrīnātha*.

8 **ṇā(nā)tha-nāmā** saṁsāra-sā[ga]ra-jal-ōttaraṇ-aika-chittaḥ [!*] bhrātuḥ sutē guṇavati pratipādya rājyaṁ śrīmān=abhūd=rishi-samō vi ◡ — ◡ —

9 -tvaḥ || [4*] Tēn=ōdapādi kula-santatayē sadṛiśyām=vi(bi)bhrat-pativrata-guṇ-ābharaṇ-ōjvalāyām [*] gōtra-śriyām=iva mah-aujasi Gōtrad[ē][vyām=A]-

10 shṭāyikā-vihita-janmani putra-varryaḥ || [5*] Yasy=(sva ? or syāḥ ?) **Sthāvara**-saṁjñakōdvija-varaḥ prāṇyō jananyāḥ pitu[r=Vi]r-ākhyō dvija-sattamō ◡ ◡ ◡ —

11 -m=mānyaḥ pramātāmahaḥ [*] prakhyātō nṛipa-gōcharā rō) va(ba)la-gaṇa(ṇa)-prāpt-ādhikāraḥ kṛiti ·idhuḥ pāraśavaḥ satām=abhimatō mā[tāmahaḥ]

12 **Kēśa[vaḥ]** || [6*] Dauhitras-sa tu K[ē]va[śa] śav·)sya guṇavān=saty-aika-va(ba)ndhus=sadā dōr-daṇḍa-jvalit-ōttam-āsi-si(sa)chiva-prajñā-jayat-sādhanaḥ [*] nir[vyā]-

13 -j-ōrjita-satva-sāra-turagaḥ śrī-**Lōkanāthō** [nṛi]pō yasmiñ=chhrī-paramēśvarasya va(ba)huśō yāti in kshayam[1] samikam || [7*] Durlaṅg'yō

14 **Jayatuṅga-varsha**-s[ma*]rō sadyaḥ-[prayō]g-ō=rthinām nītau nīti-vidhānata(tō)= ni(ti)shaturō nitya-prahṛishṭa-prajaḥ [*] maitry-āpīdita-nirvṛi[ti*]r=va(ba)hu-[gu]-

15 ṇō vidva[t-pri]ya[s=sa]rvadā sārvaḥ sā[dhu(?)]-samāśrayaḥ paṭu-matir= lav(b)dha-pratāp-ōdayaḥ || [8*] Ity=āpta-mantra-su-viniśchita-kṛitya-vastuḥ śrī-**Jīva**-

16 **dhāraṇa**-nṛipa[s=ta] ◡ — ◡ [pētya [*] yasmai dadau sa(sva)-vishayaṁ saha sādhanēna śrī-paṭṭa-prāpta[2]-karaṇāya vihāya yuddham || [9*] Tat-suta-rāja-pu[tra]-

17 **Laksmīnātha**-[dūta]kēn=ā[jñā (?) A]gastya-sa-gōtrasya vrā(brā)hmaṇasya **Dēvaśarmaṇaḥ** prapautrēṇa **Jayaśarma**-svāminaḥ pautrēṇa dvija-guru-[ja]-

18 nat-āti(tō)tōshasya **[To]shaśarmanō** viprasya putrēṇa yathā-vidhi-hut-āgny-agny-āhita-**Vu(Bu)dha**-svāmina[ḥ*] pramātāmahasya sūnōḥ prathita-gu-

19 ṇa-gaṇasya dharm-ārja[natayā (?)] **Vṛi(Bṛi)haspati**-svā[mi]nō duhitari yath-ārthi-jan-ābhyarthit-ārtha-datta-suvachanāyām **Suvachanāyaṁ** Vrā(Brā)hmaṇyām=utpa-

20 nnēna yath-āchār-āchar[aṇa]-pratishṭhit-ōbhaya-kula-[prā]pta-[janma]nā vidita-[bhuja]-va(ba)la - virryē[ṇa] dvija-sādhu-janat - ōpabhujyamāna - vibhavēn = ōdār - ānvayinā dvijanmanā [vi]-

21 [lupt-ā]śēsha-dōshēṇa mahāsāmanta-**Pradōshaśarmaṇā** vijñāpitā vayam **Su[vvu]ṅga**-vishayē mṛiga-mahisha-varāha-vyāghra-sari(rī)sṛip-ādibhirr=yath-ē-chchham=anubhūyamāna-gri[ha (?)]-

22 sambhōga-gahana-gulma-latā-vitānē kṛit-ākṛit-āviruddh-āṭavī-bhū-khaṇḍō(ṇḍē) ma-[yā (?)] dēv-avasathaṁ[3]=kārayitvā bhagavān=avidit-āntō=nanta-nārāyaṇa[ḥ*] sthāpayita . . . . . .

23 [di ?] mam=ōpari kṛita-prasādā[ḥ*] pādas=tatra bhagavatō=maravar-āsura-dinakara-śaśadhara-Kuvēra-kinnara-vidyādhara-mahōraga-gandharva-Varuṇa-ya[ksha] . . . . .

24 . . . . bhishṭuta-vapushō=nanta-nārāyaṇasya satatam=ashṭapushpikā-va(ba)li-charu-satra-pravṛittayē tatra-kṛita-sāmānyānāñ=cha chāturvidya-vrā(brā)hmaṇ-ā[rryā]ṇāṁ . . . .

25 . . . . [4]t-āviruddh-āṭavī-bhū-khaṇḍa[ḥ*] tāmrē=bhilēkhya mātā-pitrōr=mama cha puṇya-pravṛi[ddha]yē] sarvatō(?)bhōgēn=ā[gra]hāra . . . .

[1] Read *ṁ*.

[2] [The metre requires the syllable *prā* to be single, not a compound letter.—H. K. S.]

[3] Read *°thaṁ*.

[4] The word may be read as *kṛit ākṛit-*. *Vide* also ll. 22 and 31.

26 . . . . **[Lōka(?)]nāthēṇa(na)** . . . . pratipā[dito (?)] . . . . parama . . . .

Second Side.

27 [Cut off in parts and illegible in the rest].

28 . . . . [1]ṇ . g . -svāmi . h . t . [śrī] . . . . n . . . . . . ṭ . . . .

29 . . . . . dh . kē **chatuś-chatvāriṁ(m)śat-saṁvatsarē** **Phālgu[na-mā]sē** . . . . ē . ka-va(ba)ndha-daśēn-aikasya . . . .

30 . . . . [a]tra pūrvēṇa **Kaṇāmōṭikā**-parvatō dakshiṇēna **Paṅga-Vāpi(?)k**-ōbhaya-grāma-[sī]mā paśchimēna **Jayēśvara-tāmrapatha(?)ra**-khaṇḍa . . . .

31 . . . . **va(ba)la**-maṇḍalikā uttarēṇa mahattara-**Raṇaśubha**-pushkariṇī ity=ēvaṁ=avadhṛita-chatu[ḥ*]-sīmaka-[2]**Suvu(vvu)ṅga**-kṛit-ākṛit - āviruddh-āṭavī - bhū-kha[ṇḍa] . . . .

32 . . . . . paṭṭ-ā[rōpitō] mahāsāmanta-**Pradōshaśarmaṇō** mātā-pitrōr=asya cha puṇ-y-ōpachayāya ētadīya-maṭhē Bhagavatō=nanta-nārāyaṇasya pūjā-vidhi-sampattayē . . . .

33 [da]tta-pratyēka-pāṭaka-bhā[3]g-ōdyama-krid=vairika-bhaṭṭ-**Ānantadēva**-svāmi pāṭaka 9 bhaṭṭa-**Dharmadāma** pāṭaka 1 bhaṭṭa-**Nāgadatta** pāṭaka 1 bhaṭṭa-**Kēśava** pāṭaka 1 bhaṭṭa-**Gada** (?)-

34 **nandi** pāṭaka 1 bhaṭṭa-**Mēdhasōma** pāṭaka 1 **Udayachandra** pāṭaka 1 bhaṭṭa-**Marōjñadēva** pāṭaka 1 **Khalisha**-karmānta(nti)ka-prabha prāpi-bhaṭṭa-**Jayasōma**-

35 svāmi arddha-pāṭaka bhaṭṭa-**Pūrnadāma** drō 20 bha[ṭṭa]-**Vidēśa** drō 20 bhaṭṭa-**Yajñadēva** drō 20 bhaṭṭ-**Āmaradēva** drō 20 **Lā[dra** (?)]-svāmi [drō 10 (?)] [bhaṭṭa]-**Pūrṇa**-

36 **ghōsha** drō 10 bhaṭṭa-**Ugrasōma** drō 20 **Manōratha**-sādhāraṇaṁ **[Ra]vi[×]la-Rāsaṅśchala-Bhikshatabhrāta** pāṭaka-dvaya 2 **Hariśarma** drō 10 7 **Janasōma** drō 10 5 (?)

37 **Vinda** drō 10 5 (?) bhaṭṭa-**Bhānu** . . . . [drō 10] **[Kaṇa-Viśva-Khaḍga-Vada]ra-Vichakshaṇa-Pa(?)ti-Gōvarddhara(na)** - **Prabhavarisha** - **Vishṇu-Andasūri-Pitṛikēśvir-Antachara**-

38 **ta (?)-Harshabhūti-Su[bhra(?)]ta-Bhanda** arddha **Harsha-Mā[dra-Kha]lisa** . . . . jñad=**Vṛiddhidrōha** aṭavyāṁ[4]m=asy=aiva drō 20 **Vidagdha**-prama(mu)kha pāṭaka 1 **Kakka** [drō] 20 **Mahē[śa** (?)]

39 **Tējasōma-Janārdan-Ānda-Nṛi[ga** (?)] . . . . **Sadēśa** (?)-**[Śa]ṅkara** drō 20 **Rudra-Vikasita-Divākara Hariśa(sha)** - **Vijaya-Vā naṇa** - **Gōpiśarma-Ānanda-Nird-dhāra** (?)-

40 **Santōsha(nśrā ?)-Lachhukā**[bhyā(ḥ ?) pāṭaka 1 (?)] na . . . . **Sūkshma-bhūtēḥ** pāṭaka 1 **Rudra-Dāmōdarābhyāṁ** pāṭaka **Ānda-Nṛisōma-Vidagdha-Janārdana** [**Upa** (?)]

41 ti-**Skanda-I(Ī)ś**[**na**] . . . . na . . . . **pati-Krishna-Bhava-Rudra-Suraṭa-Jana-sōma-Vidagdha-Vappa** (?)-**Dhṛiti-Avalipta-Kōnṭa(ṇṇa** ?)[5] **Vu(Bu)ddhadattaśarma**-

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[1] The letters of this line also are almost illegible.

[2] Compare the same word in ll. 1 and 21.

[3] This may also be read as *bhōg-*.

[4] Read °*vyām=asya*.

[5] The letter after *kō* seems to be the numerical figure 10; but I do not know what measure *kō* represents. Or it may be a proper name.

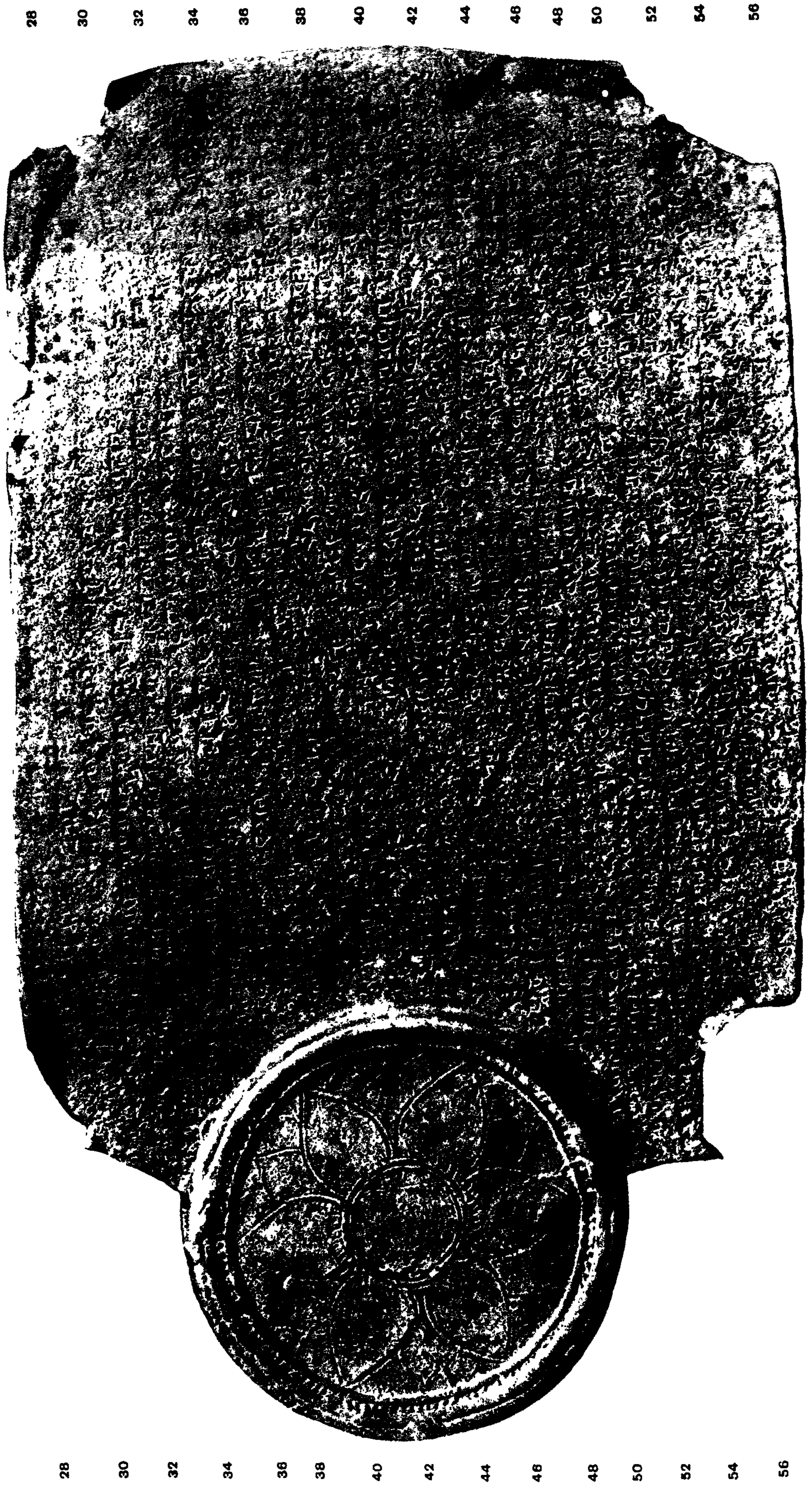
Tipperah Copper-plate of Lokanatha: the 44th year.

First Side



F. W. THOMAS

Second Side


28 30 32 34 36 38 40 42 44 46 48 50 52 54 56
28 30 32 34 36 38 40 42 44 46 48 50 52 54 56

42 **Vappa(?)śa.ma** . . . . e . . . . . n . . . . . dhāma **Navachak[ra]** . . . . **Jaya-Śiva-Vishṇu-Sujātaśarma** drō 20 **Va(Ba)ndhu-Vēdaju-Lavvu-Dhṛiti-Jayā[mi]tra Dēva-Śra(?)dhu-Vidēśa-Jiva-Mahāsaka-**

43 **Vihi-Su(?)yata-Ugra [Pratōshaka** . . . . **artha-Adbhu-Santōsha-Daitagana-Ru(Rū)pa-Santu (?)-Vishṇumitra Nistāraṇa-Gōvinda-Kōṇṭa(ṇna ?)[1]-Kaṇādu(bhu)gdha pa** .

44 **Vappa (?)-Sushēṇa-Lavvu-s** . . . . . **k** . . . . **[Liṅga]-Śōka Hamvō(mbō)-Śubha-Guṇatōsha-Vappa (?)-Śōka-Vappa (?)-Atithi-Bhānu-Kshīragaṇḍa-Nidhi** . . .

45 **Bhadra-Janārddana-Bhāskara-[Vappa (?)]** . . . . [drō] 20 **Dēvadatta** drō 20 **Dhanaṅkara**-bhaṭṭa-**Vra(Bra)hmadatta** drō 20 bhaṭṭa-**Apadatta** drō 20 **Svāmidatta-Vappa (?)-Chandra-Pana** . . . .

46 **Kṛishna - Harisha - Vikasita - Ma[nōratha] - Vṛikaśa-Nayana-Chitra-Vipaśchita-Yajña-Sukṛita-Tōsha-Chandra-Vappa(?)ṇi-Ahi-Markaṭa-Chandra-Prāṇa - Nanda**-sādhāraṇa . . . .

47 bhaṭṭa-sādhāraṇa drō 20 **Kshēmabhūti** pāṭaka-dvaya **Vappa (?)-Dēva-Praśānta-Dudhusvāmi-Prakāśa-Gauṇa** pāṭaka-rāji **Pṛi(Pri)yadāma** drō 20 **Ānanda-Indrasvāmi** drō [20] . . . .

48 **Nārāyaṇa-Haridēva-Chandrakēśa** pāṭaka 1 bhaṭṭa-**Sūta** drō 10 bhaṭṭa-**Piñchhadēvasya** pāṭaka 1 **Nandagōpa-Vana[mā]li-Tṛi(Tri)lōchana-Khe ny (?)]** . . . .

49 satr-ōpayōgāṅga pāṭaka **Pūjishṇu-[Ahi]** . . . . [svā]mi pāṭaka 9 **Samṛidha-Saṅgha - Santōsha - Jayaśarma - Daidava - Ivaṇṭi(ṇṇi ?)-Naravijaya - Śambhuvijaya-Guptaiya** . . . .

50 . . . . bhaṭṭa-sūri drō 9 **Priya** drō 10 **Madhu(?)vā** . . . . **Lakshmaṇa-Dhananānda - Paraśāl-Ōśō (?) - Indra - Hari - Dariti-Ichchhadēva-Gaṇa - ḍhaṇ (?) Mahārāja-Dadi(dhi ?)bhaṭa** sara pa . . . . vaka

51 [kri]tā bhūmayas=tāmrapaṭē samārōpitā asya mātā-pitror=ātmanaś=cha puṇya-prasav-ārtham=Bhagavad-A[na*]nta-Nārāyaṇāya [ya*]thā-likhita-vrā(brā)h-maṇēbhyaś=cha sarvatō(tō)-bhōgēn=āgra . . . .

52 . . . shā saṅgava(ma)-ti(tī)rtha-[pū]jan-ōpachīyamāna-saṁ[skā]ratvān=nṛipa-gaurav-ātithēya-pri(pri)yatvāch=cha satatam=anumantavyāḥ pālaṇi(nī)yāś=cha dānāch=chhrēyō=nupāla[nam] . . . .

53 . . . . dōsha-darśa[nā]ya [Bha]gavatā [Vyā]sēna gītā(ḥ) ślōkāḥ [|*] Shashṭim[2]=varsha-sahasrāṇi svargē mōdati bhūmi-da[ḥ |*] ākshēptā ch=ānumantā cha tāny=ē[va][3] . . . . [|| 10*]

54 . . . . bhyō[4] yatnād=raksha **Yudhishṭhira** [*] mahī[ṁ*] mahi(hī)matāñ=chhrēshṭha dānāch=chhrēyō=nupālanaṁ(m) [|| 11*] Va(Ba)hubhir=vasudhā dattā rājabhis=Sagar-ādibhi[ḥ |*] yasya yasya[5] . . . .

55 . . . . phalam[6]=iti [|| 12*] kṛitaṁ [sā]ndhivigrahika-**Praśānta[dē]vēna** bhōgi-**Bhavadāsasya** drō 20 pāchaka-**Vasu** drō 20 bha . . . . ṇ . . . [drō 20] . . . .

56 . . . . vāchakatvēna **Sudhāma (?)** drō 20 **Vira(?)ha** drō 10 9 utkhāta-kāmana(kārmana ?)-**Naradattasya** drō 10 9 prakṛitāya pādamūla[ya] . . . .

57 . . . . raka avisha . . . . tatayā . . . . śa (?) . . . . sita . . . . . .

[1] See note 5 on p. 308.

[2] Read °-ṁ va-.

[3] Here should follow the words *narakē vasēt.*

[4] Read *Pūrva-dattāṁ dvijātibhyō.*

[5] Read *yadā bhūmis=tasya tasya tadā.*

[6] Read *phalaṁ* [||*] *Iti.*

TRANSLATION.

(Ll. 1-2.) (From his camp or head-quarters (?)) the *kumārāmātya*[1] and his office-staff notify the present and future feudatories, (*mahīsāmantas*), ... and *vishayapatis* (district-officers), headed by the Brāhmaṇas and *Āryas*, with their staffs and with the chief business-men and people of the country.—Let it be known to you—In this matter—

(Verse 1.) Victorious is Śaṅkara, by whom evils are destroyed and who[2] avoided Kāma (the god of Love) out of anger (?), (the god) whose image (is) . . . . in all ceremonies . . . . , and who for the three worlds' attainment of the happiness of stability divided his own person into eight forms, in each of which his greatness with regard to lordship, etc., was equally (present).

(V. 2.) There was a prosperous king, sprung from the good family of the sage Bharadvāja . . . . -nātha,[3] whose sanctified and brilliant consecration was performed on his head by means of a shower of dust from the lotus feet of Śambhu—a king, of highly-known fame, having right to (the use of) the majestic title of *adhi-mahārāja* (or *mahārājādhirāja*)—who for the destruction of (his) mundane existence exterminated his sins.

(V. 3.) Of that high-souled person who was an abode of virtues, the noble son, the great feudatory chief (*Sāmanta*) Śrīnātha, of known prowess, who had gained in battle the wealth of valour, who was the chief vehicle of virtuous deeds, and who, like Bhagavān, could repel misfortunes by means of the delegates of his own supremacy, was a hero who displayed in this earth all attainable feats.

(V. 4.) His accomplished son also, Bhavanātha by name, whose one thought was to cross the waters of the ocean of existence, transferred his rule to his brother's accomplished son, and himself became glorious, like a *ṛishi* . . . .

(V. 5.) By him[4] was begotten, for the continuation of the family, an excellent son, by his worthy (wife), Gōtradēvī,—as greatly glorious as the greatness of the family (herself)—who was bright with the ornament of fidelity to her supporting[5] lord, and who took her birth from Ashṭāyikā (her mother).

(V. 6.) Of whom the mother's (Gōtradēvī's) father's grandfather[6] was the prominent Brāhmaṇa named Sthāvara; the respected (maternal) great-grandfather was the chief Brāhmaṇa called Vīra; the grandfather was the *pāraśava* Kēśava, virtuous and able, held in high esteem by the good, who, being placed in charge of the army, was in touch with the king, a famous man.

(V. 7.) That daughter's son of Kēśava was King Lōkanātha, who was accomplished, who had always truth for his only friend, whose army was victorious by reason of the intellect of his counsellor, the great sword shining on his post-like arms, and whose horses were the undisguised essence of great strength; against him large armies of the *paramēśvara* (supreme ruler) were many times discomfited.

(V. 8.) "In obstinate battle with Jayatuṅgavarsha he showed his readiness; he is expert in the matter of prescribing the right course to seekers (of instruction) in policy; his

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[1] The plural number is used to indicate honour—cf. "*vijñāpitā vayaṁ*" in l. 21.

[2] Or, "by whom Kāma was made to quit his body"—if we read "*kāyēna*" in the fourth quarter of the verse.

[3] The proper name is lost through corrosion.

[4] The word "*tēna*" here may refer either to "Bhavanātha" or to "*bhrātuḥ suta*" (his brother's son). From the fact of Bhavanātha's placing his brother's son in charge of the administration and passing his days like a *ṛishi* it seems probable that this pronoun refers to the brother's son and not to Bhavanātha himself, who may be supposed to have no issue.

[5] The word *bibhrat* is, no doubt, brought in to point the comparison with the family greatness, which her husband was equal to supporting.

[6] The use of the word "*prārrya*" (father's father or father-in-law's father) is rare.

subjects are always pleased, and he is happy in making friendship : this man of many qualities, dear to the learned, a resort to good people, and prone to (doing) universal good, of sharp intellect, has achieved majesty and prosperity."—

(V. 9.) Thus reflecting, having the object of his action well settled in accordance with the advice of his trusted (men), king **Jivadhāraṇa** relinquished battle and gave away to that *karaṇa* (Lōkanātha), who obtained a royal charter (*paṭṭa*), his own territories (*vishaya*) along with his army (*sādhana*).

(Ll. 16-21.) Through his son, prince **Lakshmīnātha**, as *dūtaka* (*envoy*[1]) we are by the *mahāsāmanta* **Pradōshaśarman**,—a twice-born man, bereft of all faults, of noble descent, whose resources are enjoyed by the Brāhmaṇas, the virtuous people and the community ; who is known for his prowess and the strength of his arms ; who had his birth in two families well known for the proper practice of (orthodox) customs ; who was begotten of the Brāhmaṇa lady, **Suvachanā**, who had a good reputation for bestowing desirable objects upon suppliants in accordance with their prayer, and was daughter of **Bṛihaspati-Svāmin**, whose manifold qualities were widely known and who was intent on accumulating religious merit (?), and was the son of his (Pradōshaśarman's) great-grandfather **Budha-Svāmin**, an *agnyāhita*[2] Brāhmaṇa, who used to offer oblations to fires according to rites ;—(by this **Pradōshaśarman**), being the son of the Brāhmaṇa **Tōshaśarman**, who caused delight to Brāhmaṇas, *gurus* (superior persons) and the community, the grandson of **Jayaśarma-Svāmin** and the great-grandson of the Brāhmaṇa **Dēvaśarman**, of the *gōtra* of Agastya,—(thus) informed :—

(Ll. 21-26.) " In the *vishaya* (district) of **Suvvuṅga**, in the forest-region, having no distinction of natural and artificial, having a thick network of bush and creepers, where deer, buffaloes, boars, tigers, serpents, etc. enjoy, according to their will, all pleasures of home-life . . . . . . I have caused a temple to be made and have had set up therein (an image of) the infinite Lord Ananta-Nārāyaṇa, who has shown favour to me. There, for the perpetual maintenance of *ashṭapushpikā*,[3] *bali*, *charu*, *satra* to Bhagavān Ananta-Nārāyaṇa, whose person is adored by the chief gods, the *Asuras*, the sun, the moon, *Kuvēra*, the *Kinnaras*, the *Vidyādharas*, the chief serpent(-gods), the *Gandharvas*, Varuṇa, the *Yakshas* . . . . . . , and [also for the residence of] Brāhmaṇas, versed in the four Vēdas, who have a community there, an endowment in this forest-region, having no distinction of natural and artificial, has been granted with full title, for the increase of the merit of my father and mother and myself, by king **[Lōka]nātha** by a copper-plate grant."

(Ll. 27-33.) . . . . . . In the **year 44**, in the **month of Phālguna**, the forest-region, having no distinction of natural and artificial, in (the district of) **Suvvuṅga**, of which the four boundary lines were thus defined, *viz.* on the east the **Kaṇāmōṭikā hill**, on the south the limit-line of the two villages **Paṅga** and **Vāpikā**, on the west . . . . portion of the *tāmra-pathara* (?) of **Jayēśvara** . . . . and on the north the tank of the *mahattara*[4] **Raṇaśubha**—was recorded in this copper-plate grant and given for the increase of merit to **Pradōshaśarman** and his parents and for the performance of the ceremonies of worship for the god Bhagavān Ananta-Nārāyaṇa in the *maṭha* made by him.

[*N.B.*—No translation is here given of the lines 33-50, as they contain nothing but the names of the Brāhmaṇa-dwellers on the granted piece of land, numbering over one hundred, and a definite statement of the measurement of land which they should individually or jointly occupy.]

[1] [Perhaps, however, Pradōshaśarman is envoy of Lakshmīnātha.—Ed.]

[2] A Brāhmaṇa who perpetually maintains and consecrates the sacred fires in his house.

[3] I cannot explain this term. [*Ashṭapushpikā* occurs in the *Harsha-charita*, c. I, as denoting an 'eightfold offering of flowers' (in that passage, to the eight forms of Śiva) ; see the translation, p. 15, n. 3, and the commentator Śaṅkara's note on the text.—Ed.]

[4] For a detailed exposition of what this word means *vide* Mr. Pargiter's paper on "*Three Copper-plate grants from East Bengal*"—*Indian Antiquary*, 1910, p. 213.

(Ll. 51-52.) These [measured] plots of land recorded in the copper-plate and given to him (Pradōshaśarman) for the accruing of merit to his parents and to himself, and to Bhagavān Ananta-Nārāyaṇa, and to the Brāhmaṇas as mentioned above, with enjoyment in full title . . . . should always be approved of and maintained (by future kings), because of enhancement of merit by worship of confluences and *tīrthas* and because of respect for kings and regard for ties of hospitality Maintenance of gifts is more important than the making of a gift . . . . . To show the sins (that accrue from encroachment, etc.) these verses have been composed by Bhagavān Vyāsa.

(Ll. 53-55.) (Then follow three of the usual admonitory verses.)

(L. 55.) This was (recorded) by **Praśāntadēva**, the *Sāndhivigrahika* (the minister of Peace and War).

(Ll. 55-57.) [These lines, again, contain a statement of the measurement of plots of land allotted to some of those who assisted in the production of the grant.]

A list of donees and the portions of land allotted to them (lines 33-50 and lines 55-56).

Line.	Name.	Portion.	Line.	Name.	Portion.
33	Bhaṭṭa Anantadēva-Svāmin.	*Pāṭakas* 9.	36	Bhaṭṭa Hariśarman .	*Drōṇas* 10 + 7 = 17.
	Bhaṭṭa Dharmadāma .	*Pāṭaka* 1.		Bhaṭṭa Janasōma . .	,, 10 + 5 (?) = 15 (?).
	Bhaṭṭa Nāgadatta . .	,, ,,	37	Bhaṭṭa Vinda . .	,, ,,
	Bhaṭṭa Kēśava . .	,, ,,		Bhaṭṭa Bhānu . .	10 (?).
33-34	Bhaṭṭa Gada(?)nandin .	,, ,,		Kaṇa	½ of what is not clear.
34	Bhaṭṭa Mēdhasōma .	,, ,,		Viśva	
	Bhaṭṭa Udayachandra .	,, ,,		Khaḍga . . .	
	Bhaṭṭa Manōjñadēva .	,, ,,		Vadara . . .	
34-35	Bhaṭṭa Jayasōma-Svāmin	,, ½.		Vichakshaṇa . . .	
35	Bhaṭṭa Pūrṇadāma . .	*Drōṇas* 20.		Pati (?) . . .	
	Bhaṭṭa Vidēśa . .	,, ,,		Gōvardhana . . .	
	Bhaṭṭa Yajñadēva . .	,, ,,		Prabhāvarisha . .	
	Bhaṭṭa Amaradēva . .	,, ,,		Vishṇu	
	Bhaṭṭa Lādra(?)-Svāmin .	,, ,, (?).		Andasūri . . .	
35-36	Bhaṭṭa Pūrṇaghōsha .	,, ,,		Pitṛikēśvir . . .	
36	Bhaṭṭa Ugrasōma . .	,, ,,		Antachara . . .	
	Bhaṭṭa Manōratha . .	(Jointly) *Pāṭakas* 2.	38	Harshabhūti . . .	
	Bhaṭṭa Ravi(?)la . .			Subhra(?)ta . . .	
	Bhaṭṭa Rāsañśchāla .			Bhaṇḍa . . .	
	Bhaṭṭa Bhikshata . .			Harsha . . .	Portions not known.

Line.	Name.	Portion.
38	Mādra	Portions not known.
	Khaliśa	
	Vṛiddhidrōha	*Drōṇas* 20 (?) of woodland.
	Vidagdha and others	*Pāṭaka* 1.
	Kakka	*Drōṇas* 20.
38-39	Mahēśa (?)	(Jointly) *Drōṇas* 20 (?).
39	Tēja	
	Sōma Janārdana	
	Anda	
	Nṛiga	
	Sadēśa	
	Śaṅkara	
	Rudra	(Jointly) *Pāṭaka* 1 (?).
	Vikasita	
	Divākara	
	Harisha	
	Vijaya	
	Vāmana	
	Gōpiśarman	
	Ānanda	
	Nirdhāra (?)	
40	Sutōsha	
	Lachhuka	
	Sūkshmabhūti	*Pāṭaka* 1.
	Rudra	(Jointly) *Pāṭaka* 1.
	Dāmōdara	
	Ānda	Portions not known.
	Nṛisōma	
	Vidagdha	
	Janārdana	
41	Upati (?)	
	Skanda	
41	Īśāna	Portions not known.
	Pati	
	Krishṇa	
	Bhava	
	Rudra	
	Surata	
	Janasōma	
	Vidagdha	
	Vappa	
	Dhṛiti	
	Avalipta	
	Konṭa (?)	
	Buddhadattaśarman	
	Vappaśarman	
42	Navachakra	(Jointly) *Drōṇas* 20.
	Jaya	
	Śiva	
	Vishṇu	
	Sujātaśarman	
	Bandhu	Portions not known.
	Vēdaju	
	Lavvu	
	Dhṛiti	
	Jayāmitra	
	Dēva	
	Sra(?)dhu	
	Vidēśa	
	Jīva	
	Mahāsaka	
43	Vihi	
	Suy(?)ta	
	Ugra	

Line.	Name.	Portion.	Line.	Name.	Portion.
43	Pratōshaka . . .		45	Dhanañkara . . .	(Jointly) *Drōṇas* 20.
	. . . Artha . .			Bhaṭṭa Brahmadatta .	
	Adbhu			Bhaṭṭa Apadatta . .	*Drōṇas* 20.
	Santōsha . . .			Svāmidatta-vappa . .	
	Daitagaṇa . . .			Chandra . . .	Portions not known.
	Rūpa			Pana	
	Santu (?) . . .		46	Kṛishṇa . . .	
	Vishṇumitra . . .			Harisha . . .	
	Nistāraṇa . . .			Vikasita . . .	
	Gōvinda . . .			Manōratha . . .	
	Kōṇṭa (?) . . .			Vṛikaśa . . .	
	Kaṇādu(?)gdha . .			Nayana . . .	
	Vappa (?) . . .			Chitra	
44	Sushēṇa . . .	Portions not known.		Vipaśchita . . .	
	Lavvu			Yajña	(Jointly)—but portions not known.
	Liṅga			Sukṛita . . .	
	Śōka			Tōsha	
	Hambō . . .			Chandra-vappa . .	
	Subha			Ahi	
	Guṇatōsha . . .			Markaṭa . . .	
	Vappa			Chandra . . .	
	Śōka			Prāṇa	
	Vappa			Nanda	
	Atithi		47	Kshēmabhūti . . .	*Pāṭakas* 2.
	Bhānu			Vappa	
	Kshīragaṇḍa . . .			Dēva	
	Nidhi			Praśānta . . .	
45	Bhadra			Dudhu-Svāmin . .	*Pāṭaka* 1 (each ?).
	Janārddana . . .	*Drōṇas* 20 (?).		Prakāśa . . .	
	Bhāskara . . .			Gauṇa	
	Vappa . . .			Priyadāma . . .	*Drōṇas* 20.
	Dēvadatta . . .	*Drōṇas* 20.		Ānanda . . .	(Jointly) *Drōṇas* 20 (?).

Line.	Name.	Portion.	Line.	Name.	Portion.
47	Indra-Svāmin	(Jointly) *Drōṇas* 20 (?).	49	Guptajaya	Portions not known.
48	Nārāyaṇa		50	Sūri	*Drōṇas* 9 (?).
	Haridēva	(Jointly) *Pāṭaka* 1.		Priya	*Drōṇas* 10.
	Chandrakēśa			Madhu (?)	
	Bhaṭṭa Sūta	*Drōṇas* 10.		Lakshaṇa	
	Bhaṭṭa Piñchhadēva	*Pāṭaka* 1.		Dhanananda	
	Nandagōpa			Paraśāla	
	Vanamali			Uśa	
	Trilōchana	Portions not known.		Indra	It is not clear if each of these men got one *āḍhaka*.
	Khanya			Hari	
49	Pūjishṇu			Dhṛiti	
	Ahi	(Jointly (?)) *Pāṭakas* 9.		Ichchha	
	. . . Svāmin			Dēva	
	Samṛidha			Gaṇa	
	Saṅgha			Mahārāja	
	Santōsha			Dadibhaṭa	
	Jayaśarman		55	*Bhōgin* Bhavadāsa	*Drōṇas* 20.
	Daidava	Portions not known.		*pāchaka* Vasu	,, ,,
	Ivanti(nni ?)		56	*vāchaka* Sudhāma (?)	,, ,,
	Naravijaya			Vira(?)ha	,, 10 + 9.
	Sambhuvijaya			*utkhāta-kārmana* Naradatta.	,, 10 + 9 = 19.

N.B.—It must be remembered that many more names have become illegible and lost, and in some places the portions of allotment stated in the document could not be ascribed to the proper persons.

No. 20.—MADAGIHAL INSCRIPTION OF SAKA 1093, ETC.

BY LIONEL D. BARNETT.

Māḍagihāḷ—"Margeehal," as it is spelt on the Indian Atlas sheet 40 (1852), or "Madgyal" according to the quarter-sheet 40, S. E. (1905)—is a village in Jat State,[1] situated in lat. 17° 7½′ and long. 75° 27½′. The ancient name was **Māḷige**, and hence *Māḍagihāḷ* must mean "waste of Māḷige." The present inscription was found on a slab lying there in front of the

[1] Jat is a small native state, the Agency of which is attached to Bijāpūr District. The name is spelt "Jath" in recent official publications, e.g. the *Bombay Places and Common Official Words* (1878), the Indian Atlas quarter-sheet 40, S. E. (1905), and the *Imperial Gazetteer*, new edn., Vol. XIV, p. 71 (1908). But this is quite wrong. The true name is *Jat* or *Jatt*, and the ancient name, attested by a local inscription, was *Jatt*. The Indian Atlas sheet 40 of 1852 spells it *Jutt*, which is quite correct, according to its method of transliteration.

temple of Mahādēva in the village, and an ink-impression was prepared for the late Dr. Fleet, which is now in the British Museum. The stone is rectangular, with a rounded top, on which are **sculptures**, viz. in the centre a *liṅga* on a stand ; to the proper right, a priest half turned towards it and half facing to the front, and apparently holding some offering towards the *liṅga*, while wearing a veil (?) hanging from his head ; to the proper left of the *liṅga* a scimitar and a bull ; above these, the sun (right) and moon (left). The inscribed area below this is about 2 ft. 2½ in. broad and 4 ft. 2 in. high.—The **character** is good regular Kanarese of the end of the twelfth century, resembling that of the Kurgōḍ inscriptions (above, Vol. XIV, p. 265), with similar floral and animal decorations and flourishes. The average height of the letters is $\frac{5}{16}$". Short *u* is several times written with the *avagraha* character which properly denotes the absence of a vowel. The reason for this curious practice is that as the Kanarese people for ease of pronunciation usually inserted after a closed consonant a short *u* sound, which was commonly written in full (e.g. *tutu*, l. 9), in order to relieve the harshness (as they felt it) of the sound of the unvocalised consonant, some of them went so far as to confuse this secondary *u* with the *avagraha* sign denoting the very absence of a vowel which had led to the insertion of the *u*. Hence the *avagraha* came to be regarded as denoting short medial *u*, both primary and secondary. This *u* as denoted by the *avagraha* I have transliterated by [*u*]. Examples of it for primary *u* are: *s*[u]*khamaṁ* (l. 2), *g*[u]*ṇavati* (l. 36), [u]*tukṛḷīpa*° (l. 39), *aṁt*[u] (ll. 39, 86), *vip*[u]*ḷ*- (ll. 41-2), -*k*[u]*mud*- (l. 80), -*g*[u]*ṇ*- (l. 82), *Saṁbh*[u] (l. 82), *her*[u]*tt* (l. 93). In other cases here where we find the *avagraha* written at the end of words, though it cannot be decisively proved that it is meant to denote *u*, yet this inference seems most probable, in view of the phonetic conditions of the period[1] : such cases are -*saṁkar* (l. 10), *viḷasad*- (l. 33), *dig*- (l. 34), *enippaḷ* (l. 46), -*mahibhṛit*- (l. 48), *biṭṭar* (l. 78), *pārthivēṁdrān* (l. 90). Some other features of the writing are worth notice. The guttural nasal appears in *maṅgaḷaṁ* (l. 94). The cursive forms of *m*, *y*, and *v* (above, Vol. XII, p. 335) all occur. That of *m* is very common (47 times in ll. 1-70) ; that of *y* is found once, in *Jayaṁtan* (l. 38) ; and that of *v* appears in *vaḍad*= (l. 26), *Kēsava*- (l. 67), *Vuppini(na) Kavuṭṭa-Gavuḍa* (l. 77), -*āvanava*- (l. 82), and *vasuṁdharāṁ* (l. 88). The subscript *t* is often written in its full form. The word *śrī* is regularly written in a flourished conventional form. The *anusvāra* is sometimes a small circle above the line, sometimes (in modern fashion) a large circle on the line.—Except for four Sanskrit verses (nos. 1, 37-9), the **language** is Old Kanarese. The archaic *ḻ* is preserved in *Chōḻana* (l. 21), and falsely substituted for *ḷ* in *baḻasida* (l. 31), *negardaḻu* (l. 37), *taṁnoḻe* (l. 44), *aṁnaḻe* (l. 48), *koḻugad*= (l. 59 f.), and -*āḻi* (l. 91) ; it is changed to *r* in *negardaṁ* (ll. 9, 11-2, 18, 35, 82 f.), *nōrppaḍ*= (ll. 20, 49), *negardaḷu* (l. 37) ; and elsewhere it has been replaced by *ḷ*. Sporadically *ay* becomes *ey*, as in *niḷeya*° (ll. 4, 49), *visheya*° (l. 9), *āḷeya*° (l. 15), *āśreya*° (l. 33), *hṛideya*° (l. 79) ; initial *ya* becomes *ye* occasionally, in -*yeśaṁ* (l. 14), -*yeśō*° (ll. 25, 34, 47), *yetipaṁ* (l. 82), *yema*° (l. 83), *yejamānaṁ* (l. 85), *yeth-ēshṭa*° (l. 87) ; and conversely *ey* becomes *ay* in -*vanitayaralli* (l. 24), *elayan* (l. 64), *kuduraya* (l. 67), *baṭṭayiṁ* (ll. 70-1), *manaya* (l. 72), *horayalu* (l. 75), *kaṭṭayaṁ* (l. 78), *dharayaṁ* (l. 83), *naḍayisi* (l. 87). In l. 73 we find the common title *Yādava-Nārāyaṇas* pelt as *Ādava-N*°. This variation may be connected with the frequent change of initial *ā* to *yā*, which might have led sporadically to the reverse change of *yā* to *ā* ; but this explanation is hardly satisfactory. As the same peculiar form is found in other inscriptions (*Ādava-vaṁś*° in the Soraṭūr inscription of A.D. 869, above, Vol. XIII, p. 177 ; *Ādava-kuḷa* in a Niḍaguṇḍi record of Śaka 1152, Vijaya, l. 8), it is quite possible that **Ādava** is the original name of the family, and *Yādava* a Sanskritised form serving to support an imaginary pedigree. The *upadhmānīya* occurs in *bhāvinaḥ*=*p*° (l. 90). There is change of *vy* to *by* and of *vr* to *br* in -*byāpaka*- (l. 34), -*byāpāraṁ* (l. 34),

[1] Of course this conclusion cannot apply to texts of an earlier period; and even in records of the late 12th century and subsequently it is not legitimate to transliterate the *avagraha* at the end of words as *u* except in the case of records like the present one, where it is also used to denote primary *u*.

patibrate (l. 36), *-brāt-* (l. 36), *-byāpāra-* (l. 40), *-brāta* (l. 45), *-braja* (l. 48), *byavahāri?* (l. 61), *dibya-* (ll. 79, 87), *-bratīṁdran* (l. 80). In the verse parts *p* is changed to *h* only in the punning phrase *heṉ-māḍi Heṁmāḍi* (l. 12) and in *ulihiṁ* (l. 32) and *hiriduṁ* (ll. 82, 94); in the prose initial *p* and *h* are both found. Among the words of lexical interest may be mentioned *pramamjuḷa* (l. 20), *prapēśaḷa* (l. 21), *bīṟu* (l. 22), *utkamaḷa* (l. 31), *kaḷe* with apparently the meaning of "building" (l. 32), *udvimāna* (l. 48), *pragēha* (l. 50), *āvaṭa* (l. 60), *nela-meṭṭu* (ll. 66-7), *siṁgavaṭṭige* (l. 67), *maṁtarike* (l. 68), and *keṟu* (l. 93). The verb *keṟu* is not given in Kittel's Dictionary; but Gangadhar Madwaleswar Turmari in his *Śabda-mañjari* glosses *keṟu* by (1) *prakāśisu* and (2) *daṭṭ=āgu*.

The **record** is a composite one, chronicling donations made at different times to the same pair of temples. After invocations of Śiva (v. 1), Gaṇēśa (v. 2), Śiva-Sōmanātha (v. 3), and Śiva Bijjēśvara (v. 4), the author describes Kuntaḷa as situate in Bharata-kshētra (v. 5, ll. 7-8). In the *nāḍ* of **Taṟikāḍu** in Kuntaḷa is the city of **Maṅgaḷivēḍa** (v. 6, ll. 8-9). In the lineage of rulers of Maṅgaḷivēḍa was born **Kannama**; his son was **Rāja**; his sons were **Ammugi, Saṅkama,** and **Jōgama** (v. 7, ll. 9-10). The valiant and glorious Jōgama's son was **Hemmāḍi**, who in turn begot **Bijjala** (v. 8, ll. 10-12). To the glories of Bijjala, the founder of the Kaḷachurya kingdom, the author devotes three stanzas (vv. 9-11, ll. 12-18). Bijjala's son is **Sōma (Sōyi-dēva)**, who is now reigning in imperial splendour, and has conquered the **Māḷavas, Chōḷas, Nēpāḷas, Kaliṅgas, Pāñchāḷas,** and **Gūrjaras,** and receives the homage of the **Gauḍas, Pāṇḍyas, Malayāḷas,** and **Varāḷas** (vv. 12-16, ll. 18-27). Then comes the formal preamble referring the document to the reign of **Rāya-Murāri Sōyi-dēva,** with the usual Kaḷachurya titles (ll. 27-30), followed by verses in praises of **Māḷige,** the modern **Māḍagihāḷ,** in the **Taṟikāḍu** *nāḍ* (vv. 17-9, ll. 30-4), and of its *prabhu* or sheriff **Bijjaya Nāyakar** and his wife **Sāvitri-dēvi** or **Sāyiyakka** (vv. 20-9, ll. 34-48). His pedigree is as follows: **Malla Gauṇḍa** begot **Balla Gauṇḍa,** who begot a second **Malla Gauṇḍa,** who begot by **Muddiyakka-Bijjaya** (vv. 20-3, ll. 34-9). Bijjaya is distinguished as a statesman, warrior, poet, and master of the Kanarese tongue (v. 27, ll. 43-5). He has built a temple to Śiva-Sōmanātha, with the title **Rāya-Murāri-Sōmanātha,** in compliment to the king, and another to the same god under the title **[Sudēśi]-Bijjēśvara,** after his own name, and has caused a pond to be made beside the latter (vv. 30-2, ll. 48-53). Then follows a series of formal endowments for these establishments by Bijjaya Nāyaka and other benefactors, apparently all of the same date, which, as we shall see below, is A.D. 1172 (ll. 53-68). Immediately after these comes a second series of endowments to these temples, dated in the reign of the **Kaḷachurya Saṅkama** (ll. 68-73), followed by a third set belonging to the reign of the **Yādava**[1] **Bhillama** (ll. 73-8). We are next introduced in four verses (vv. 33-6, ll. 78-83) to an eminent Śaiva divine, **Lōkābharaṇa,**[2] and his equally distinguished disciple **Kalyāṇadēva**; and then is registered the transference of the two temples with their estates to the trusteeship of Kalyāṇadēva by Bijjaya Nāyaka (ll. 83-6), with regulations for discipline (ll. 86-8) and commonitory verses (ll. 88-94).

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[1] Here spelt *Jādava*: see above.

[2] This must be the same as the Lōkābharaṇa mentioned in a record of A.D. 1142 at Dāvaṇgere as having a grant made in his favour by Vīra Pāṇḍya-dēva (*Mysore Inscr.*, p. 16).

The pedigree of the **Kaḷachurya** dynasty given above is of importance as confirming those given by other records, on which see *Dyn. Kanar. Distr.*, p. 468 ff. We have thus the definitive lineage[1]:—

Kannama (Karṇa, Kṛishṇa)

Bijjala I — **Rāja (Rājala)**[2]

(sons of Rāja:) **Ammugi** — **Saṅkama I** — **Jōgama**[3]

(son of Jōgama:) **Permāḍi (Hemmāḍi)**

(son of Permāḍi:) **Bijjala II.**

The **date** of the first series of endowments is given on l. 56 as Śaka 1093, Nandana; the *amāvāsye* of Phālguna; Sunday; an eclipse of the sun. This is irregular. Either the Śaka or the cyclic year must be wrong. On the former assumption the details are altogether false; on the latter hypothesis we arrive at more satisfactory results. If we substitute for Nandana the previous year, Khara, which actually corresponded to Śaka 1093 expired, we find that the given *tithi* was current on **Thursday, 27 January, A.D. 1172,** ending about 1 h. 21 m. after mean sunrise. On this date there was actually a solar eclipse, occurring 1 h. 32 m. after mean sunrise (*Indian Calendar*, p. 122); and hence we may accept it, in spite of the discrepancy in the cyclic year and the week-day.[4]

The **geographical names** mentioned are rather numerous. We have **Kuntaḷa** (l. 8); the **Tarikāḍu** *nāḍ* or county, in which Māḍagihāl, with probably the whole of Jat State, was included[5] (ll. 9, 30, 60, 69, 73, 77); **Maṅgaḷivēḍa** (l. 9); **Kāḷāñjara** (ll. 27-8); **Māḷige** (ll. 31-2, 34, 55, 58, 78, 85), Sanskritised as **Māḷikā** (l. 51); **Vāsumbige** (l. 58); **Lōṇāra** (ll. 59, 69-70); **Koḷanūr** (l. 69); **Cheṇḍike-veṭṭa**, or "hill of Chaṇḍike" (l. 70); **Ḍoṅgarigāve** (ll. 71, 74); **Saṇambaḍe** (l. 71); and the lists of countries in ll. 13-16, 21-2, 25. Maṅgaḷivēḍa may be safely identified with Mangalvēḍha in Sāngli State ("Mungulvera" on the Indian Atlas), which lies in lat. 17° 31′ and long. 75° 0½′. Another form of the name is *Maṅgaḷavēshṭaka* (*Dyn. Kanar. Distr.*, p. 520); and although *-vēshṭaka* looks like a Pandit's etymology, it is quite likely that we should spell the name here, as in other cases, as *-vēḍha*. On Kāḷāñjara see *Dyn.*, p. 469.[6] As to Māḷige, see above, p. 317. There are two villages named Lōṇār in the neighbourhood of Māḍagihāḷ; the nearest is in lat. 17° 14′, long. 75° 27′. Koḷanūr is not easy to identify.

[1] It may be noted that the Jat inscription to which I have referred above (p. 317, n. 1) states that Kannama (whom it styles *Kahnama*) was the son of the Mahāmaṇḍalēśvara Asagarasa, and omits to mention Bijjala I and Saṅkama I. Its authenticity however is rather doubtful, though it can hardly be later than the 13th century: it refers itself to the 2nd year of the Chāḷukya-Vikrama era, the cyclic year Piṅgala, in the reign of Tribhuvanamalla (A.D. 1077-8), and at the same time to the reign of Bijjala II, which is impossible.

[2] The name *Sandarâja* given in *Dyn. Kanar. Distr.*, p. 468, perhaps arises from the error of taking the relative verb *sanda* as a proper name.

[3] This must be the Jōgamarasa mentioned in *Dyn. Kanar. Distr.*, p. 448, as being "the lord of the Darikāḍu [read *Tarikāḍu*] *nāḍ* and the *Maṇḍalēśvara* of Maṅgalavâḍa [read *Maṅgaḷivēḍa*]" and a father-in-law of Vikramāditya VI. He is also mentioned in *Ep. Carn.* XI, Dg. No. 42 (p. 88), as *Taḷikāḍa* (read *Tarikāḍa*) *Jōgama-nripaṁ*.

[4] I have again to thank Mr. Sewell for checking my calculations.

[5] In l. 62 mention is made of 900 towns, which perhaps denotes the extent of Tarikāḍu.

[6] It may be added that the modern town of Niḍugal was also sometimes called Kāḷāñjana (*Ann. Report of Mysore Arch. Dept.*, 1918, p. 21).

The word *Koḷanūr* elsewhere has become *Konnūr* (above, Vol. VI, p. 25) ; and in the neighbourhood of Māḍagihāḷ there are two villages with names suggestive of it, namely Konikonūr ("Konee Kunnoor" in the Indian Atlas), in lat. 17° 10½′ and long. 75° 27½′, and Darikonūr ("Dureh Koonoor" in the Indian Atlas), in lat. 17° 1½′ and long. 75° 26½′. Ḍoṅgarigāve is also of uncertain site, for we find more than one village named Ḍoṅgargaon ; the nearest to Māḍagihāḷ is in lat. 17° 28′ and long. 75° 29′. Saṇambaḍe is the "Sunburra" of the Indian Atlas, in lat. 17° 8½′, long. 75° 25′.

TEXT.[1]

[Metres : vv. 1, 37, 38, *Anushṭubh* ; vv. 2, 6, 7, 12, 17, 19-22, 26, 28, 32, 34-36, *Kanda* ; vv. 3, 11, 14, *Utpalamālā* ; v. 4, *Śārdūlavikrīḍita* ; vv. 5, 8, 13, 23-5, 30-1, 33, 41, *Mattēbhavikrīḍita* ; vv. 9, 40, *Mahāsragdharā* ; v. 10, *Sragdharā* ; vv. 15-6, 18, 27, 29, *Champakamālā* ; v. 39, *Śālinī*. In vv. 18 and 19 the *prāsa* is slightly irregular : *ḷ*, *ḻ*, and *l* are used as equivalents.]

1 Ōm[2] Namas=tuṁga-śiraś-chuṁbi-chaṁdra-chāmara-chāravē trailōkya-nagar-āraṁbha-mūḷa-staṁbhāya Śaṁbhavē || [1*]

2 Śrī-Gaṇanāyakan=anaghaṁ śrī-Gaurī-tanujan=agra-o(pu)traṁ dēvaṁ bhōgi-vibhūshaṇa-nāda(tha)ṁ rāgadin=emag=īg=avighna-padamaṁ s[*u*]khamaṁ || [2*]

3 Ōm[3] Śrīmad-anaṁta-yōgi-janatā-vinutaṁ nata-dēva-rājan=uddāma-Manōja-rāja-haraṇaṁ dhṛita-rājita-rāja-biṁbakaṁ bhīma-Gaj-āsura-pra-

4 vara-charmma-dharaṁ vijit-Āṁdhak-āsuraṁ prēmade **Sōmanātha**-niḷe(la)yaṁ paripāḷisut-irkke saṁtataṁ || [3*] Śrī-rāmā-ramaṇ-Āṁ-

5 bujāta-bhava-pūjy-āṁghri(ghri)-dvaya-śrī-lasaṁ-nīrējaṁ nata-siddha-kiṁpuruśa(sha)-gīrbbāṇ-augha-vidyādharaṁ tārā-rāja-virājit-ōṁ-

6 nata-jaṭā-jūṭaṁ Himādrīṁdraj-ādhāraṁ rakshisut-irkke dēvan=atuḷaṁ **Bijjēśvaraṁ** lōkamaṁ || [4*] Sphurad-aṁbhō-

7 nidhi-vēḷe mū-vaḷase Jaṁbū-dvīpav=atyaṁta-baṁdhurav=ā dvīpada madhyadalli sogayikkuṁ bāṁ-baraṁ nīḷdu Maṁdarav=ā Maṁda-

8 ra-dakshiṇa-stha-Bharata-kshētraṁ jagaṁ-nētra-bhāsurav=ā kshētra-vadhū-śirō-janita-līlā-kuṁtaḷaṁ **Kuṁtaḷaṁ** || [5*] Enip=ā dēśada to-

9 ḍav=eṁd=enikuṁ **Tarikāra(ḍa)** **nāḍu** tad-vishe(sha)yakk=āsya-nibhaṁ **Maṁgaḷivēḍaṁ** jana-raṁmyaṁ tat*u*-pur-īśar=avar=aṁnuvayadoḷ*u* || [6*] Negardaṁ **Kaṁnaman**=ā-

10 tana magan=esadaṁ **Rāja** bhūbhujaṁ tan*u*-mahipaṁg=ogedar=tripuruśa(sha)ra vol=**Aṁmugi-Saṁkama-Jōgam**-āṁkar=apagata-sa(śa)ṁkar[*u*] || [7*] A-

11 var-olage || Vi(vṛi) || Jagad-īśaṁ chalad-aṁka-Rāman=adaṭaṁ vīr-āri-bhūpāpahaṁ negardaṁ viśrutan=ādi-rāja-baḷavat-tējō-gamaṁ **Jōgamaṁ** negardaṁ tat[*u*]-suta-

12 n=uddhat-āri-balamaṁ heṇ-māḍi **Heṁmāḍi** tāṁ negardaṁ tat*u*-sutan=ishṭa-chātaka-nav-āṁbhōbhṛij-jalaṁ **Bijjalaṁ** || [8*] Para-nārī-sōdaraṁ bhū-vinuta-subha-

13 ṭar=āditya-dēvaṁ pratāp-ōddhura-Laṁk-ādhīśvaraṁ **Gūrjjara-Magadha-Kaḷiṁg-Āṁdhra-Saurāshṭra-Vēṁg**-iśvara-bāh-ābhīḷa-sau(śau)ryya-prakaṭa-kudha-

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[1] From the ink-impression.

[2] Represented by an ornamental symbol formed of three *śaṅkhas* one over the other, with a ring round the upper two.

[3] Represented by a symbol similar to that used on l. 1.

14 ra-vispā(sphā)ra-vajraṁ narēṁdr-ābharaṇaṁ vair-ībha-kaṁṭhīravan=atuḷa-ye(ya)śaṁ **Bijjala**-kshōṇipāḷaṁ || [9*] **Lāḷaṁ** bāḷ-goṭṭu kōḷ-goṭṭ=uḷidan=uḷidan=ā
15 **Chēramaṁ** bīramaṁ **Nēpāḷaṁ** kāḍ-āḷe(la)yakk=eydidan=atibhayadiṁ sau(śau)ryya-saṁpattiyiṁ **Pāṁchāḷaṁ** chāḷ=āda nāḷāḷ=e-
16 nisi bardukidaṁ bhīma-saṁgrāma-kēḷī-lōḷaṁ **Chōḷaṁ** diṭaṁ baṁdapan=enal=adaṭaṁ **Bijjala**-kshōṇipāḷaṁ || [10*] Aṁtum=alladeyuṁ || **Rā-**
17 ja-mah-ābhidhānamane chaṁdranoḷ=apratima-pratāpad=ā rājateyaṁ nidāgha-samay-ārkkanoḷ=ūrjjita-sārbbabhaumam=eṁb=ī jasamaṁ diśā-
18 kariyol=allade vairi-nṛipāḷaralli rārājisaḷ=īyad=iṁtu negardaṁ vibhu dōr-bbaḷa-chakri **Bijjalaṁ** || [11*] Ka || Ātana tanayaṁ lōka-khyātaṁ kāṁtā-nikā-
19 ya-rājita-Lakshmī-jātaṁ **Rāya-Murāri** sa-bhīt-ānata-bhūpa-kumuda-sōmaṁ **Sōmaṁ** || [12*] Naḷa-nītaṁ Bali-rāja-nītan=atuḷaṁ Mā-
20 ṁdhāta-nītaṁ pramaṁjuḷa-rūp-ōṁnatiyiṁ sudāna-tatiyiṁ mānatvadiṁ nōrppaḍ=eṁd=e(i)ḷe baṁnippudu sōḍas[1]-āvanipa-chāritra-prabhāva-pra-
21 pēsa(śa)ḷanaṁ śrī-**Giri-durgga-malla**-vibhuvaṁ **Sōm**-āvanīpāḷanaṁ || [13*] Aṁtum=alladeyuṁ || **Māḷavanaṁ** taḍaṁ-gaḍidu **Chōḷana** paṁ-
22 dale-goṁḍu saṁda **Nēpāḷana** beṁna bīvan=irad=etti **Kaḷiṁganan**=ikki meṭṭi **Pāṁchāḷana** māḷeyaṁ muṟidhu(du) **Gūrjjaranaṁ** taṟid=oṭṭi **Sōma-**
23 bhūpāḷakan=amma bāppu bhalarēy=ene saṁdan=iḷātaḷ-āgradoḷ || [14*] Enag=ina-**Sōma**-bhūpan=ari-bhūpa-jay-āṁganeyoḷ*u* ni-
24 raṁtaraṁ manav-eḷas-irppan=ākey=iral=ātana saṁnidhiyalli nilpud=iṁt=enag=idu dharmmav=allad[2]=adaṟiṁ desey=aṁtadoḷ=irppen=endu dig-vanit[e*]ya-
25 ralli taṁ-nṛipa-ye(ya)śō-ṁgane māṇade mātan=āḍuvaḷ*u* || [15*] Vinamita-**Gauḷa**-**Pāṁḍya**-**Malayāḷa**-**Varāḷa**-nṛipāḷa-jāḷa-maṁḍana-
26 maṇi-māḷikā-ruchira-maṁjariyiṁdame puṁjav=āgi raṁjane-vaḍed=āgaḷ=ēṁ sogayis-irppudo taṁna pad-āraviṁdav=eṁd=enal=alav=aṁ-
27 tuṭ=iṁtuṭ=enip=aṁtuṭe **Sōma**-dharādi(dhi)nāthanaṁ[3] [|| 16*] [ ] Svasti samasta-bhuvan-āśrayaṁ Śrī-Pṛithvī-vallabhaṁ mahārājādhirājaṁ paramēśvaraṁ **Kā-**
28 **ḷāṁjara-puravar-ādhīśvaraṁ suvarṇṇa-vṛishabha-dhvajaṁ** ḍamaruke-tūryya-nir-gghōshaṇaṁ chalad=aṁka-Rāma śrīmat-**Kaḷachuriya-**
29 **bhuja-baḷa-chakravartti Rāya-Murāri-Sōyi-dēva**-vijaya-rājyam=uttarōttar-ābhivridhdhi[4]-pravarddhamānav=ā-chaṁdr-ārka-tā-
30 raṁ saluttam-ire [|*] tat*u*-pāda-padm-ōpajīvi || Ka Nirutaṁ **Taṟikāḍ**=eṁb=ī vara-dēśa-śrī-vinūta-padmākara-paṁkaruhaṁ tān=ene lakshmī-
31 bharitaṁ **Māḷige** dhar-āḷig=aṁt=adu rayyaṁ || [17*] Baḷa(la)sida naṁdan-āvaḷigaḷiṁd=alardd(rd)=ut*u*kamaḷ-ākaraṁgaḷiṁ viḷasita-vēda-pāragara tiṁtiṇi-
32 yiṁ Bhṛigu-viddey=ōjariṁ nelasida dēvatā-kaḷegaḷiṁ Bharat-āgama-yukta-gāyinī-kuḷad=ulihiṁ dhar-āḷige budh-āḷige **Māḷige** rayyav=ā-
33 galuṁ || [18*] Aḷakā-puriy=ene dhanad=āvaḷiyiṁd=Amarāvatiy=ene vibudh-āśre(śra)yadiṁ viḷasad[*u*]-Bhōgāvatiy=ene re(sa)le bhōgigaḷiṁ babā-
34 ppu **Māḷige** rayyaṁ || [19*] Ā purad=adhipaṁ prabhu dig[*u*]-byāpaka-niṁ(ni)rmmaḷa-ye(ya)śō-vitānaṁ nuta-Lakshmī-pati parōpakāra-byāpāraṁ **Malla-Gauṁḍan**=udhdha-

[1] Read *sōḍaś*-.
[2] The *d* is not quite clear: we might also read *all=aḷ*=.
[3] Perhaps to be corrected to -*nāthanu*.
[4] Read -*ābhivṛiddhi*-.

35 ta-mallaṁ || [20*] Negardaṁ tat-tanayaṁ chāru-guṇaṁ śrī-**Balla-Gauṇḍan**-
ātana tanayaṁ jagatī-jan-aika-hita-maṁtra-guṇaṁ prabhu **Ma**-
36 **lla-Gauṁḍan**=anupama-charitaṁ || [21*] Ātana sati nute g[*u*]ṇavati Sīt-
Āruṁdhati vivēka-vidyādhare bhū-pūte patibrate dāna-brāt-ōṁnate **Muddi**-
37 **yakkan**=oḷpiṁ negardaḷ*u*[1] || [22*] Vi(vṛi) || Vara-tad-daṁpatigaḷg=udāttan=
atuḷaṁ śrī-Śaṁbhugaṁ Gaurigaṁ Harigaṁ Lakshmigav=ā sur-ādhipatigaṁ Pau-
38 ḷōmigaṁ Shaṇmukhaṁ Smara-rājam viḷassa(saj)-Jayamtan=uditaṁ sat-putran=ād=
aṁt-ir=ādaradiṁ **Bij[j*]aya-Nāyakaṁ** tanayan=ādaṁ
39 dhātri bāpp=eṁbinaṁ || [23*] Vidit-āśā-gaja-māḷey=aṁt-ire sa-padmaṁ chaṁ-
dran=aṁt=[*u*]t*u*kaḷāpa-daḷaṁ Vāsugiy=aṁt[*u*] bhāsura-bhujaṁg-ādhāran=aṁbhō-
40 dhiy=aṁt=udita-stutya-Sarasvatī-gaṇa-yutaṁ sāhitya-vidyādharaṁ viditaṁ **Bijjaya-**
Nāyakaṁ vitaraṇa-byāpāra-kēḷī-vidaṁ || [24*] Dhanamaṁ saṁ-
41 varipalli chiṁte ripu-varggaṁ taṁnan=āṁtalli bhīti nitāṁtaṁ sakaḷ-ārtti(rtthi)
bēḍid=eḍeyoḷ*u* lōbaṁ diṭaṁ taṁnoḷ=ill=ene niśchiṁtate vi(vī)ra-vṛitti vip[*u*]-
42 ḷ-ōdāratvav=eṁb=ī guṇakk=enasuṁ **Bijjaya-Nāyakaṁ** guruv=enippaṁ bhūtari[2]-bhū-
bhāgadoḷ*u* || [25*] Taṁn=ārjjisid=artthaṁ niṁt=uṁn-uṁnaṁ brāhma-
43 ṇarggav=ā dēvarggaṁ maṁnisi **Bijjaya-Nāyakan**=uṁnatan=ōr-ante koṭṭu jasamaṁ
paḍedaṁ || [26*] **Kaḷachuri-rāja-rājya-gṛiha-dīpakan**=eṁba mahat[t*]vad=ēḷge
44 taṁnoḷe(le) **ripu-rāya-daṁḍuge paḍiggahan**=eṁb=uru-vīrad=ēḷge taṁnoḷe budhar=
īye **varṇṇa-kavi Kaṁnaḍa-jāṇan**=enippa balme taṁnoḷ[e]
45 nelasalk=udāttan=ene **Bijjaya-Nāyakan**=irdan=urbbiyoḷ*u* || [27*] Ātana vallabhe
kāntā-brāta-śirōmaṇi sarōja-lōchane vasudhā-māte-
46 y=enippaḷ[*u*] viditaṁ māt=ēṁ **Sāvitri-dēvi** mahimā-guṇadiṁ || [28*] Jana-nute
haṁsa-yāne vibhu-**Bijjaya-Nāyaka**-chitta-bhṛiṁga-padmi-
47 ni kaḷa-haṃsa-gāmini lat-āṁga-vilāsini **Sāyiyakkan**=oḷpina kaṇi dāna-śīḷe guṇa-
śīḷe ye(ya)śō-dhike nitya-puṇya-bhāgini Rati Gauri Śī(Sī)tey=e-
48 nip=aṁnaḷe(le) dēvi dharātaḷ-āgradoḷ*u* || [29*] Vinut-ōrbbī-vanit-ot-kirīṭav=ene
Dēvēṁdr-ōdvimānaṁ dal=eṁd=ene bhakta-braja-puṁṇya-puṁja-mahibhṛit[*u*]-
śṛiṁgaṁ[3]
49 diṭaṁ nōrppaḍ=eṁd=ene **Sāvitrig=adhīśan**=atyanupamaṁ śrī-Sōmanāthaṁge **bhū**-
vinutaṁ **Bijjaya-Nāyakaṁ** niḷe(ḷa)yamaṁ sad-vistṛitaṁ māḍi-
50 daṁ || [30*] Ad=aṁtum=alladeyuṁ || Kramadiṁ **Rāya-Murāri-Sōma**-vesariṁ
śrī-Sōmanātha-pragēhaman=atyūrjjitav=āge tanna pesariṁ **Bijjē**-
51 **śvar**-āvāsamaṁ vimaḷaṁ **Bijjaya-Nāyakaṁ** budha-nutaṁ śrī-**Māḷikā**-paura-
madhya-mahī-bhāgadoḷ=oppe māḍisidan=ī viśv-ōrbbi bāpp=eṁ-
52 binaṁ || [31*] Kūpa-sarōj-ākaramaṁ **bhū**-pūt-āṁbuvan=udāttan=agaḷisidaṁ
Lakshmī-pati **Bijjaya-Nāyakan**=ā pura-Bijjēśa-dēva-gṛi-
53 ha-paśchimadoḷ*u* [||* 32*] Svasti samasta-guṇa-gaṇ-āḷaṁkṛit-
ābhidhāna **Kaḷachuri-rāja-rājya-pramukha-pradhāna** gōtra-jana-chiṁtāmaṇi sujana-
54 vibudha-chūḍāmaṇi varṇṇa-kavitā-pravīṇa Kaṁnaḍa-jāṇa ripu-rāya-daṁḍu-paḍigaha
satya-saṁgraha śrī-Sōmanātha-Bijjēśvara-dēva-pād-āṁ-
55 bhōja-bhṛiṁga sāhas-ōttuṁga muni-vipra-jana-pa(pha)ḷa-pradāyakar=enippa śrīmata-
Māḷigeya prabhu **Bijjaya-Nāyakaru** mukhya

[1] Read *negardaḷu*.

[2] Read *bhūri-*. It is curious that the *ta* comes directly under the *rtti* of *sakaḷ-ārtti* in l. 41; possibly it belongs to it, in which case the scribe would have been guilty of writing *rttti*, an unusual offence.

[3] Read *mahibhṛich-chhṛiṁgaṁ*.

56 samasta-prajegaḷu **Śaka-varśaṁ**[1] **sāsirada toṁbhatta mūṟenaya**[2] **Naṁdana-saṁvatsarada Phālguṇa(na)d=amāvāsyey=Ādivāra** sūryya-graha-

57 ṇadaṁd=ā śrī-Rāya-Murāri-Sōmanātha-dēvara **śrī-Bijjēśvara-dēvar=aṁga-raṁga-**bhōga-khaṁḍa-sphuṭita-jīrṇṇ-ōdhdhārakkaṁ tapōdhanar=āhā-

58 ra-dānakkav=ā **Māḷigeya** teṁka volada **Vāsuṁbigeya** dāriy=ik-keladal=irdda kalla keyya sthaḷamuman=ā dēvālyadiṁ mūḍal=īśāṁ-

59 nyada kōṇa kēriyuman=alli gāṇav=oṁdumaṁ **Lōṇārada** dāriyiṁ paḍuvaṇa tōṁṭamumaṁ sabhā-maṁṭapadiṁ teṁkaṇaṁ(ṇa) gaḍiyumaṁ koḷa(ḷa)-

60 gad=āvaṭadalli vīsaṁ kāṇiyumaṁ sarbba-bādhā-parihāraṁ sarbba-namaśya(sya)ṁ dhārā-pūrbbakaṁ māḍi biṭṭaru || Ā samayadal=ā **Taṟikāḍa nāḍa** suṁk-ādhi-

61 kārigaḷu kudure māṟidalli byavahārigaḷalli paṇav=oṁdu suṁkadavaralli paṇav=oṁdu pāgaṁ mūṟ[u] vokkalalli pāgav=oṁd=ā sthaḷadalli hēṟuva ye-

62 ttu kattey=iṁ-nūṟaṟa suṁkamumaṁ voṁd=ok[k*]ala yele-vēṟu **hattaṟa** suṁkamuman=oṁbhaynūṟuṁ bāḍad-oḷag=elli hēṟidadaṁ sarbba-bādhā-parihā-

63 raṁ sarbba-namaśya(sya)ṁ dhārā-pūrbbakaṁ māḍi biṭṭaru || Mattaṁ suṁk-ādhikāri **Bijjaya-Nāyakan**=ele-vēṟina suṁkad-oḷage hēṟiṁge **nūṟ**=ele

64 āy=adhikāri **Gaṁgaṇa-Nāyakar**=ayvatt=ele **Meyiya Nāyakaru** nūṟ=eley=aṁtu hēṟiṁg=iṁnūṟ-ayvatt=el[e*]yan=ā dēvargge dhārā-pū-

65 rbbakaṁ māḍi biṭṭaru || Śrīmadu-guṇa-saṁpan[n*]an=enippa **Paḍavaḷ=Aggaḷadēva Māgavīsada Bīra-vaṇiga Dūheya-Nāyaka Sārigeya Gōyi-Nāyakan=iṁ-**

66 t=inibaruṁ pratyēkaṁ taṁ-taṁm=āyadalli varisaṁ-prati gadyāṇav=eraḍan=ā dēvara gaṁdha-dū(dhū)pakkaṁ dhārā-pūrbbakaṁ māḍi biṭṭaru || **Nela-meṭṭina Bhā-**

67 **yiya-Nāyakan**=ā dēvargg=ā sthaḷada nālkuṁ kudur[e*]ya nela-meṭṭaṁ biṭṭan= Ā sthaḷadalli nālku kudur[e*]ya siṁgavaṭṭigeyan=āy=adhikāri **Kēsa(śa)va-**

68 **vadēvan**[3]=ā dēva[r*]gge biṭṭanu || Ā sthaḷada maṁtarike hēṟiṁge mūṟu pāgav= ā dēvargge **Śrīmatu-Kaḷachuri-bhuja-baḷa-chakravartti Saṁkama-dēvara** nēma-

69 diṁ śrī-Rāya-Murāri-Sōmanātha-dēvara Bijjēśvara-dēvar=aṁga-bhōgakke **Taṟikāḍa nāḍ**=adhikāri **Maidunara Vaḷayyaṁ Koḷanūra** mūḍa volada **Lō-**

70 **ṇārada** baṭṭ[e*]yiṁ mūḍa **Cheṁḍike-veṭṭadiṁ** teṁkaṇa kalla keyya sthaḷamaṁ sarbba-bādhā-parihāraṁ sarbba-namaśya(sya)ṁ dhārā-pūrbbakaṁ māḍi biṭṭanu || Mattav=ā

71 dēvar=aṁga-bhōgakke śrīmatu-**Paṭṭasāhaṇada Kaṁbhaya-Nāyakaṁ Ḍoṁgarigāveya** paḍuva volada **Saṇaṁbaḍeya** baṭṭ[e]yiṁ teṁkaṇa

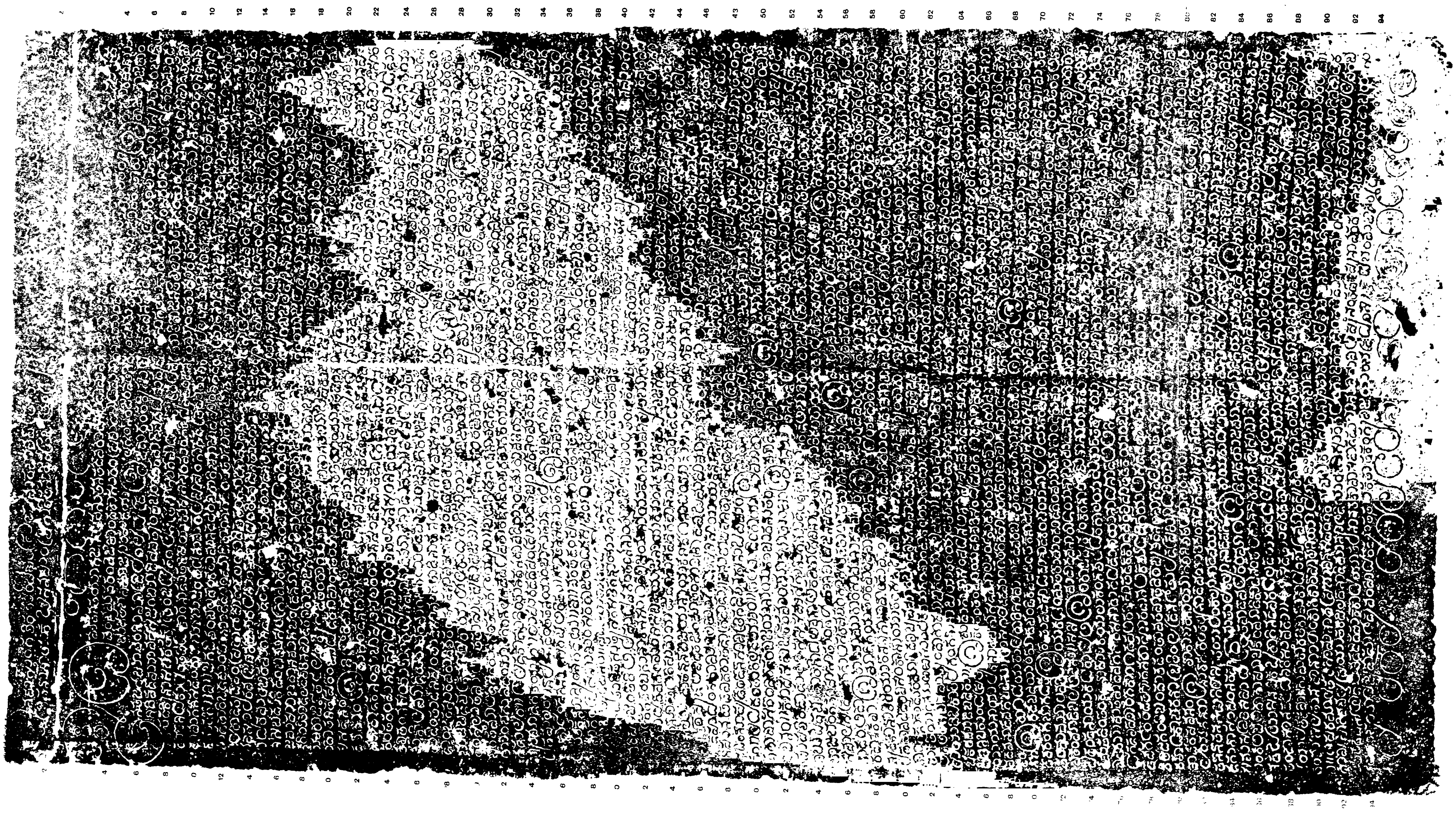
72 taṁma mūla-vṛittiya kaṁmatamumaṁ halladhi(di)ṁ mūḍaṇa tōṁṭamumaṁ man[e*]ya nivēśaṇa(na)mumaṁ sarbba-bādhā-parihāraṁ sarbba-namaśya(sya)ṁ dhārā-pū-

73 rbbakaṁ māḍi biṭṭanu || Svasti śrīmad-Ādava[4]-**Nārāyaṇa Bhillama-dēvan**= adhikāri **Māyidēva-daṁḍaṇāyakara** nēmadiṁ **Taṟikāḍa nāḍ**=adhikāri **Lakhkhaṇa-**

74 **daṁḍaṇāyakaruṁ** rāj-ādhyakshaṁ karaṇaṁ **Lakhkhaṇa-Nāyakaruv**=ā **dēvar**= aṁga-bhōgakke **Ḍoṁgarigāveyal**=ā dēvara **Paṭṭasāhaṇi-gaṁ-**

75 matadiṁ teṁkaṇa hoṟ[e]yalu Kaṁnēśvara-gōl=ayvattu mattaru keyyaṁ **sarbba-**bādhā-parihāraṁ sarbba-namaśya(sya)ṁ dhārā-pūrbbakaṁ māḍi

[1] Read *Śaka-varshaṁ*.
[2] One *va* is superfluous.
[3] Read *mūṟaneya*.
[4] On the spelling of this name see above, p. 318.



76 bit'aru || Mattav=ā dēvargge samasta-nāḍugaḷ=ubhaya-nānādēsi(śi) samasta-mummuri-daṁḍaṁgaḷ=ā sthaḷadalli kraya-vikrayaṁ-

77 ga alli hoṁge koṁḍavaralli hatt=aḍake koṭṭavaralli hatt=aḍakeyaṁ biṭṭaru || **Tarikāḍa nāḍa Vuppini(na) Kavuṭṭa-Gavuḍa Rēchaya-Nāyakaṁgaḷ=ā**

78 ḍē(dē)vara maṭbada tapōdhanar=āhāra-dānakke **Māḷigeya** sthaḷadal=oṁd=uppina kaṭṭ[e*]yaṁ biṭṭar[*u*] Charitaṁ bhū-bhuvan-aika-pāvana-viḷāsaṁ

79 kīrtti dig-daṁti-baṁdhura-daṁt-āvṛitav=ātma-dibya-vadanaṁ · Vāg-dēvatā-nartan-ōddhura-raṁgaṁ hṛide(da)yaṁ Sadāśiva-pada-dhyān-āspadaṁ tān=enalu va-

80 ra-Lōkābharaṇa-bratīṁdran=atula-prakhyātiyaṁ tāḷdidaṁ || [33*] Smara-matt-ēbha-mṛigēṁdraṁ Smara-k[*u*]mud-ākara-dinēśa-biṁbaṁ Smara-

81 vārida-hara-pavanaṁ śrī-**Lōkābharaṇaṁ** yōgīśau=Īśa-tat[t*]v-ābharaṇaṁ || [34*] Ā muni-śiśya(shya)ṁ vidyā-dhāmaṁ su(śu)ṁbhach-charitra-Lakshmī-kāntā-prēmaṁ da-

82 yā g[u]ṇ-ārṇṇava-sōmaṁ **Kalyāṇadēva-ye(ya)tipaṁ** negardaṁ || [35*] Śaraṇaṁ taṁnaya tapadiṁ hiriduṁ beṁ-koṁḍu Sa(śa)ṁbh[*u*]-tat[t*]v-āgamadho(do)ḷ*u* pariṇa-

83 taṁ=ene tanag=eragisi dhar[e*]yaṁ **Kalyāṇadēva-yatipaṁ** negardaṁ || [36*] Vasti ye(ya)ma-niyama-svādhyāya-dyā(dhyā)na-dhāraṇa-mō(mau)n-ānushṭhāna(na)-japa-samādhi-śī-

84 la-guṇa-saṁpaṁnar=appa śrīmat*u*-**Kalyānadēvargge** śrī-Rāya-Murāri-Sōmanātha-dēvara śrī-Sudēsi(śi)-Bijjēśvara-dēvara sthānamau=ā dēvara

85 samasta-vri(vṛi)tti-sahitav=ā dēvaraṁ māḍisida ye(ya)jamānaṁ **Māḷigeya** mahā-prabhu **Bijjaya-Nāyakan**=avara kā-

86 laṁ karchchi dhārā-pūrbbakaṁ māḍi koṭṭan=Aṁt[*u*] adu naishṭi(shṭhi)ka-sthāna-brahmachāri-[maṭha]v=ā sthānadal=avaru niyamadiṁ dēva-kāryya-tapōdhanar=āhāra-dānamaṁ

87 naḍ[e*]yisi naishṭi(shṭhi)kar=āgi naḍavar=allade ye(ya)th-ēshṭa-vṛittiyiṁ naḍadar-appaḍ=ūr=ellaṁ neradhu(du) matt=orbba naishṭi(shṭhi)kar=appa dibya-tapōdhanaraṁ

88 taṁd=ā sthānadal=irisuvaru || Sva-dattāṁ para-dattāṁ vā yō harēti(ta) vasuṁdharāṁ [|*] shashṭir=vvarśa(sha)-sahasrāṇi vishṭhāyāṁ

89 jāyatē krimi[ḥ*] || [37*] Gām=ēkāṁ ratnikām=ēkāṁ bhūmau(mē)r=apy=ēkam=aṁguḷaṁ | haraṁ(n) narakam=āpnōti yāvad=ā-bhūta-saṁplavaṁ || [38*] Sāmānyō=yaṁ

90 dhaṁ(dha)rmma-sētur=nṛipāṇāṁ kālē kālē pālanīyō bhavadbhiḥ [|*] sarbbān=ētān bhāvinaḥ=pārtthivēṁdrān[*u*] bhūyō bhūyō yāchatē Rāmachaṁdra[ḥ*] || [39*]

91 Vi(vṛi) Paramārtthaṁ Sōmanātha-prabhuvin=esava dharmmak[k*]e bhū chakra-puṇy-ōt*u*kara-bījakk=āvan-ānuṁ muḷiyal=avane bāḷ-āḷi bāḷ-āḷi vṛiddh-āḷi(li) ra-

92 sā-vipr-āḷi vachchha-prayuta-kapila-dhēnv-āḷi muny-āḷiyaṁ bhāsura-Gaṁgā-tīradoḷ=tāṁ taṛidu rudi(dhi)ramaṁ pīrdda pāpakke pōpaṁ || [40*] Vara-Bi-

93 jjēśvara-dēvan=oḷpu-vaḍad=ī dharmmakke kāyv-ātan=ā narak-āvāsadoḷ=aduṁ[1] bhānu-vidhuv=ipp=aṁnaṁ ker[e]tt-ippan=ā vara-dha[r*]mmakk=odavam sadā bayasu-

94 vaṁ bhū-rājyadoḷ=kūḍuvaṁ hiriduṁ tat-sukṛit-ātmakaṁge vijayaṁ bhadraṁ su(śu)bhaṁ maṅgaḷaṁ [|| 41*]

TRANSLATION.

(Verse 1.) Homage to Śambhu beauteous with the yak-tail fan which is the moon kissing his lofty head, the foundation-column for the structure of the city of the triple world.

(Verse 2.) May the blest Gaṇēśa, faultless child of blest Gaurī, the elder son, god, lord adorned with serpents, with affection give to us a place of security and happiness.

(Verse 3.) May he who is praised by endless blessed ascetics, to whom the King of Gods bows, destroyer of the proud Mind-born king [Kāma], wearing the radiant moon's orb, bearing the awful Elephant-demon's goodly hide, conqueror of the demon Andhaka, he who possesses the fane of **Sōmanātha**, lovingly grant protection everlastingly.

(Verse 4.) May the peerless god **Bijjēśvara**, the blest bright lotuses of whose twin feet are adored by the lady Fortune's lover [Vishṇu] and the Lotus-born [Brahman], he to whom bow saints, *kimpurushas*, the multitude of gods, and *vidyādharas*, he whose pile of high matted locks is radiant with the moon, supporter of great Himālaya's daughter, protect the world.

(Verse 5.) Jambū-dvīpa, which the brilliant ocean's tide thrice encompasses, is exceedingly beauteous. In the midst of this continent Mandara appears in beauty rising on high up to the heaven. The domain of Bharata, lying to the south of this Mandara, is bright to the eyes of the world. A sportive curl (*kuntaḷa*) growing on the head of the lady who is that domain is **Kuntaḷa**.

(Verse 6.) The county of **Tarikāḍu** is called an ornament of that land (*above*) described. Like the face of that province is **Maṅgaḷivēḍa**, delightful to men. In the lineage of the lords of that city—

(Verse 7.) There flourished **Kannama**. He had a distinguished son, king **Rāja**. To this monarch were born, like the Three Males [Brahman, Vishṇu, and Śiva], the fearless ones named **Ammugi, Saṅkama,** and **Jōgama**.

(Lines 11-12.) Of these:—

(Verse 8.) **Jōgama** flourished, lord of the world, a Rāma in the quality of courage, valiant, destroying brave hostile kings, renowned, attaining to the mighty splendour of primitive kings. There flourished likewise his son **Hemmāḍi**, who turned into women (*heṇ-māḍi*) hosts of haughty foemen. There flourished his son **Bijjala**, who was as rain of new clouds to the *chātaka*-birds his friends.

(Verse 9.) A brother to others' wives, a Sun-god to world-renowned warriors, a splendid Lord of Laṅkā [Rāvaṇa] in majesty, a hurtling thunderbolt upon the conspicuous mountain of the terrible valour of the arms of the lords of the **Gūrjaras, Magadha, Kaliṅga,** the **Āndhras,** the **Saurāshṭras,** and **Vēṅgī**, an ornament of monarchs, a lion to the elephants his foes, peerless in glory, was king **Bijjala**.

[1] Read *aṁdu*.

(Verse 10.) The **Lāṭa** was spared after giving up his sword, giving up his booty[1]; the **Chēra** lost his valour; the **Nēpāḷa** in great dread withdrew to a dwelling in the wilderness; in the abundance of his valour the **Pāñchāḷa** perished, as on a day of the dragon's head[2]; the **Chōḷa**, who was greedy for the sport of grim battle, forsooth went away: thus valiant was king **Bijjala.**

(Line 16.) Moreover—

(Verse 11.) Suffering not the great title of *rāja* [king, *or* moon] to shine in any rival monarchs except the moon, nor the kingly condition of peerless *pratāpa* [majesty, *or* heat] in any except the sun of the hot season, nor the glory of being called a magnificent *sārvabhauma* [emperor, *or* the elephant of Kubēra] in any except the elephant of the (*northern*) sky-quarter, thus flourished the lord **Bijjala,** the emperor strong of arm.

(Verse 12.) His son is the world-famed **Rāya-Murāri**[3] **Sōma**, a radiant son of Lakshmi [Kāma] to multitudes of lovely women, a moon (*sōma*) to the water-lilies, the kings bowing in awe.

(Verse 13.) "Following the course of Nala, following the course of king Bali, peerless, following the course of Māndhāta, he is conspicuous for high degree of charming beauty, for sequence of bounties, for dignity": in these terms does the earth praise the blest lord **Giri-durga-malla,**[4] the monarch **Sōma**, who is right skilful in the power of the deeds of the sixteen (*legendary*) kings.[5]

(Line 21.) Moreover—

(Verse 14.) Cutting the **Māḷava's** banks, taking the fresh head of the **Chōḷa,**[6] lifting at once the *hīra*[7] on the back of the valiant **Nēpāḷa**, smiting and trampling on the **Kaliṅga,** breaking up the **Pāñchāla's** garland, cutting up and pressing down the **Gūrjara**, king **Sōma** has become illustrious at the head of the world, so that they say "oho! bravo! hurrah!"

(Verse 15.) "My lord king **Sōma** is constantly wooing that lady the (*goddess of*) victory of hostile kings; while she is present, it is thus not right for me to abide in his neighbourhood; therefore I will stand at the ends of space": in these words that lady the fame of this king holds conversation with the damsels of the quarters of space.[8]

(Verse 16.) Being now reddened in a mass by charming flower-clusters composed of festoons of gems ornamenting the troop of obeisant **Gauḍa, Pāṇḍya, Malayāḷa,** and **Varāḷa** monarchs, the lotuses of his feet are radiant: then is the king **Sōma's** power such that it may be said to be that much or this much?[9]

(Lines 27-30.) While the victorious reign of—hail!—the refuge of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, **ruler of Kāḷāñjara best of cities,** having a **banner** (*with the device*) of **a golden bull,** attended with sound of *ḍamaruka* drums and (*other*) musical instruments, a Rāma in the quality of courage, the **Kaḷachuriya Emperor strong of arm, Rāya-Murāri Sōyi-dēva,** was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars:—one who finds sustenance at his lotus-feet:—

(Verse 17.) As it is verily like a lotus in that fortune-famed lotus-pool the goodly land of **Taṟikāḍu,** thus **Māḷige,** richly endowed with fortune, is indeed a treasure to the whole earth.

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[1] This may also be rendered: "was left after he had given up his life," etc.

[2] *Chāḷ*, the Sanskrit Rāhu: the reference is to the eclipses occurring at the nodes of the moon.

[3] Meaning "a Vishṇu of kings."

[4] Meaning "athlete against mountain-fastnesses."

[5] For the list of these see *Mahābhārata* XII (*Śānti-parvan*), 29.

[6] On this phrase see on the Sūḍi inscr. above, p. 106.

[7] The name of a utensil.

[8] A hyperbolic conceit to convey the idea that the king's fame travels to the ends of the world.

[9] Sōma's power is unlimited.

(Verse 18.) By its encompassing rows of parks, by its blooming pools of noble lotuses, by its multitudes of distinguished adepts in the Vēdas, by its masters of the science of Bhṛigu,[1] by its established fanes[2] of the gods, by the sound of troops of songstresses busied in the lore of Bharata, **Māḷige** is for ever a treasure to all sages throughout the whole earth.

(Verse 19.) Being like the city of Aḷakā in its abundance of wealth, like Amarāvatī in being the residence of *vibudhas* [gods, *or* sages], like brilliant Bhōgāvatī forsooth because of its *bhōgis* [serpents, *or* voluptuaries], ho! **Māḷige** is a treasure.

(Verse 20.) The ruler of this city, a lord canopied in stainless fame overspreading the sky-quarters, a husband of renowned Fortune, active in beneficence, was **Malla Gauṇḍa,** an athlete (*malla*) against the arrogant.

(Verse 21.) There flourished his son, charming in virtue, the blest **Balla Gauṇḍa.** His son was the lord **Malla Gauṇḍa,** excellent in counsel for the sole welfare of mankind, peerless in conduct.

(Verse 22.) His good wife **Muddiyakka,** famed, virtuous, a Sītā and Arundhatī, a mistress of the science of discretion, purifying the earth, devoted to her husband, exalted in multitude of bounties, flourished in excellence.

(Verse 23.) To this worthy couple was born, from respect (*to their merits*), a noble, peerless son **Bijjaya Nāyaka,** even as was born a goodly son to Śambhu and Gaurī Shaṇmukha, to Hari and Lakshmī king Smara [Kāma], and to the sovereign of the gods and Pauḷōmī the brilliant Jayanta, amidst the congratulations of the earth.

(Verse 24.) Like the line of famed elephants of the sky-quarters, like the moon united with the lotus (*and*) making her petals erect, like Vāsuki the lord of radiant serpents, like the Ocean, associate of the uprisen praiseworthy Sarasvatī's troop, master of the art of literature, renowned, understanding the sport of activity in bounty, is **Bijjaya Nāyaka.**

(Verse 25.) He has no care for amassing wealth, no fear when foes meet him, no meanness forsooth in places where all manner of suitors make earnest entreaty: hence indeed **Bijjaya Nāyaka** is known over the vast earth as a master of these virtues of unanxiousness, valorous conduct, (*and*) abounding generosity.

(Verse 26.) To the full extent of the wealth acquired by him the noble **Bijjaya Nāyaka** constantly has made bounteous gifts to Brāhmaṇs and the gods, and gained fame.

(Verse 27.) As in him are established the height of dignity indicated by the title of "**lamp of the house of the Kaḷachuri kings' empire,**" the height of full valour indicated by the title of "**taker-over of hostile kings' armies,**" the power denoted by the titles of "**imaginative poet, master of the Kannaḍa language**" given to him by scholars, hence **Bijjaya Nāyaka** stands on earth as one of noble degree.

(Verse 28.) His beloved (*wife*), crest-jewel of the multitude of lovely women, lotus-eyed, **Sāvitri-dēvi,** by the excellence of her distinction is known as a Mother-Earth: is it not a well-known theme of speech?

(Verse 29.) Generally praised, having a swan's gait, a lotus-lake to the bee of lord **Bijjaya Nāyaka's** spirit, having the gait of a sweet-voiced swan, graceful with a frame like a creeping plant, a mine of excellence, practising bounty, practising virtues, extraordinary in fame, enjoying constant righteousness, **Sāyiyakka** is a goddess like Rati, Gaurī, and Sītā in the forefront of the earth.

(Verse 30.) **Sāvitri's** husband, **Bijjaya Nāyaka,** who is perfectly peerless, renowned on earth, celebrated by the good, has made for the blest Sōmanātha a dwelling whereof one may say that it is a high crown of the famed Lady Earth, that it is in truth a lofty palace of Dēvēndra, that it appears verily as a peak of the mountain of the amassed works of righteousness of pious men.

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[1] The science of polity.

[2] This seems to be the sense of *kaḷe* here; but I can quote no authority for it.

(Line 50.) In addition to this—

(Verse 31.) In due course the stainless **Bijjaya Nāyaka**, famed among sages, constructed a noble house for the blest Sōmanātha under the name of **Rāya-Murāri-Sōma**, (*and*) an abode of **Bijjēśvara**, (*the same god*) under his own name, with extreme magnificence, so that they were conspicuous in the midst of the land of the blest city of **Māḷikā**, amidst the congratulations of the whole earth.

(Verse 32.) A lotus-bed in a tank,[1] whose waters purify the earth, did the noble lord of Fortune **Bijjaya Nāyaka** cause to be dug on the west of the house of the god Bijjēśa in that city.

(Lines 53-56.) Hail! The whole population, headed by **Bijjaya Nāyaka**, sheriff of **Mūḷige**, who is known as one whose name is adorned with the whole series of virtues, principal minister of the **Kaḷachuri** monarchs' kingdom, wishing-jewel to the people of his *gōtra*, crest-jewel to good men and sages, **skilled in imaginative poetry, master of the Kannaḍa language, taker-over of hostile kings' armies**, true to compact, bee to the lotus-feet of the god Sōmanātha-Bijjēśvara, exalted in valour, bestower of benefits upon saintly men and Brahmaṇs,—

(Lines 56-57.) **On Sunday, the last day of the dark fortnight of Phālguna in the cyclic year Nandana, the thousand and ninety-third** (*year*) **of the Śaka era, during an eclipse of the sun,**—

(Lines 57-60.) Granted with pouring of water for the personal enjoyment, theatrical entertainment, and restoration of broken, burst, and worn-out (*parts of the temples*) of the god Rāya-Murāri-Sōmanātha and the god Bijjēśvara, and for the supply of food to ascetics, an estate consisting of a stone-field on both sides of the road of **Vāsumbige** in the southern lands of **Mūḷige**, also the street in the north-eastern angle on the east of the temple, also one oil-mill there, also a garden on the west of the road of **Lōṇāra**, also a building (?) to the south of the meeting-hall, also a share of one-sixteenth in the *āvaṭa* of a *koḷaga*,[2] free from all conflicting claims, on *sarva-namasya* tenure.

(Lines 60-63.) At the same time the fiscal officers of the county of **Taṛikāḍu** granted with pouring of water on the sale of horses one *paṇa* from the traders, one *paṇa* (*and*) three quarters from the tax-collectors, one quarter from the farmstead, likewise a tax of two-hundred (? *betel-leaves*) on a bullock (*or*) ass loaded in this district, likewise a tax of ten loads of betel-leaf on each farmstead, wherever loads are carried within the nine-hundred towns, free from all conflicting claims, on *sarva-namasya* tenure.

(Lines 63-65.) Furthermore, the fiscal officer **Bijjaya Nāyaka** granted with pouring of water to the god out of the tax on loads of betel-leaf one hundred leaves on each load, the officer **Gaṅgaṇa Nāyaka** fifty leaves, (*and*) **Meyiya Nāyaka** one hundred leaves, thus (*making up*) two-hundred and fifty leaves on each load.

(Lines 65-66.) The Master of the Robes (?) **Aggaḷadēva**, known as possessor of virtues, the merchant **Māgavīsada Bīra**, **Dūheya Nāyaka**, (*and*) **Sārigeya Gōyi Nāyaka**, these persons granted each out of his own revenue with pouring of water two *gadyāṇas* annually for scents and incense for the god.

(Lines 66-68.) **Bhāyiya Nāyaka**, (*collector*) of the ground-toll,[3] granted to the god the ground-toll on four horses of this district. The officer **Kēśavadēva** granted to the god the

[1] [A well and a lotus-tank appear to have been intended.—H. K. S.]

[2] A *koḷaga* is a dry measure of varying capacity, and the area on which that amount is sown. "As a land-measure, a koḷaga of seed requires 3,200 square yards of dry and 500 of wet land" (*Kisamwār Glossary*). *Āvaṭa* is obscure. Possibly it is connected with the Telugu *āva*, flat or marshy glebe, low ground.

[3] Such appears to be the literal meaning of *nela-meṭṭu*. The word occurs in a Belgaum inscription above, Vol. XIII, p. 21, l. 51, also in connection with tolls on horses. *Meṭṭu* in Tamil and Telugu means a custom-house or toll-station; cf. Marathi *meṭ*, "guard-house."

siṅgavaṭṭige[1] on four horses in this district. The *mantarike* of this district (*granted*) to the god on each load three quarters of a *paṇa*.

(Lines 68-70.) By command of the **Kaḷachuri Emperor strong of arm, Saṅkama-dēva,** the controller of the county of **Tarikāḍu, Maidunara Vaḷayya,** granted with pouring of water for the personal enjoyment of the god Rāya-Murāri-Sōmanātha (*and*) the god Bijjēśvara an estate consisting of a stone-field east of the road of **Lōṇāra** in the lands east of Koḷanūr (*and*) south of Cheṇḍike's hill, free from all conflicting claims, on *sarva-namasya* tenure.

(Lines 70-73.) Furthermore, **Kambhaya Nāyaka,** (*intendant*) of the Stables, granted with pouring of water for the god's personal enjoyment a *kammata*[2] held by him in perpetual tenure on the south of the road of **Siṇambaḍe** in the western lands of **Ḍoṅgarigāve,** likewise a garden east of the river, likewise a dwelling-house, free from all conflicting claims, on *sarva-namasya* tenure.

(Lines 73-76.) By order of the General **Māyidēva,** officer of—hail!—the blest **Nārāyaṇa of the Ādavas,**[3] king **Bhillama,** the General **Lakhkhaṇa,** administering the county of **Tarikāḍu,** and the royal Superintendent (*and*) Recorder **Lakhkhaṇa Nāyaka** granted with pouring of water for the god's personal enjoyment a field of fifty *mattar* by Kannēśvara's rood on the site south of the Royal Groom's *kammata* belonging to the god in **Ḍoṅgarigāve,** free from all conflicting claims, on *sarva-namasya* tenure.

(Lines 76-77.) Furthermore, all the natives of the county and the foreign (*traders*) from both sides and all the *mummuri-daṇḍas*[4] granted on all purchases and sales in this district for every gold piece, ten areca-nuts from the purchasers (*and*) ten areca-nuts from the vendors.

(Lines 77-78.) (*The controllers*) of salt in the county of **Tarikāḍu, Kavuṭṭa Gavuḍa** and **Rēchaya Nāyaka,** granted one salt-pan in the district of **Māḷige** for the supply of food to the ascetics of the god's monastery.

(Verse 33.) As his conduct showed itself as uniquely hallowing the realms of earth, his fame overspread the massive tusks of the elephants of the sky-quarters, his godlike mouth was a splendid stage for the dance of the goddess Speech, his heart a seat of meditation upon Sadāśiva's sphere, that great ascetic the excellent **Lōkābharaṇa** enjoyed peerless renown.

(Verse 34.) A lion to that furious elephant the Love-god, a sun's orb to the lily-pool of the Love-god, a wind to the clouds of the Love-god, was the blest **Lōkābharaṇa,** lord of Yōgis, adorned by the doctrines of Īśa.

(Verse 35.) There has flourished a disciple of this saint, a seat of lore, brilliant in conduct and the love (*borne for him*) by the lady Fortune, a moon to the ocean of the virtue of mercy, the noble ascetic **Kalyāṇadēva.**

(Verse 36.) Mightily putting to flight the Love-god by his austerities, on account of his skill in the traditions of the lore of Śambhu causing the world to bow before him, the noble ascetic **Kalyāṇadēva** has flourished.

(Lines 83-86.) Hail! The high sheriff of **Māḷige, Bijjaya Nāyaka,** the gentleman who constructed (*the temple of*) the god with the whole endowment of the god, laved the feet of **Kalyāṇadēva,** who possesses the merits of practice of the major and minor disciplines, scriptural study, meditation, spiritual concentration, observance of silence, prayer, and absorption, and presented to him with pouring of water the establishment of the god Rāya-Murāri-Sōmanatha (*and*) the god Sudēśi-Bijjēśvara.

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[1] Apparently some kind of toll.

[2] An estate cultivated by a landowner with his own farming stock, but by the labour of others.

[3] On the spelling of this name, see above, p. 318.

[4] Cf. above, Vol. XIII, p. 16.

(Lines 86-88.) Thus this monastery of godly established celibates (*shall be carried on*). In this establishment they shall according to rule maintain the offices of the god and the supply of food to ascetics and conduct themselves in godly fashion; otherwise, if they do not conduct themselves in a desirable course, the whole town in assembly shall bring some other sacred ascetics who are godly, and shall set them in this establishment.

(Verses 37-39: three common Sanskrit formulæ.)

(Verse 40.) In supreme truth, if any one deal unkindly with the Lord Sōmanātha's splendid religious foundation, (*which is*) a seed of an abundance of holiness to the circle of earth, he shall incur the guilt of slaughtering on the bright Ganges' banks and shedding the blood of many boys, girls, old folk, Brāhmans of the earth, tawny cows accompanied by calves, (*and*) saintly men.

(Verse 41.) He who shall deal harshly with this noble religious foundation of the excellent Bijjēśvara shall fall into the abode of hell for as long as sun and moon endure. He who shall ever desire the weal of this excellent foundation shall obtain a kingdom on earth; to this doer of righteous deeds verily (*shall accrue*) victory, good luck, welfare, happiness.

No. 21.—KULENUR INSCRIPTION OF THE REIGN OF JAYASIMHA II: SAKA 950.

BY LIONEL D. BARNETT.

Kulēnūr is a village in the Karajgi *tāluka* of Dhārwār District, about 6 miles WSW. from the town of Hāveri, in lat. 14° 45½′ and long. 75° 21′. Whether it was anciently known by the same name is not clear: the present inscription speaks of a town named Sigunūr, and as no place of that name is traceable now, it is conceivable that Sigunūr was the former designation of Kulēnūr. The inscription is on a stone at the back of the temple of Hanumān in Kulēnūr; I here edit it from an ink-impression prepared for the late Dr. Fleet and now in the British Museum. The uppermost compartment of the stone, which has a slightly rounded top, is decorated with sculptures. These are as follows: in the centre, a shrine containing a *liṅga* and surmounted by a cupola with a finial (*kalaśa*) on its summit; on each side of the cupola, a yak-tail fan; to the proper right of the shrine, a squatting votary facing full front; above the latter, two fishes in a circle, and over them the moon; to the proper left of the shrine, a cow with sucking calf; above her, a plough, and over it the sun. The inscribed area below this is about 3 ft. 9½ in. high and 3 ft. wide.—The character is Kanarese of the period, slanting and somewhat sprawling. The letters vary approximately from ⅜ in. to ¼ in. They are in good preservation. The cursive *y* (above, Vol. XII, p. 335) appears in *tapasviyar*, l. 34, and the palatal *ñ* in *pañcha*, ll. 3, 31, 36, and *pañchame*, l. 21.—The language is Old Kanarese, except for the two formal Sanskrit verses on ll. 31-33. The *upadhmānīya* is found in *antaḥpura*° (ll. 13, 18). The archaic *ḻ* is kept in *Chōlana* (l. 8), *negaḻdaḻ* (ll. 11, 13), *negaḻḻa* (l. 14), *keḻage* (l. 23), *gaḻḻe*° (ll. 23, 25-27, 35), *irḻdu* (l. 35), *aḻida* (l. 36), and falsely written in *koḻad-* (l. 24); it is changed to *r* in *bār-daḷegaḷum* (l. 10), *ērppaḷimbarum* (l. 35); and it has become *ḷ* in *pogaḷeḍu* (l. 14), *nāḷ*° (l. 20), *gaḷeyalu* (l. 23), *aḷidam* (l. 30), *aḷida* (l. 31), *keḷag=* (l. 35), *aḷid-āram* (l. 36). On the reduplication in *kall'yān-* (l. 14) see Pāṇini VIII. iv. 47 and *Siddhānta-kaumudī* 48. On the spelling *mattal* for the usual *mattar* see above, Vol. XIII, p. 168, and *Ep. Carn.* VII. i., Sk. 8, 61, 70, 71, 322, III. 7, 11, etc. The words *chaṭṭa* (l. 6) and *chammaḍike* (ll. 11, 16) are of lexical interest. A striking instance of the use of **genitive for nominative** occurs in l. 9, *maṇḍilakara* (read *maṇḍalikara*) *darppam=ōyaḍisit=āntu-biqurttar*; see my note in the *Journ. Royal Asiat. Soc.* 1918, p. 105.

The record begins by referring itself in ll. 1-3 to the reign of **Jagadēkamalla-Jayasiṁha (II)**, and then in ll. 3-7 introduces with all his titles his cousin **Kundarāja**, or **Kundiga**, son of king Iṛivabeḍeṅga (**Akaḷaṅkacharita-Satyāśraya**), who was ruling the **Banavāsi Twelve-thousand** and the **Payve** *nāḍu* (see *Dyn. Kanar. Distr.*, p. 437). **Kundarāja** among other titles bears that of "a *chaṭṭa* to **Sattiga**," i.e. to his father **Satyāśraya**; and his valour and success are glorified in two verses (ll. 7-11), where he is said to have routed the elephant-squadrons of the **Chōḷa**, the **Gāṅgēya** (i.e. a Gaṅga king ?), and **Bhōjarāja** (see *Dyn. Kanar. Distr.*, p. 436); through him the golden doors of the **Malepas** were destroyed, and so forth. Next there appears on the scene Kundarāja's chief wife, **Kundala-dēvi** or **Kundabbarasi**, the daughter of **Bāchi** or **Bāchayya**; she is styled "a crest-jewel of the house of Ṭhāṇi," which seems to mean that Bāchi was a prince of **Ṭhāṇe**, the modern Ṭhāṇa, and her ascendancy in the palace seems to have been enforced with a rod of iron, for our author twice styles her "a whip to the backs of rival wives," as well as "a lion to the elephants rival wives" and "one who buffets (literally, smacks[1]) rival wives" (ll. 11-19). We then learn that on the given date, when **Kaṇṇamma** was *nāḷ-gāvuṇḍa* of the **Bāsavura Hundred-and-forty** and Bāḷguḷiyara **Puṇuseyamma's son Kallayya** was *gāvuṇḍa* over a part of **Siguṇūr**, this lady conveyed to the Śaiva doctor **Saṅkarāśi** for the benefit of the temple certain lands in the neighbourhood (ll. 19-34). The details of this endowment shew that the *mattar* or *mattal* consisted of 100 *kamma*. A supplement records that the Seventy (burgesses) of Siguṇūr granted for the maintenance of the tank a *bittu-vaṭṭa* or permanent right of sowing in certain lands (l. 34 ff.). The edict was drafted by **Gurubhaktar-Āchārya**,[2] and engraved by **Dēmōja** (ll. 37-38). On l. 28 there is mention of a stone-mason **Sabbōja**, who "made this": what is meant by "this" is not clear, for the whole inscription is by one and the same hand; possibly he was the mason who built the temple.

The date is given on ll. 21-22 as: Śaka 950, the cyclic year Vibhava; Pausha śuddha 5, a Monday; the *uttarāyaṇa-saṁkrānti*. There is a slight irregularity in these details. The given *tithi* corresponded to **Tuesday, 24 December, A.D. 1028**; it ended on that day 1 h. 9 m. after mean sunrise, i.e. at 7.9 A.M., and it began at 6.45 A.M. on the preceding Monday. The *uttarāyaṇa-saṁkrānti* occurred, according to the *Ārya-siddhānta*, 14 h. 23 m. after mean sunrise on the Monday, while the given *tithi* was current, and the 1st Makara was reckoned as corresponding to the Tuesday.[3]

The places mentioned are: the **Banavāsi Twelve-thousand** (ll. 6, 19), **Banavāsi** town (l. 3), the **Payve** *nāḍu* (l. 6), **Ṭhāṇi** (l. 16), the **Bāsavura Hundred-and-forty** (l. 19), **Siguṇūr** (ll. 21, 35), **Bāḷebbe** (ll. 23-24), **Pāvari** (l. 24), **Tāvaregeṛe** (ll. 34-35), the *tīrthas* on ll. 30 and 37, and some minor local names. Payve or Hayve is a well-known Five-hundred. Ṭhāṇi is probably the same as Ṭhāṇe, now Ṭhāṇa District. The Bāsavura district included the towns of Dēvagēri and Kōlūr, as well as Kuḷēnūr. The name *Siguṇūr* is practically identical with *Sivuṇūr* in the Sūḍi inscr. F. (above, Vol. XV, p. 87), and possibly may denote the same place, in spite of the distance between Kuḷēnūr and Sūḍi. Pāvari is the modern Hāveri, the head-quarters of the Karajgi *tāluka* in Dhārwār District, lying in lat. 14° 47′ and long. 75° 28′. The Tāvaregeṛe seems to have been a local tank, and to have nothing to do with Tāvargeri near Kalghatgi.

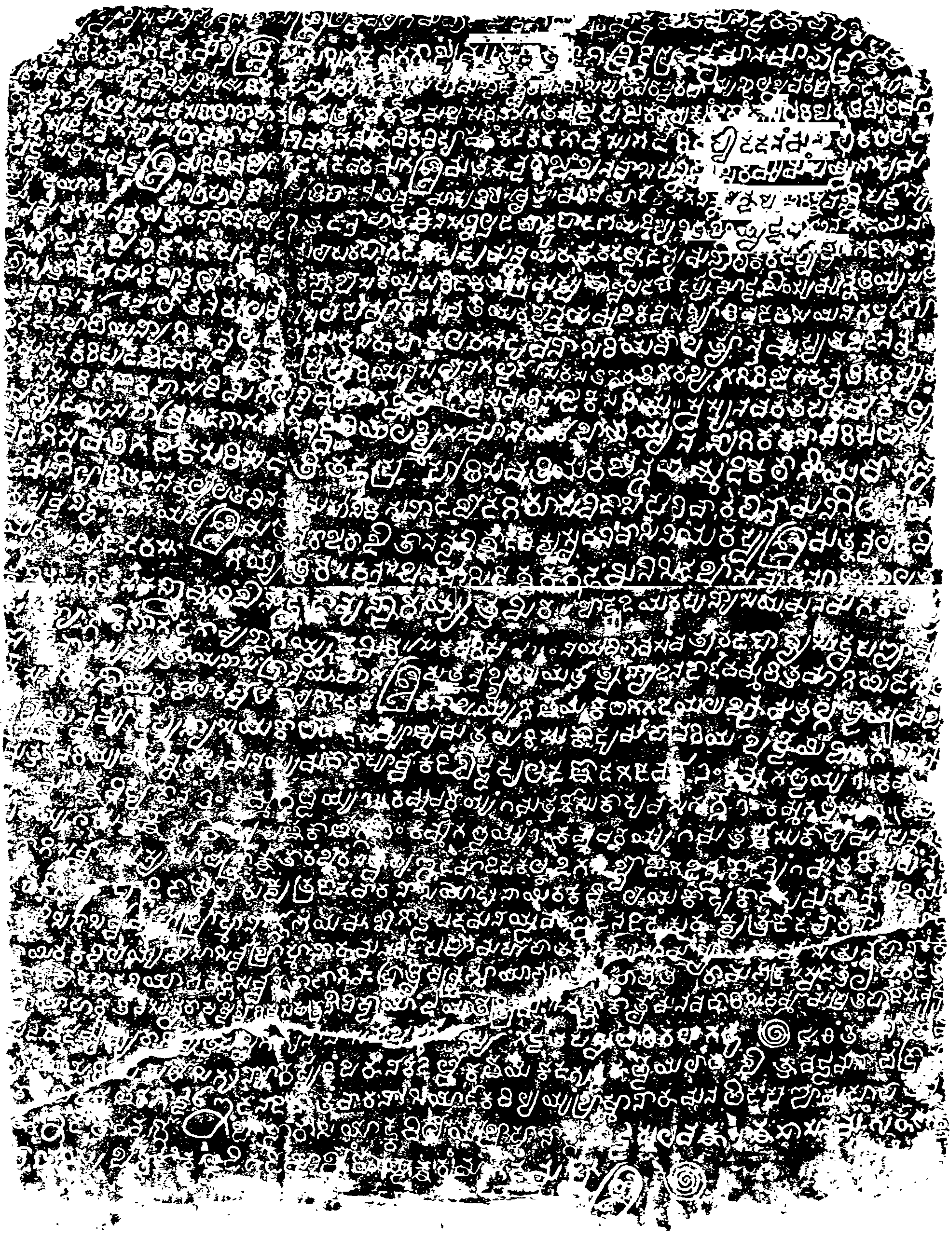
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[1] *Taḷa-prahāri*; on this term see especially *Ep. Carn.* VI. Kd. 36.

[2] [The length of *chā* and the *rēpha* of *ryya* are not seen on the Plate. I think the name has to be read Gurubhakta Bāchayya.—H. K. S.]

[3] I have again to thank Mr. R. Sewell for verifying my calculations.

Kulenur Inscription of the reign of Jayasimha II : Saka 950.



F. W. THOMAS

SCALE ONE-FIFTH

WHITTINGHAM & GRIGGS COLL.

TEXT.[1]

[Metres: v. 1, *Mattēbhavikrīḍita*; v. 2, *Champakamālā*; vv. 3-6, *Kanda*; v. 7, *Śālinī*; v. 8, *Anushṭubh.*]

1 Svasti Samasta-bhuvan-āśraya Śrī-Pri(pṛi)thvī-vallabha mahārājādhirājaṁ paramēśvara paramabhaṭṭārakaṁ **Chāḷukhya(kya)-**

2 kuḷa-tiḷakaṁ **Jagadēkamalla**-śrī-**Jayasiṁga-dēvara** rājyam=uttarōttar-ābhivri(vṛi)ddhi-pravarddhamānam=ā-chaṁdr-ārkka-tā[raṁ]

3 baraṁ sale [|*] tat-pāda-padm-ōpajīvi[2][|*]Svasti samadhigata-pañcha-mahā-śabda-mahāmaṇḍaḷēśvaraṁ **Banavāsi-puravar-ēsva(śva)raṁ** Chāmuṇḍa-labdha-vara-prasādaṁ sujana-

4 kay-vāraṁ vayri-ghaṭ[ā*]-kēsari ārōhaka-Triṇētraṁ gaja-rāja-mallaṁ sa(śa)raṇ-āgata-vajra-paṁjaraṁ ripu-kuṁjar-āṁkusa(śa)ṁ ari-baḷa-timira-mā-

5 rttaṇḍaṁ nuḍid=ante gaṇḍaṁ saṁgrāma-Rāmaṁ abhimāna-Mēru vīra-vidyādharaṁ kaṭakada gōvaṁ subhaṭ-āri-darppa-daḷanaṁ maṇḍalika-lalāṭa-

6 paṭṭaṁ **Sattigana** chaṭṭaṁ śrīmad-Iṟivabeḍeṁgaḍeṁga-dēvara[3] magaṁ śrīmat-**Kundarājaṁ Banavāsi-pannirchchāsiramumaṁ Payve-nāḍuma[ṁ** ma*]-[4]

7 ryyādey=āge dushṭa-nigraha-viśishṭa-pratipāḷaneyindam=āḷutt-ire || Vṛittaṁ Moneyoḷ **Kundiga** ninnan=endu peṟar=inn=ē vaṇṇipar=ddāna-du-

8 rddina-matt-ēbhadin=aṭṭu pettu raṇadoḷ benn-ittu dant-āhatakk=inisun=nillade tūḷdu pōda bhayadiṁ benn-ittu bāy-viṭṭu **Chōḷana Gāṁgēyana Bhō-**

9 **jarājana** gaj-āṇikaṁgaḷ=ēṁ pēḷavē || [1*] **Malepara** poṁg=aḍaṁgidudu manneyar=urkku kadaldud=anya-maṇḍilakara[5] darppam=ōgaḍisit=āntu

10 biguṟttar=ivarggam=aḷki bār(ḷ)-dalegaḷan=ittu kaṇḍu besa-keydapar=ī doret=ugram=appa tōḷ-valada poḍarppum=oṭṭajiyum=unnatiyuṁ sale

11 **Kundarājana** || [2*] Kanda || Ātana kula-vadhu sale per-mmātina savatiyara benna chammaḍike-vesar=khyāti-vaḍedh(d)=eseye negaḷdaḷ bhū-

12 taḷadoḷ **Bāchiy=aṇugi Kundala-dēvi** || [3*] Sarasiruhad=alara naḍuvaṇa Siriya vol=atyā(tya)ntam=appa tējadin=antaḥpu-

13 raman=alaṁkaripudaṟiṁ dhare-savati-tala-prahāriy=ene sale negaḷdaḷ || [4*] Sarasatige Ratige Raṁbe(bhe)ge Girijeg=Arundhatige Raghu-ku-

14 ḷ-ēśana satigaṁ dore-pāsaṭi migil=end=ī dhare pogaḷvudu negaḷda savati-gaja-kēsariya || [5*] Svasty=anavarata-parama-kally[ā]-

15 ṇ-ābhyudaya-sahasra(sra)-phaḷa-bhōga-bhāgini dvitīya-Lakshmī-samāneyar **Bāchayyan=aṇugi** kaṁkaṇa-varishe[6] chāga-

16 veḍaṁgi savati-gaja-kēsari savati-taḷa-prahāri savatiyara benna chammaḍike **Ṭhāṇiya** vāsa-chū-

17 ḍāmaṇi āśrita-jana-kalpa-late vinaya-mahā-nidhi guṇada beḍaṁgi rūpa-viḷāsi parivāra-chintāmaṇi antaḥpu-

18 ra-dushṭa-nirddhāraṇeyar śrīmat-**Kundarāja**-rājit-ānanda-viśāḷa-vaksha[s*]-sthaḷa-nivāsiniyar=appa śrīmat-**Kundala-dēvi-**

19 **yar** sukhadoḷ=arasu-geyyutt-ire || Kanda || **Banavāsi**-dēśak=aggaḷam=enisida **Bāsavura-nūṟa-nālvatta-**

20 **rkkaṁ** vinaya-viḷāsaṁ **Kaṇṇamman**=iṁbinoḷ=nāḷ-gāvuṇḍu-geyyutta(ta)m-ire || [6*] **Bāḷguḷiyara Puṇuseyammana** magaṁ **Kallayya[ṁ]**

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[1] From the ink-impression.

[2] The *pa* has been omitted, and added under the line.

[3] Read *Irivabeḍeṁga-dēvara.*

[4] [The necessity for inserting [*ṁ ma**] is not apparent; see below, p. 333, note 2.—H. K. S.]

[5] Read *maṇḍaḷikara.*

[6] Read *-varshe.*

21 **Sigunūrgg**=ēka-bhāgada gāvuṇḍu-geyyutta(ta)m-ire || **Saka-varisha**[1] **950neya Vibhava-saṁvatsarada Pausya(shya)-su(śu)ddha-pañchamē**

22 **Sōmavāramum**=uttarāyaṇa-saṁkrāntiyum=āge śrīmat-**Kundabbarasiyar**=ttat-puṇya-dinadoḷ dharmma-chittam=āgiy=ī dēgula-

23 kke **Saṁkarāsi(śi)-jīyara** kālaṁ karchchi Aṁkōle-goḷada teṁkaṇa Baysageṟeya keḷage gaḷeyalu ondu mattal=gaḷdeyumaṁ Bā-

24 ḷebbeyindaṁ mūḍa Puṇuseya-koḷa(ḷa)d=oḷage mūṟu mattalu kisu-kāḍumaṁ **Pāvariya** baṭṭeyim baḍagal=ondu

25 mattar ereyumaṁ panneradu(ḍu) maneyumaṁ dhārā-pūrvvakadiṁ biṭṭaḷu [|*] Adaṟ=oḷage dēvargge 30 kamma gaḷdeyuṁ 25 kamma

26 ere maṭa(ṭha)kke vidyā-dānaṁ 30 kamma gaḷdeyuṁ 25 kamma ereyuṁ 1 mattar=kkisu-kāḍu vaṁsigargge 20 kamma gaḷdeyuṁ 25 kamma

27 ereyuṁ 1 mattar=kkisu-kāḍu paṟekāṟargge 20 kamma gaḷdeyuṁ 25 kamma ereyuṁ 1 mattar=kkisu-kāḍuṁ mane panneraḍ=o-

28 ḷag=āgi sarvva-namasyam=ā-chandr-ārkka-tāraṁ baraṁ salvudu [|*] Idaṁ māḍida kalkuṭiga **Sibbōjaṁge** ondu koḷanuṁ 1 mattar=kkisuvuṁ naḍe-

29 vudu [||*] Idaṁ kād=ūḍid-ātaṁ Kurukshētradoḷaṁ Vāraṇāsiyoḷu sāyira kavileya kōḷu(ḍn)ṁ koḷagumaṁ ponnuṁ beḷḷiyo-

30 ḷaṁ kaṭṭisi sāsirvvar=mmahā-brāhmaṇargg=ubhayamukhi-goṭṭa phaḷaman=eyduvar Idan=aḷidaṁ Kurukshētradoḷaṁ Vāraṇāsiyoḷaṁ

31 sāyira kavileyumaṁ sāsirvvar=bbrāhmaṇaruman=aḷida pañcha-mahā-pātakan=akku || Sāmānyō=yaṁ dharmma-sētur=nnṛipāṇāṁ kā-[2]

32 kāḷē kāḷē pāḷanīyō bhavadbhi[ḥ*] [|*] sarvvān=ētāṁ(n) bhāginaḥ prā(pā)rtthivēndr[ān*] bhūyō bhūyō yāchatē Rāmabhadra[ḥ*] || [7*] Sva-datt[ā*]ṁ para-datt[ā*]ṁ

33 vā yō harēti(ta) vasundharā[ṁ*] [|*] shashṭir=varisha-sahasrāṇi[3] vishṭā(shṭhā)yāṁ jāyatē kri(kṛi)miḥ || [8*] Ī ślōk-ārtthaman=avadhārisi dharmmamaṁ pratipāḷisuvudu

34 maṭa(ṭha)doḷ mukhyar=āg-irppa tapasvige guṇa-sā(śā)sanaṁ brahma[cha]ryyaṁ-geṭṭa tapasviyar=iral=āgadu ◎ Ūriṁ teṁkaṇa **Tāva-**

35 **regerey**=ēriya mēle **Sigunūr**=ērpp(ḷpa)adiṁbaruṁ nered=irḷd[u][4] keṟey keḷag=uḷḷa gaḷdeyal=āda bittu-vaṭṭaman=ā-chaṁdr-ārkka-

36 tāraṁ baraṁ kerege goṭṭar [||*] Idan=aḷid-ātaṁ Vāraṇāsiyoḷ kavileyuṁ brāhmaṇaruman=aḷida pañcha-mahā-pāta[ka*]n=a-

37 kku Idaṁ kādavargge Bāṇarāsiyoḷ=kavileyaṁ **brāhmaṇargge** goṭṭa phaḷav akku || Ī sā(śā)sanamaṁ **Gurubhakta-**

38 **r-āchāryya** baredaṁ kalkuṭiga **Dēmōjaṁ** poyd=akkaraṁ maṁgaḷa mahā-śrī ◎

TRANSLATION.

(Lines 1-3.) When the reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, embellishment of the **Chāḷukyas**, king **Jagadēkamalla-Jayasiṅga,** was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Lines 3-7.) While one who finds sustenance at his lotus-feet,—hail!—the Mahāmaṇḍalēśvara who has obtained the five great musical sounds, **lord of Banavāsi best of cities,** receiving the grace of boons from Chāmuṇḍa, he who is a theme of good men's praise, a lion

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[1] Read *Śaka-varsha*.

[2] This syllable is superfluous.

[3] Read °*varsha-sahasrāṇi*.

[4] Read *iḷdu* or *irdda*.

to foemen's troops, a Triṇētra [Śiva] to riders, an athlete to kings of elephants, an adamant-chamber to seekers of his protection, a goad to the elephants his foes, a sun to the darkness of his enemies' hosts, a man of might according to the word, a Rāma in battle, a Mēru in distinction, master of manly arts, guardian of the camp,[1] shatterer of valiant enemies' pride, frontal badge of viceroys, *chaṭṭa* to **Sattiga**, son of king **Irivabedeṅga**, **Kundarāja**, was constitutionally ruling the **Banavāsi Twelve-thousand** and the **Payve**[2] **county** so as to suppress the wicked and protect the eminent :—

(Verse 1.) O **Kundiga**, when they name thee in respect of courage, what further praise can others give ? Is it not what is said by the troops of elephants of the **Chōḷa**, the **Gaṅgēya**, (*and*) king **Bhōja** with open mouths as they flee away in the battle where they are pressed by (*thy*) elephants furious with storms of rutting ichor,[3] as they flee away in terror, through which they gallop off without waiting at all to charge with their tusks ?

(Verse 2.) The pride of **Malepas** is destroyed ; noblemen's pride is shaken ; other viceroys, spewing up their pride, when they confront (*him*) are terrified ; presenting to him in fear their live heads,[4] looking on him, they perform his commands : thus appears in sooth the splendour, the solidity, and the eminence of **Kundarāja's** terrible might of arm.

(Verse 3.) His noble wife, **Kundala-dēvi**, the daughter of **Bāchi**, has indeed become eminently distinguished on earth, being famous with the title of "a whip to the backs of rival wives of high repute."

(Verse 4.) As she has adorned the seraglio with exceeding splendour, like Fortune in the centre of the lotus-flower, she has been indeed distinguished as buffeting her rival the Earth.[5]

(Verse 5.) In comparison with Sarasvatī, Rati, Rambhā, the Mountain's Daughter [Pārvatī], Arundhatī, (*and*) the good wife of the lord of Raghu's race (Sītā). she surpasses them : thus the earth praises the distinguished (*lady who is a*) lion to the elephants rival wives.

(Lines 14-19.) While—hail !—she who has for lot the enjoyment of a thousand fruits of ceaseless blessed success, equal to a second Fortune, **Bāchayya's** daughter, raining armlets, adorned with bounty, a lion to the elephants rival wives, buffeter of rival wives, whip to the back of rival wives, crest-jewel of the house of Ṭhāni, creeping-plant of desire to dependents, great treasure of refinement, adorned with virtues, brilliant in beauty, wishing-gem to her household, she who marks out the evil in the seraglio, she who dwells upon **Kundarāja's** broad breast of radiant delight, **Kundala-dēvi**, was happily reigning :—

(Verse 6.) When **Kannamma**, brilliant in refinement, was pleasantly governing as county-sheriff the **Bāsavura Hundred-and-forty**, which is known as being the best in the **Banavasi** district :—

(Lines 20-21.) While **Bāḷguḷiyara Puṇuseyamma's** son **Kallayya** was serving a *gāvuṇḍa* over a portion of **Siguṇūr** :—

(Lines 21-25.) On **Monday, the fifth of the bright fortnight of Pausha in the cyclic year Vibhava, the 950th** (*year*) **of the Śaka era**, on the *uttarāyaṇa-saṁkrānti*, **Kundabbarasi**, being inspired by godly thought on that holy day, laved the feet of **Saṅkarāśi Jīyar** and granted to this temple with pouring of water a paddy-field of one *mattar*, according to the measuring-

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[1] Or possibly, "highland."

[2] [*Maryādey-āge* is 'up to the limits of'; so the fief of Kundarāja appears to have extended *up to* the Payve country and *not* included it.—H. K. S.]

[3] Cf. Bāṇa's *Kādambarī*, Bombay edition, p. 6.

[4] *Bāḷ-dale*, lit. "live head," is explained by Kittel to mean "living head, though being cut off" (s.v. *bāḷ*: cf. the Sūḍi inscr. above, Vol. XV, p. 106). Here however it seems to mean a head that is *not* cut off : the conquered princes put their heads at the disposal of their conqueror.

[5] Fortune (Śrī) and Earth are the two rival wives of Vishṇu ; Kundala-dēvi is compared to Fortune.

staff, on the south of the lake of the *ankōle* [*Alangium hexapetalum*], below the Buffalo's (?) Tank, and three *mattar* of red-black (?) land in the Tamarind Lake on the east of Bālebbe, and one *mattar* of black-loam land north of the road of **Pāvari**, and twelve houses

(Lines 25-29.) Of this, 30 *kamma* paddy-field, 25 *kamma* black-loam land, are to go to the god; 30 *kamma* paddy-field, 25 *kamma* black-loam land, 1 *mattar* red-black (?) land, to the monastery, for giving instruction; 20 *kamma* paddy-field, 25 *kamma* black-loam land, 1 *mattar* red-black (?) land, to the flute-players; 20 *kamma* paddy-field, 25 *kamma* black-loam land, 1 *mattar* red-black (?) land, to the drummers—inclusive of the twelve houses—as a *sarva-namasya* holding (*to last*) as long as moon, sun, and stars. One *kola* and 1 *mattar* red land are to be for the use of the stone-mason **Sabbōja**, who made this.

(Lines 29-31: a prose formula of the usual type.)

(Verses 7-8: two common Sanskrit verses.)

(Lines 33-34.) The meaning of these verses shall be laid to heart and the pious foundation protected. The chief ascetic in the monastery shall have a charter of virtue[1]; ascetics who break the vow of chastity must not remain.

(Lines 34-36.) The Seventy of **Sigunur** in assembly granted for the tank a right of sowing in the paddy-field below the tank,[2] above the embankment of the Lotus-tank on the south of the town.

(Lines 36-37: a prose formula of the usual type.)

(Lines 37-38.) **Gurubhaktar-Āchārya** wrote this edict. The characters were cut by the stone-mason **Dēmōja**. Happiness! great fortune!

No. 22.—SIRUR INSCRIPTION OF THE REIGN OF JAYASIMHA II: SAKA 963.

BY LIONEL D. BARNETT.

Śirūr, anciently called **Sirivura** (lines 10 and 14 below), is a village in the Gadag *tāluka* of the Dhārwār District, Bombay Presidency, lying in lat. 15° 21′ and long. 75° 49¼′, about 3 miles NNE. from Ālūr. The present record is found on a stone near the southern door of the local temple of Tōraṇagalla-Brahmadēva, and a transcript is given in the Elliot Collection (Vol I, fol. 41*b*., of the Royal Asiatic Society's copy). An ink-impression was made for the late Dr. Fleet, who bequeathed it with others to the British Museum; and from this I have edited the text. The stone is surmounted by a **sculptured** pediment, of which part of the top on the proper right is broken off. The main band of this pediment is divided into three compartments, separated by columns. The central one contains a *liṅga* on a stand, with a worshipper standing facing it on the proper right; the one next to this on the proper right contains a squatting figure, with traces of something else; and in the one on the proper left is a cow suckling a calf, above which, in an upper band, is the moon; the corresponding sun was apparently on the lost part. Under this pediment is the inscribed area, measuring in width about 1 ft. 7¾ in. and in height about 2 ft. 11⅝ in.—The **character** is Kanarese of the period; the script is well rounded and regular, with letters varying in height from ½ in. to 1⅛ in. The *tha* in ll. 11, 17 is almost indistinguishable from *ra*.—The **language** is Old Kanarese, except in the two formal verses at the end. The *ḷ* appears correctly in *baḷiya*, l. 7, and *aḷidavaṁ*, l. 21 (beside *aḷidha*, l. 23), and wrongly in *iḷnūrvvara*, l. 12, for *irnnūrvvara*. Of some lexical interest are *kuṁchavaḍuga*, ll. 12-13, *pannasiga*, l. 13, and *pannasu*, l. 14.

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[1] This seems to mean that he shall hold office *quamdiu se bene gesserit*.

[2] [I would construe what follows with *nerēd-irddu*, *i.e.* having assembled above the embankment, *etc.* —H. K. S.]

The record opens by referring itself to the reign of **Jagadēkamalla**, i.e. **Jayasiṁha II** (ll. 1-4), and then introduces a certain scion of the **Pallava** race, **Jagadēkanirmaḍi**[1] **Noḷamba-Pallava Permānaḍi**, entitled " lord of **Kāñchī** best of cities," as administering the " Five Towns " (*paṁcha-grāmaṁ*) in the Māsavāḍi Hundred-and-forty (ll. 4-8). It then records a donation of land by certain Gāvuṇḍas to a charity-house (l. 8 ff.).

The **date** is given on ll. 8-10 as Śaka 963 expired, Vikrama ; Bhādrapada bahula **3** ; Wednesday. Except that the year Vikrama corresponded to Śaka 963 *current*, these data are regular. The given *tithi* was current on **Wednesday, 27 August, A. D. 1040**, and ended about 17 h. 21 m. after mean sunrise.[2]

The only **geographical names** mentioned are the **Māsavāḍi Hundred-and-forty** (l. 7), **Sirivura** (ll. 10, 14), **Jentevāḍi** (l. 11), and **Śrīparvata** (l. 22), with other *tīrthas*. On Māsavāḍi see above, Vol. XV, p. 78; we now know that Śirūr was included in it. Sirivura is the same as Śirūr. Jentevāḍi (if that is the right reading) is perhaps to be identified with the modern village of Jantli, which immediately adjoins Śirūr on the east. Śrīparvata is the sanctuary usually known as Śrīśailam ; on it see Rao Sahib Krishna Sastri's Progress Report, 1914-15, p. 91 ff.

TEXT.[3]

[Metres : v. 1, *Anushṭubh* ; v. 2, *Śālinī*.]

1 Svasti samasta-bhuvan-āśraya Śrī-Pṛithvī-vallabha mahārājādhirā-

2 ja paramēsva(śva)ra paramabhaṭṭārakaṁ **Satyāśraya**-kuḷa-tiḷakaṁ **Chāḷuky-ābharaṇaṁ**

3 śrīmaj-**Jagadēkamalla-dēvara** rājyam=uttarōttar-ābhivṛiddhi-pravarddhamānam=ā-

4 chandr-ārkka-tāraṁ baraṁ saluttam-ire [|*] tat-pāda-padm-ōpajīvi **svasti** samadhiga-

5 ta-paṁcha-mahā-śabdaṁ **Pallav-ānvaya** Śrī-Pṛithvī-vallabhaṁ **Pallava-kuḷa-tiḷakaṁ(ka)-**

6 n=ēka-vākyaṁ **Kāṁchī-puravar-ēsva(śva)raṁ** śrīmab(j)-**Jagadēka[n]irmmaḍi Noḷaṁba-Palla-**

7 **va Permmānaḍigaḷ=Māsavāḍi-nūra-nālvattara** baḷiya paṁcha grāma-

8 maṁ sukha-saṁkathā-vinōdadin=āḷuttam-ire [|*] **Sa(śa)ka-nṛipa-k[ā*]ḷ-ātīta-saṁ-**

9 **vatsara-śataṁgaḷ 963neya Vikrama-saṁvatsaradha(da) Bhādrapada-**

10 **bahuḷa tadige Budhavāradaṁdu Sirivurada** Āycha-Gāvuṇḍaṁ **Chanda-**

11 Gāvuṇḍaṁ Dāsa-Gāvuṇḍaṁ Paṁcha-maṭha-sthānada **Jentevāḍiy**[4]**=ūr-o-**

12 ḍeya-pramukha-mahājanam=iḷnū(rnnū)rvvara sannidā(dhā)nadoḷ kuṁchava-

13 ḍuga Dāsayyanuṁ perggaḍe Bibbayyanuṁ Ranniyabbeyuṁ pannasiga Ti-

14 kimayyana kayyoḷ **Sirivurada** pannasina irppatta-nālku ma-

15 ttar=kkeyyaṁ māṟu-goṇḍu paṁnnirvvar=bbrāhmaṇara satrakke dhārā-pūrvva-

16 kaṁ biṭṭar=Idara pūrvva-maryyād[e*] aṟu(ṟu)-vaṇaṁ panneraḍu paṇaṁ Ī dha-

17 rmmamaṁ gāvuṇḍugaḷuṁ Paṁ[cha]-maṭha-sthānamuṁ kāḍu naḍeyisuvar=Ī ma-

[1] On the form of this name see remarks on the name *Rēvakanirmaḍi* in the Gawarwāḍ inscription (below), l. 15. On the Noḷambas see Vol. X, p. 54 ff.

[2] I am again indebted to Mr. R. Sewell for his kindness in checking my calculations.

[3] From the ink-impression.

[4] The *Je* is not quite clear ; it might be *Be*. But Elliot's copyist read *Jaṁtevāḍiy*.

18 ryyādeyaṁ tappad=ī dharmmamaṁ naḍeyisida[va*]r Vāraṇāsi Kuru-
19 kshētraṁ modal=āgiy=uḷḷa puṇya-sthānaṁgaḷoḷ sāsira kavile-
20 ya kōḍuṁ kolagumaṁ ponnoḷ=kaṭṭisi vēda-pāragar=appa mahā-brāhma-
21 ṇargge sū[r*]yya-grahaṇadoḷ=koṭṭa puṇyavaṁ paḍevar=Idan=aḷidavaṁ
22 Śrīparvvatadoḷ=tapōda(dha)narumaṁ Vāraṇāsi-Kurukshētraṁgaḷoḷ=kavi-
23 leyuṁ br[ā*]hmaṇaruman=aḷidha[1] mahā-pātakan=akkuṁ ||
24 Sva-dattāṁ para-dattāṁ vā yō harēta vasundharāṁ shashṭir=vvarsha-sa-
25 hasrāṇi vishṭā(shṭhā)yāṁ jāyatē kri(kṛi)miḥ [|| 1*] Sāmānyō=yaṁ dharmma-
26 sētu[r*]=nṛipāṇāṁ kāḷē kāḷē pāḷanīyō bhavadbhiḥ sarvvān=ētān=bhā-
27 vina[ḥ] pārt[th]ivēndrān=bhūyō bhūyō yāchatē Rāmachandraḥ || [2*] Ma[ṁ]-
gaḷa

TRANSLATION.

(Lines 1-4.) While the reign of—hail !—the refuge of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chāḷukyas**, king **Jagadēkamalla,** was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Ll. 4-8.) While he that finds sustenance at his lotus-feet—hail !—he who has obtained the five great musical sounds, scion of the **Pallavas,** favourite of Fortune and Earth, ornament of the **Pallava** race, uniform in speech, lord of **Kāñchī** best of cities, **Jagadēkanirmaḍi Noḷamba-Pallava Permānaḍi,** was governing with enjoyment of pleasant conversations the Five Towns forming part of the **Māsavāḍi Hundred-and-forty** :—

(Ll. 8-10.) On **Wednesday, the third** (*day*) **of the dark fortnight of Bhādrapada in the cyclic year Vikrama, the 963rd** (*year*) of the centuries elapsed **from the Śaka king's time** :—

(Ll. 10-17.) Āycha Gāvuṇḍa, Chanda Gāvuṇḍa, (*and*) Dāsa Gāvuṇḍa of **Sirivura,** in the presence of the establishment of the Five Monasteries (*and*) of the two-hundred Mahājanas, headed by the mayor, of **Jentevāḍi,** having purchased from the *kuñchavaḍuga*[2] Dāsayya, the sheriff Bibbayya, Ranniyabbe, (*and*) the *pannasiga* Tikimayya a field of twenty-four *mattar* in the *pannasu*[3] of **Sirivura,** made it over with pouring of water to the feeding-house of twelve Brāhmaṇs. Its ancient rule (*is*) a quit-rent of twelve *paṇas*. The Gāvuṇḍas and the establishment of the Five Monasteries shall protect and maintain this pious foundation.

(Ll. 17-23 : a prose formula of usual type.)

(Verses 1-2 : two common Sanskrit stanzas.)

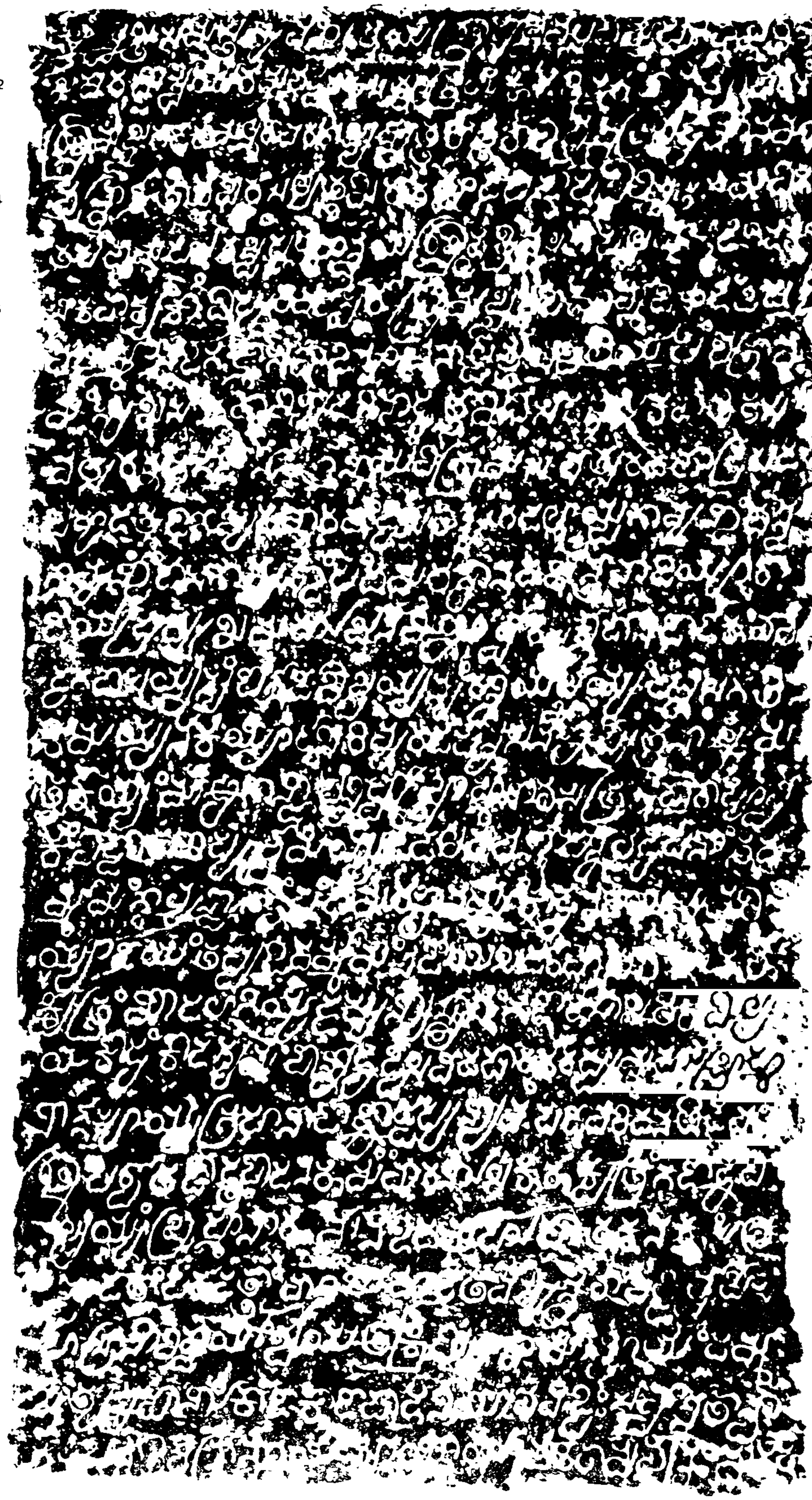
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[1] Read =*aḷida*.

[2] This seems to be the same word as *kuñchavaḍiga*, which is explained by Kittel as "a man whose business it is to whisk off flies with the kuñca, etc."

[3] This seems to denote an estate under some particular conditions; hence *pannasiga* seems to mean a tenant of it. Perhaps it is connected with *pannasa* in *Bhaṭāri-pannasa*, *Ind. Ant.*, Vol. XIII, p. 250, l. 30 (cf. above Vol. V, p. 141, n. 8).

Sirur Inscription of the reign of Jayasimha II : Saka 963.



F. W. THOMAS

SCALE ABOUT ONE FOURTH

WHITTINGHAM & GRIGGS, COLL.

No 23.—TWO INSCRIPTIONS FROM GAWARWAD AND ANNIGERI, OF THE REIGN OF SOMESVARA II: SAKA 993 AND 994.

By Lionel D. Barnett.

A.—GAWARWAD INSCRIPTION OF SAKA 993 AND 994.

Gāwarwāḍ—the ancient spelling of the name was **Gāvarivāḍa**[1] (below, ll. 19 and 50 of the present record)—is a village of Gadag *tāluka*, situated in lat. 15° 34½′ and long. 75° 41′. This inscription was found on a stone south of the front of the local temple of Nārāyaṇa, to the south of the Arasī-bāgil or Queen's Gate, and a transcript was made by Elliot's copyists and included in his collection (Vol. 1, fol. 137*a*., of the Royal Asiatic Society's copy). Ink-impressions were prepared for the late Dr. Fleet, which are now in the British Museum, and from them I now edit the text. The slab is, or was, in fair condition, and contained in its upper compartment some **sculptures**, viz. in the centre the figure of a squatting Jina, with a dagger to the proper right and a cow and calf to the left, surmounted by the sun (to left) and moon (to right). Under this is the inscribed area, which consists of two divisions: the first, comprising ll. 1-92, about 2 ft. 1¾ in. broad and 5 ft. 0½ in. high, and the second, comprising ll. 93-95, of the same width and of a height of 3 in. It is in the same hand throughout.—The **character** is Kanarese, a neat upright round hand, with a slight tendency to squareness, of a type suggesting something like A.D. 1150 as the date of copying; for, as we shall see, it is a composite record, and was probably copied out in its present form when the last item or items were added to the previous articles. The average height of the letters is about ⅜ in. The initial *ai*, ಐ occurring on l. 88 in *Aiyāvoḷeyum*, is worth notice.

Apart from two Sanskrit verses (Nos. 1 and 24) and the formula *vardhatāṁ Jina-śāsanaṁ* (ll. 89-90), the **language** is Old Kanarese. The *ḻ* is preserved in *negaḻte* (l. 9) and *biḻdu* (l. 39); elsewhere it has been changed to *ḷ* (*tuḷil*, l. 9; *pogaḷ°*, ll. 11, 33; *negaḷ°*, ll. 13-14, 18, 33; *nāḷk=*, l. 16; *Chōḷa°*, ll. 27, 30, 41; *aḷi°*, ll. 30, 91; *iḷida*, ll. 30-31; *baḷik=*, l. 31; *bāḷteya*, l. 33; *ghaḷe*, l. 89). Initial *p* is changed to *h* in *heggaḍe* (ll. 56-57), *hesar* (l. 94), and a few names. A curious dialectal change appears in the later part of the record in the case of initial *a*, which is written with prothetic *y* in *yalliy=* (l. 51), *Yādinātha* (l. 57), *yāchāryya°* (ll. 58, 84, 87, 93, 94), *yaṟu-vaṇaṁ* (l. 59), *yashṭavidh°* (l. 86), *yadu* (l. 95). Some words are of lexical interest, viz. *tīrige* (l. 12), *Tivuḷa*, for the usual *Tiguḷa* (l. 30), *biḻdu* (l. 39), *biya* (l. 39) *uṁbaḷa* (? l. 39), and *sivaṭa* (l. 50).

The **record** divides itself into four parts, followed by some supplements. The first section, extending from l. 1 to l. 43, chronicles the original endowment. The author, after dating the record in the reign of **Bhuvanaikamalla**, i.e. **Sōmēśvara II** (ll. 2-4), introduces with all his titles his feudatory the Mahāmaṇḍalēśvara **Lakshmarasa (Lakshma, or Lakshmaṇa)** as governing the **Beḷvola Three-hundred** and the **Puligere Three-hundred** (ll. 4-8), and dwells in a series of verses upon his manifold virtues (ll. 8-13). We then learn that by the order of Bhuvanaikamalla Lakshmarasa zealously promoted the welfare of the Jain Church (ll. 13-14); and of this the present document records a particular instance. The **Gaṅga** prince **Permāḍi**, a governor of Beḷvala,[2] who greatly increased the importance of the city of **Aṇṇigere**, built there a Jain temple in honour of the famous **Gaṅga** prince **Būtuga**, the

[1] The word is spelt "Gurawadda" on the old Indian Atlas sheet 41, and "Gavarvád" on the Bombay Survey sheet 332.

[2] This seems to be Satyavākya-Permānaḍi, the son of Būtuga, who succeeded to the throne in Saka 886 (*Dyn. Kanar. Distr.*, p. 306).

husband of **Rēvakanirmaḍi**[1], and for the maintenance of this establishment he assigned some *taḷa-vṛitti* estates, making over the towns of **Mūḍugēri, Gummumgoḷa, Iṭṭage,** and **Gāvarivāḍa,** the trustee being **Guṇakīrtti Paṇḍita** (ll. 14-21). From ll. 21-27 we learn that Guṇakīrtti belonged to the **Vaḷagāṟa** (i.e. **Balātkāra**) **Gaṇa** of the **Nandi Saṅgha,** a branch of the **Mūla Saṅgha,** and that the spiritual pedigree to which he belonged was as follows :—**Vardhamāna,** the preceptor of the **Gaṅga** family; his disciples **Vidyānanda Svāmi** and the latter's junior colleague **Māṇikyanandi,** styled **Tārkik-ārka,** "Sun of Logicians";[2] the latter's disciple **Guṇakīrtti**; his disciple **Vimaḷachandra**; his disciple **Guṇachandra**; his disciples **Gaṇḍavimukta** and **Abhayanandi.** Our inscription B. supplements this by adding that Abhayanandi's disciple was **Sakaḷachandra Siddhāntika**[3]; his disciple was **Gaṇḍavimukta**; and his disciple was **Tribhuvanachandra,** whom we shall meet anon in the present record. Our author next tells us that, when the **Chōḷa** king **(Kō-Parakēsari-Rājēndra-dēva)** invaded **Beḷvala,** he burned down many temples, and defiled and damaged the Jain sanctuaries erected by **Permānaḍi** (the Gaṅga Permāḍi mentioned above); but he paid the penalty of his crimes by being defeated and slain by **Trailōkyamalla,** i.e. **Sōmēśvara I** (ll. 27-31)[4]. After various governors of Beḷvala had neglected their duty towards religion, **Lakshma** on his appointment to that office set himself to repair the ravages caused by this invasion; and when the **Chāḷukya Emperor (Sōmēśvara II)** was in his camp at **Kakkaragoṇḍa,** on the banks of the Tuṅgabhadrā, in **Śaka 993,** he gave a mandate to Lakshma, in pursuance of which the latter made out a new charter for the above-mentioned Jain temple at Aṇṇigere, making **Tribhuvanachandra** the trustee, and providing for a complete restoration (ll. 31-43).

The second part (ll. 44-51) records that in the following year, **Śaka 994,** the Mahāsāmanta **Kāṭarasa,** of the **Kattale** family, who among various other titles is styled "**lord of Mayūrāvati best of cities,**" "**warrior for Neṟekāṭi,**" and "**Sun of Beḷvala**" **(Beḷval-āditya),** and who was now apparently governor of Beḷvala, granted to the same sanctuary an estate out of his own *sivaṭa* in Gāvarivāḍa, Tribhuvanachandra again being the trustee.

The thi.d section (ll. 52-84) consists of a list of the leases of land which under the direction of **Sakaḷachandra,** disciple of **Udayachandra,** the Āchārya of the diocese comprising the towns administered for the benefit of the same temple, were assigned to thirty merchants styled "sons of human gods" (*manushya-dēva-putra*) with their president.

The fourth section (ll. 85-88) briefly records a gift of land for the cult of Kali-dēva and the Jinas at **Baṭṭakeṟe** by the General **Rechidēva.** This is followed by a clause fixing the dimensions of the measuring-rod for lands in the diocese at 38 spans (ll. 88-89), a Sanskrit formula (ll. 89-90), two comminatory verses (ll. 91-92), and a supplementary grant, much mutilated (ll. 93-95).

Our inscription contains two dates. The first of these is: **Śaka 993** (expressed by the chronogram *guṇa-labdhi-randhra*), **Virōdhakṛit**; **Chaitra**; the *Vishuvat-saṁkrānti*; the

[1] On Satyavākya Būtuga II and his wife Rēvakanirmaḍi, the sister of the Rāshṭrakūṭa Kṛishṇa III, *see* above, Vol. IV, p. 352, Vol. VI, p. 71, and *Dyn. Kanar. Distr.*, p. 304.

[2] One is tempted to identify this pair of scholars with the famous Vidyānanda-Pātrakēsari and the latter's disciple Māṇikyanandi, who wrote the *Parīkshā mukha* and its commentary *Pramēya-chandrikā.* But Mr. Pathak has shown reasons for believing that Vidyānanda-Pātrakēsari is referred to in the preface of Jinasēna's *Ādi-purāṇa*, and that the former was an older contemporary of Māṇikyanandi, the author of *Parīkshā-mukha*; and Jinasēna's latest date is Śaka 820 (*J.B.B.R.A.S.*, 1892, p. 219 ff.). Now the Māṇikyanandi of our inscription must have been living shortly before Saka 890, since his disciple Guṇakīrtti was contemporary with the Gaṅga Permāḍi; hence the gap between the two dates cannot be bridged over. The *Ann. Report Mysore Archæol. Department*, 1910-11, p. 49, mentions a list of Jain divines in which occur some of the names found in the present pedigree; but the details are discrepant.

[3] An Abhayanandi and his disciple Sakaḷachandra, about this period, are mentioned in *Inscr. of Śravaṇa Beḷgoḷa*, nos. 47, 50.

[4] See *Dyn. Kanar. Distr.*, p. 441. This battle took place shortly before 20 January, A.D. 1060.

constellation Pushya; Pūrṇu-āṁgira, apparently meaning Thursday (ll. 35-36). Mr. Robert Sewell, who has been so kind as to examine these two dates, has calculated that these details, with the exception of the *saṁkrānti*, point to **Sunday, 13 March** (corresponding to Chaitra śu. 9), **A.D. 1071**, on which day the moon was in Pushyā at mean sunrise, whilst the *Vishuvat-saṁkrānti* seems to be the Mēsha-*saṁkrānti*, which in that year took place on **Thursday, 24 March**, according to the *Ārya-siddhānta*. Hence it would seem that our author, as often happens, has mixed up two dates, **Sunday, 13 March**, and **Thursday, 24 March**.

The other date is given as: **Śaka 994, Paridhāvi**; Pushya śu. 5; a Thursday (ll. 48-49). This is irregular; for the given *tithi* corresponded to **Monday, 17 December, A.D. 1072**, on which day it ended about 16 h. 34 m. after mean sunrise.

The **place-names** mentioned are: the **Beḷvala** or **Beḷvola Three-hundred** (ll. 7, 16, 28. 31, 46-48); the **Puligere Three hundred** (l. 7); **Aṇṇīgere** (ll. 16, 50, 55); **Mūḍagēri** (l. 18); **Gummuṁgoḷa** (l. 18); **Iṭṭage** (ll. 18-19); **Gāvarivāḍa** (ll. 19, 50); the river **Tuṅgabhadrā** (ll. 33-34); **Kakkaragoṇḍa** (l. 34); **Mayūrāvatī** (l. 45); **Hūligoḷa** (l. 59); the **Kuḷu-paḷḷa** (l. 59); **Baṭṭakere** (l. 85); **Arakere** (l. 87); **Aiyāvoḷe** (l. 88); the *tīrthas* (l. 91); and **Holagere** (l. 95). Beḷvala and Puligere are here coupled together (l. 38), as often, in the phrase "the two (*provinces together forming*) six-hundred towns." Aṇṇīgere is the modern Aṇṇīgeri ("Anigeeree" on the Indian Atlas), in Navalgund *tāluka*, in lat. 15° 25′, long. 75° 29½′. Gummuṁgoḷa is probably Gumgol, a village near Navalgund town, 22½ miles W.N.W. from Aṇṇīgeri, in lat. 15° 35′, long. 75° 14′; there is another village of the same name near Mundargi, but it is rather too far away. As to Iṭṭage, there are several towns or villages of the name which would suit; one is the village whence come the inscriptions published above, Vol. XIII, p. 36, and another is the "Kasba Itgi" of the Bombay Survey sheet 332, in lat. 15° 43′ and long. 75° 57½′. On Gāvarivāḍa see above. Hūligoḷa is probably Huligol, a village 4 miles nearly south from Gāwarwāḍ, in lat. 15° 31′, long. 75° 42′. Baṭṭakere must be the modern Batgere, on which see Dr. Fleet's remarks above, Vol. XIII, p. 186. Aiyāvoḷe is now Aihoḷe or Aivaḷḷi, a village in the Hungund *tāluka* of Bijāpūr District, in lat. 16° 1′ and long. 75° 52′.

TEXT.[1]

[Metres:—vv. 1, 24, *Anushṭubh*; vv. 2, 10, 12, 13, 15, 17, *Mattēbhavikrīḍita*; vv. 3, 4, 19, *Champakamālā*; vv. 5, 6, 9, 14, 18, 21-23, *Kanda*; vv. 7, 8, 16, *Utpalamālā*; v. 11, *Sragdharā*; v. 20, *Mahāsragdharā*.]

1 Śrīmat-parama-gaṁbhīra-syād-vād-āmōgha-lāṁchchhanaṁ jīyā[t*]=trailōkya-nāthasya śāsanaṁ Jina-śāsanaṁ || [1*]

2 Svasti samasta-bhuvan-āśrayaṁ Srī-Pṛithvī-vallabhaṁ mahārājādhirājaṁ paramēśvara paramabhaṭṭārakaṁ Sa-

3 **tyāśraya**-kuḷa-tiḷakaṁ **Chāḷuky**-ābharaṇaṁ śrīmad-**Bhuvanaikamalla-dēvara** vijaya-rājyam=uttarōttar-ābhivṛiddhi-pravarddhamānam=ā-chaṁ-

4 dr-ārkka-tāraṁ saluttam-ire [|*] tat-pāda-padm-ōpajīvi samadhigata-paṁcha-mahāśabda-mahāmaṁḍaḷēśvaran=udāra-Mahēśvaraṁ chalake balu-gaṁḍaṁ [śauryya-mārttaṇḍaṁ*] patig=ē-

5 ka-dāḍaṁ saṁgrāma-Garuḍaṁ manuja-Māndhātaṁ kīrtti-vikhyātaṁ gōtra-māṇikyaṁ vivēka-Chāṇā(ṇa)kyaṁ para-nārī-sahōdaraṁ vīra-Vṛikōdaraṁ **kō-**

6 daṁḍa-Pārtthaṁ saujanya-tīrtthaṁ maṁḍaḷika-kaṁṇṭhīravaṁ para-chakra-bhairavaṁ rāya-daṁḍa-gōpāḷaṁ **Maleya** maṁḍaḷīka-mṛiga-**śārddūḷaṁ** śrīmad-**Bhuva-**

7 **naikamalla-dēva**-pāda-paṁkaja-bhramaraṁ śrīman-mahāmaṇḍaḷēśvaraṁ **Lakshmarasaru** **Beḷvola-mūnūṟumaṁ** **Puligere-mūnūṟum**=ant=eraḍ=aṟunūṟu-

8 maṁ dushṭa-nigraha-śishṭa-pratipāḷaneyiṁ pratipāḷisuttam-ire || Vṛi || Aṇug=āḷ=kāryyada śauryyad=āḷ vijayad=āḷ Chāḷukya-rājyakke kāra-

[1] From the ink-impression.

9 nam=ād=āl tuḷil-āḷtanakke neṟed=āl kaṭṭ-āyad=āḷ mikka mannaṇey=āl māntanad=āl negalte-vaḍed=āḷ=vikrāntad=āl=mēḷad=āḷ raṇad=āḷ=āḷdane na-

10 chchuv=āv=eḍeyolaṁ viśvāsadoḷ*u* **Lakshmaṇa** || [2*] Kalitanam=illa chāgigo vad[ā*]ṇyate mey-galig=illa chāgi mey-galiy=enipaṁge śaucha-guṇam=i-

11 lla karaṁ kali chāgi śauchigaṁ nile nuḍiv=ōjey=illa kali chāgi mahā-śuchi satya-vādi maṁḍali(li)karoḷ=ītan=endu pogaḷguṁ budha-maṇḍa-

12 li **Lakshma-bhūpana** || [3*] Kudureya mēle bil parasu tirige sūlige piṇḍivāḷam=ettida karavāḷav=ārdd=iḍuva karkkaḍe pāṟuva chakram=endoḍ=ent=o-

13 dha(da)ṟuvar=entu pāyisuvar=entu taṟuṁbuvar=entu nilpar=ent=odaṟuvar=entu **Lakshmaṇanoḷ**=āntu barduṁkuvi(va)r=anya-bhūbhujar || [4*] Ene ne-

14 galda **Lakshma-bhūpati** janapati-**Bhuvanaykamalla-dēv**-ādēśaṁ tanag=esad-ire māḍisidaṁ [Jina-ś]āsana-vri(vṛi)ddhiyaṁ pravarddhanam=āgal*u* || [5*] Ā chaity-āla-

15 yada pūrb-āvatāram=ent=ene || Ka || Srī-vaśu(su)dhēśana bāvaṁ **Rēvakanir-mmaḍiya** vallabhaṁ **Būtugan**=ātm-āvagata-sakala-śāstran=iḷā-viśruta-kīrtti

16 **Gaṁga**-maṇḍaḷanātha || [6*] Vṛi || Rūḍige rūḍi-vett=eseda **Beḷvala**-dēśaman=āḷda **Gaṁga-Permmāḍigaḷindam**=**Aṇṇigeṟe** nāḷk=eṟe-vaṭṭ=enisittu nāḍa[1] nāḍā-

17 di(di)gaḷ=uṁbam=eṁbin[e*]gam=ā puradoḷ*u* jayad=uttaraṁga-**Permmāḍiyin**=āytu **Būtuga**-narēndraninalli Ji-

18 nēṁdra-maṁdira || [7*] Vṛi || Saṁgatam=āge māḍi tala-vri(vṛi)ttiyan=allige **Mūḍagēri Gummuṁgoḷan**=āḍiy=āge negaḷd=**Iṭṭa**-

19 ge **Gāvarivāḍam**=eṁba bāḍaṁgaḷa śāsanaṁ berasu sarvva-namaśya(sya)m=iv=eṁdu biṭṭu koṭṭaṁ **Guṇakīrtti-paṇḍitargge(rge)** bhakti-

20 yin=uttama-dāna-śaktiyiṁ || [8*] Ka || Udit-ōditam=ene vibhav-āspadam=ene bhuvan-ayka-vandyam=ene saṁchaḷam=āgade **Gaṁg-ā**-

21 nvayam=uḷḷinam=idu sarvva-namaśya(sya)v=āgi naḍeyuttam-iral*u* || [9*] Vṛi || Parama-śrī-Jina-śāsanakke modal=ād=ī **Mūla-saṁghaṁ**

22 nirantaram=opputt-ire **Nandi-saṁgha**-vesariṁd=ād=anvayaṁ pempu-vett-ire sandar=**Vvaḷagāṟa**-mukhya-**gaṇadoḷ***u* **Gaṁg-ānvayakk**=i-

23 nt=ivar=ggurugaḷ*u* tām=ene **Varddhamāna**-**munināthar**=ddhāriṇī-chakradoḷ*u* || [10*] Śrī-nāthar=Jjaina=mārgg-ōttamar=enisi tapa[ḥ*]-khyātiyaṁ

24 tāldidar=ssa[j*]-jñān-ātmar=**Vvarddhamāna-pravarar**=avara [śi]shyar=mmahā-vādigaḷ*u* **Vidyānanda-svāmigaḷ** tan-muni-patig=anujar=**Ttārkkik-ā**-

25 **rkk**-ābhidhān-ādhinar=**Mmāṇikyanandi**-vratipatiga[ḷ=a]var=śśāsan-ōdātta-hastar*u* || [11*] Tad-apatyar=**Gguṇakīrtti-paṇḍitar**=avar=ttach-chhāśa(sa)-

26 na-khyāt[i*]-kōvidar=ā sūrigaḷ=ātmajar=**Vvimaḷachandrar**=ttat-pad-āṁbhōja-shaṭpadar=udyad-**Guṇachandrar**=ant=avara śishyar*u* nōḍi śāstr-ā-

27 rtthadoḷ*u* viditarā(r*u*) **Gaṇḍavimuktar**=inn=**Abhayanandy-āchāryyar**=āry-ōttamar*u* || [12*] Vri(vṛi) || Pole **Chōḷaṁ** nele-geṭṭu tanna kula-

28 dharmm-āchāramaṁ biṭṭu **Beḷvala-dēśakk**=aḍiy-iṭṭ dēva-gṛiha-saṁdōhaṁgaḷaṁ suṭṭu kayyale pāpaṁ beḷede(da)ṭṭ=[e]-

29 nalke dhuradoḷ*u* **Traiḷōkyamallaṁge** paṁ-daleyaṁ koṭṭ=asuvaṁ bisuṭṭu nija-vaṁś-ōchchhittiyaṁ māḍida || [13*] Ka || **Śrī-Permmā**

30 **naḍi** māḍisid=ī parama-Jin-ālayaṁgaḷaṁ pole-vaṭṭ-irdd=**ā** **Pāṇḍya-Chōḷan**=eṁba mahā-pātaka-Tivuḷan=aḷid=adhōgatig=iḷi-

31 da || [14*] Vṛi || Baḷik=ī **Beḷvala**-dēśamaṁ paḍeda daṁḍādhīśa-**sāmanta**-**maṁḍaḷikar**=**ddharmmada** baṭṭe-geṭṭu naḍeyutt-irddalli ta[j*]-jñaṁ manaṁ-

[1] The *nā* is not clear: the scribe seems to have first made *ō*, and then prolonged it with the curve of an *ā*.

32 goḷe Kāḷīya-guṇ-ētaraṁ Kṛita-yug-āchār-ānvitaṁ **Lakshma** maṁḍaḷikaṁ nirmmala-dharmma-vattaḷeya[1] nashṭ-ōddhāramaṁ māḍi-

33 da || [15*] Ī neladoḷu negaḷteya pogaḷteya bāḷteya puṇya-tīrttha-santānadoḷ= innav=ill=enisi saṁdudu Dakshiṇa-Gaṁge Tuṁgabha-

34 drā-nadi tan-nadī-taṭadoḷ=oppuva **Kakkaragoṇḍam**=emb=adhishṭhāṇa(na)doḷ=urvvar-ādhipati chakradharaṁ nelas-irdda bīḍinoḷu || [16*]

35 Vṛi || **Śaka-kāḷaṁ gwṇa-labdhi-raṁdhra**-gaṇanā-vikhyātam=āgal=**Virōdhakṛid-**abdaṁ bare **Chaitram**=āge **Vishwvat-saṁkrāntiyoḷu Pu-**

36 **shya-**tārake **Pūrṇṇ-āṁgiram**=āge chakradhara-datt-ādēśadiṁ dēśapāḷaka-chūḍāmaṇi dharmma-vattaḷeyan=atyutsāhadiṁ

37 māḍida || [17*] Ka || **Tribhvanachaṁdra**-munīṁdraran=abhivaṁdisi bhaktiyiṁde kāl-garchchi jagat-prabhuvina besadiṁ **Lakshmaṇa**-vibhu

38 koṭṭaṁ hasta-dhāreyiṁ śāsanama || [18*] Vṛi || **Eraḍ**=**arnūra** bāḍad=oḷag=ī Jina-gēhave pūjyam=eṁd=adakk=arasara kāṁ-

39 ṇke biḷdu-biyam=uṁbaḷam[2]=uṁbaḷi[3]-dāyam=ādiy=āg=eraḍ=aruvattu ponn=aṟu=vaṇaṁ sama-kaṭṭ=ene māḍi śāsanaṁ

40 bareyisi koṭṭa dharmma-guṇamaṁ meṟedaṁ nṛipa-Mēru **Lakshmaṇa** || [19*] Jina-nāth-āvāsamaṁ Vāsava-ritu[4]-nibhamaṁ kashṭa-

41 Kālēya-durbhbhāvaneyiṁ Chāṁḍāḷa-Chōḷaṁ suḍisi kiḍise vichchhittiy=āg-irddud= ēṁ neṭṭane nashṭ-ōddhāramaṁ sāsvatam[5]=atiśaya-

42 m=āyt=eṁbinaṁ māḍi tach-chhāsanam=ā-chaṁdr-ārkka-tāraṁ nile nilisidan=ēṁ dhanyanō **Lakshma**-bhūpaṁ || [20*] Arasargge sēsey=end=a-

43 rasara kāṇikey=endu dāya-dharmmada terey=end=aṟu[6]-vaṇadiṁd=aggaḷam=end=are-vīsaman=akki koṁḍavar=Chchāṁḍāḷaru || [21*] || [||]

44 Svasti samadhigata-paṁcha-mahā-śabda-mahāsāmanta bhuja-baḷ-ōpārjjita-vijaya-Lakshmī-kāntaṁ samast-āri-vijaya-

45 daksha-dakshiṇa-dōr-ddaṇḍaṁ **Kattale-kula-kamaḷa**-mārttaṇḍaṁ **Mayūrāvatī-puravar-ādhīśvaraṁ** Jvāḷinī-labdha-vara-prasāda ka-

46 rppūra-varshaṁ Jina-dharmma-nirmmaḷaṁ **Nerekāṭiy=aṁkakāṟa** nām-ādi-samasta-prasa(śa)sti-sahitaṁ śrīman-mahāsāmanta **Be-**

47 **ḷval-ādhipati** bhuja-baḷa-**Kāṭarasaru** || **Ka** || Jagam=ellaṁ dōsege kay-mugig=ema koṭṭ=aṟiyan=ondu kāgiṇiyuma-

48 n=ā gaganadoḷ=irpp=ādityaṁ baged=udan=ittapane **Beḷval-ādityana** voḷu || [22*] Int=enisida **Beḷval-āditya[ṁ*]** **Sa(śa)ka-varsha 994ne-**

49 **ya Paridhāvi-saṁvatsarada Pushya**-su(śu)ddha paṁchami **Brihaspativāradaṁd= Aṇṇigeṟeya Gaṁga-Permmāḍiya** basa-

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[1] The Aṇṇīgeri record here gives *-dharmma-varmman=ene.*

[2] Inscr. B. (below) reads *uḷbaḷam* ; see note on translation.

[3] Inscr. B. reads *uṇbaḷi*, which etymologically is more correct.

[4] *Ritu* is apparently corrupt. *Ṛitu* will not suit the sense. Probably the true reading is *kṛiti*, as is suggested by *Ep. Carn.* VII. i., Sk. 136, *Jina-nāth-āvāsamaṁ Vāsava-kṛitam=ene.*

[5] Read *śāśvatam*.

[6] The *prāsa* in this word is irregular.

50 diya dāna-sā(śā)leg=allig=āḷva **Gāvarivāḍada tamma** sivaṭada **mattar=ayvattuman**-Aṇṇigereyoḷu kraya-vikraya-

51 diṁ yalliy=āchāryyaru **Tṛi(tri)bhuvanachaṁdra-paṁḍitara** kālaṁ karchchi dhārā-pūrvvakaṁ māḍi biṭṭu koṭṭaru ||

52 Svasti samasta-vinamad-amara-makā(ku)ṭa-taṭa-ghaṭita-śōṇa -māṇikya-mauktika-mayūkha-kuṁkā(ku)ma-maḷayaj-ābhyarchchi-

53 ta-śṛi(śrī)mad-arhat-paramēśvara-praṇīta-param-āgama-viśāradarum=anavarata - p a r a m-āgam-ōpadēśa-prasaṁgarum=appa śrīmad-**U**-

54 **dayachaṁdra-saiddhānta-dēvara** divya-śṛi(śrī)-pāda-padm-ārādhakaruṁ śrīmat(d) **Baḷātkāra-gaṇ**-āṁbuja-sarōvara-rāja-haṁsarum=appa śrī-

55 mat-**Sakaḷachaṁdra-dēvaru** śrīmad-rājadhāni-baṭṭaṇam=Aṇṇi(ṇṇī)gereya mahā-sthānaṁ śrīmad-**Gaṁga-Permmāḍiya** basa-

56 dig=āḷva grām-ādi vāḍadalu yāchāryyaruṁ Chavuṁḍa-Gāvuṁḍa-mukhyav=āgi heggaḍe sahita mūvattu manushya-

57 dēva-putrargge koṭṭa vri(vṛi)ttiya krama [||*] Chaṁdavveya magaṁ heggaḍe Mallayyanu Yādinātha-śvā(svā)migey=alliy=āchā-

58 riyargge besa-keyd=uṁba vri(vṛi)tti mattar=[ppa]nneraḍu M*ne* Kēta-Gāvuḍa* yāchāryyargge pāda-pūjeyaṁ koṭṭu

59 tamma Sēna-gaṇada basadige Hūligoḷada sīme-[?vi]ḍidu Kuḷu-paḷḷadiṁ paḍuvaṇa mattar=eṁṭu yaṛu-vaṇaṁ gadyāṇaṁ

60 nālkariṁd=adhika koṁḍavar=Chchāṁḍāḷaru || Emmeya Kēti Seṭṭiya sāmyakke mattar=eṁṭu mane voṁdu bhōga-vāḍage gadyāṇaṁ nā-

61 lku Ka(?)ṇabiya Seṭṭiya Bammi Seṭṭiya sāmyakke mattar=eṁṭu mane voṁdu bhōga-vāḍage gadyāṇaṁ nālku Katte-

62 ya Dāri Seṭṭiya sāmyakke mattar-eṁṭu mane voṁdu bhōga-vāḍage gadyāṇaṁ nālku Habbeya Dēvi Seṭṭiya

63 ya[1] sāmyakke mattar=eṁṭu mane voṁdu bhōga-vāḍage gadyāṇam nālku Goḷiya Chavuḍi Seṭṭiya sāmyakke matta-

64 r=eṁṭu mane voṁdu bhōga-vāḍage gadyāṇaṁ nālku Ruḍḍaliya Saṁki Seṭṭiya sāmyakke mattar=eṁṭu mane

65 voṁdu bhōga-vāḍage gadyāṇaṁ nālku Kaṁdala Malli Seṭṭiya sāmyakke mattar=eṁṭu mane voṁdu bhōga-vāḍage gadyāṇaṁ

66 nālku | Mallavveya putraru Chaṁdi Seṭṭiya sāmyakke mattar=eṁṭu mane voṁdu bhōga-vāḍage gadyāṇaṁ nālku Mādha-

67 va Seṭṭiya sāmyakke mattar=eṁṭu mane voṁdu bhōga-vāḍage gadyāṇaṁ nālku Baysara Boppi Seṭṭiya sāmya-

68 kke mattar=eṁṭu mane voṁdu bhōga-vāḍage gadyāṇaṁ nālku Nēmi Seṭṭiya sāmyakke mattar=eṁṭu mane voṁdu

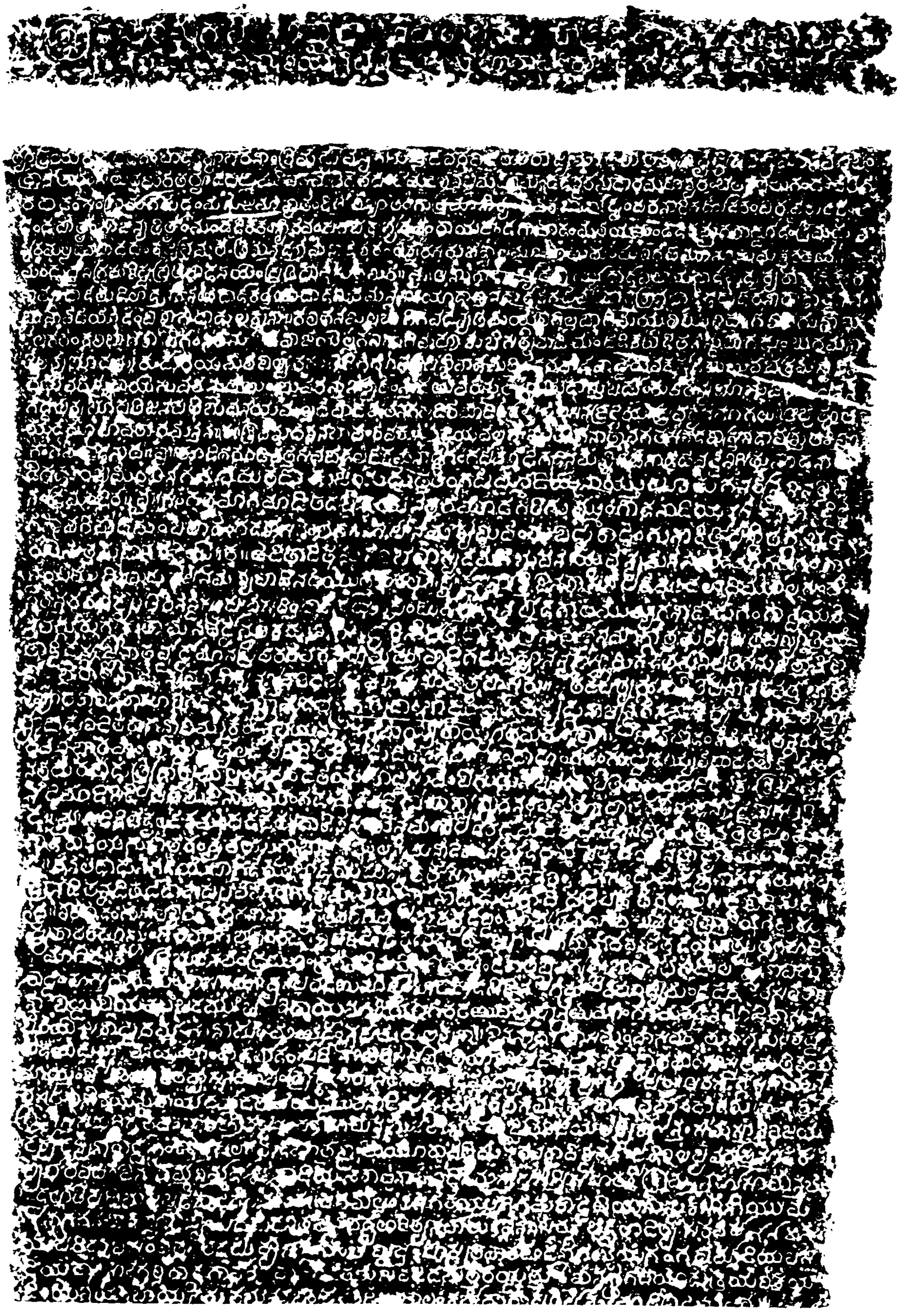
69 bhōga-vāḍage gadyāṇaṁ nālku Goravara Bammi Seṭṭiya sāmyakke mattar=eṁṭu mane voṁdu bhōga-vāḍage gadyāṇaṁ nālku

70 Mayili Seṭṭiya sāmyakke mattar=eṁṭu mane voṁdu bhōga-vāḍage gadyāṇaṁ nālku Goravara Bōsi Seṭṭiya sāmyakke matta-

71 r=eṁṭu mane voṁdu bhōga-vāḍage gadyāṇaṁ nālku Chaṁdi Seṭṭiya sāmyakke mattar=eṁṭu mane voṁdu bhōga-vāḍage gadyā-

[1] This syllable is superfluous.

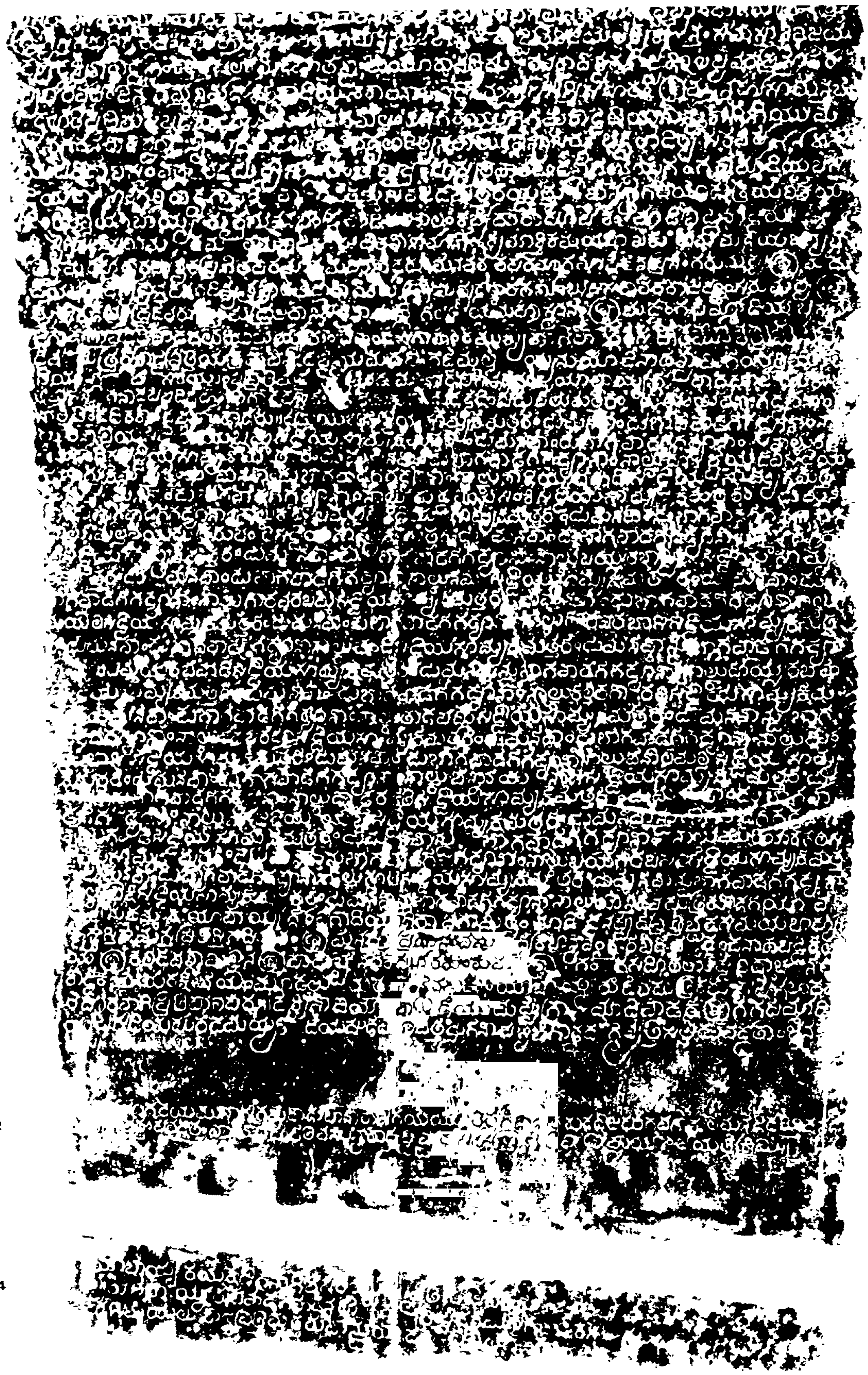
Gawarwad Inscription of the reign of Somesvara II : Saka 993 and 994.



F. W. THOMAS

SCALE ONE-FOURTH

WHITTINGHAM & GRIGGS, COLL.



72 ṇaṁ nālku Emmeyara Chavā(vu)ḍi Seṭṭiya sāmyakke mattar=eṁṭu mane voṁdu bhōga-vāḍa[ge] gadyāṇaṁ nālku Hoysara Chavu-

73 ḍi Seṭṭiya sāmyakke mattar=eṁṭu mane voṁdu bhōga-vāḍage gadyāṇaṁ nālku Kellara Goravi Seṭṭiya sāmyakke ma-

74 ttar=eṁṭu mane voṁdu bhōga-vāḍage gadyāṇaṁ nālku Tāḷa Bammi Seṭṭiya sāmyakke mattar=eṁṭu mane voṁdu bhōga-

75 vāḍage gadyāṇaṁ nālku Kaḍabara Dēvi Seṭṭiya sāmyakke mattar=eṁṭu mane voṁdu bhōga-vāḍage gadyāṇaṁ nālku Maṁ-

76 chala Bōsi Seṭṭiya sāmyakke mattar=eṁṭu mane voṁdu bhōga-vāḍage gadyāṇaṁ nālku Beṇila Malli Seṭṭiya sāmya-

77 kke mattar=eṁṭu mane voṁdu bhōga-vāḍage gadyāṇaṁ nālku Beṇṇeya Nāḷi Seṭṭiya sāmyakke mattar=eṁṭu

78 mane voṁdu bhōga-vāḍage gadyāṇaṁ nālku Doḍḍara Kēti Seṭṭiya sāmyakke mattar=eṁṭu mane voṁdu bhōga-vā-

79 ḍage gadyāṇaṁ nālku Maṁjaḍiya Yēchi Seṭṭiya sāmyakke mattar=eṁṭu mane voṁdu bhōga-vāḍage gadyāṇaṁ

80 nālku Gaṁḍi Seṭṭiya sāmyakke mattar=eṁṭu mane voṁdu bhōga-vāḍage gadyāṇaṁ nālku Muriyara Kali Se-

81 ṭṭiya sāmyakke mattar=eṁṭu mane voṁdu bhōga-vāḍage gadyāṇaṁ nālku Bayisara Basavi Seṭṭiya sāmyakke matta-

82 r=eṁṭu mane voṁdu bhōga-vāḍage gadyāṇaṁ nālku Nūti Seṭṭiya sāmyakke mattar=eṁṭu mane voṃdu bhōga-vāḍage gadyāṇaṁ

83 nālku Chikki[1] Seṭṭiya sāmyakke mattar=eṁṭu mane voṁdu bhōga-vāḍage gadyāṇaṁ nālku yint=ī dēva-putrikar=oḷage yāva-

84 n=orvvanu dharmmakkaṁ yāchāryyarggaṁ virōdhiy=āgi rāja-gāmitvaṁ māḍidan=appaḍe vri(vṛi)tti-chchhēda samaya-bāhya[2] ||

85 Svasti samasta-praśasti-sahitaṁ śrīman-mahāpradhānam vasudh-aika-bāndhavaṁ śṛi(śrī)-**Rēchidēva**-daṁḍanātha **Baṭṭakere**-

86 ya śrī-Kali-dēva-śvā(svā)mi-Jina-śrī-pād-ārchchanege karppūra-kuṁkuma-śrigaṁdha-sahita yashṭavidh-ārchchanege

87 koṭṭa keyiy=Arakereyiṁ mūḍalu mattar=ppaṁnneraḍumaṁ yāchāryyaruṁ dēva-putrikaruṁ sarvv-ābādha-pa-

88 rihārav=āgi pratipāliparu || Dakshiṇa-Aiyāvoḷeyum=appa grām-ādi vāḍakke śrī-**Gaṁga-Permmāḍi**-

89 ya basadiya purada maryyādeya ghaḷe mūvatt-eṁṭṭu gēṇu hastha(sta) be[ṁ*]-goḷḷadaṁge vṛitti salladu [||*] Varddhatāṁ Jina-ś[ā]-

90 sana[ṁ*] ||

91 Gaṁgā-Sāgara-Yamunā-saṁgamadoḷu Bāṇarāsi Gayey=eṁb=i(ī)ti(tī)rtthaṁgaḷoḷ=ātma-kuḷa-dvija-puṁgava-gōkulaman=alidar=int=idan=ali(ḷi)-

92 daru || [23*] Sva-datt[ā*]ṁ para-datt[ā*]ṁ vā yō harēti(ta) vasuṁdharā[ṁ*] shashṭir=vvarsha-sahasrāṇi vishṭhāyāṁ jāyatē krimi[3] || [24*]

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[1] Or possibly *Bikki*.

[2] There is a mark on the right-hand top of the *h* which may be read as [illegible]; but perhaps it is due only to a crack in the stone.

[3] Read *krimiḥ*.

93 ◈ Yāchāryyara yekkaṭigan=āgi besa-keyd=umba vṛitti kuṛibara kete * * * * * * * * * * * * *

94 ndu || Yāchāryyaru Chavuḍa Gavuḍana hesar-iṭṭudakke Mūgavāḍa(?) rana * * * * * * * *

95 ḷada si(śi)meyalu koṭṭa vri(vṛi)tti mattaru vomdu yadu Holageṛe ‖

TRANSLATION.

(Verse 1.) Victorious be the teaching of the Lord of the Three Worlds, enjoined by the Jinas, which bears the infallible token of the blessed and supremely profound doctrine of possible predications!

(Lines 2-4.) While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chāḷukyas**, king **Bhuvanaikamalla**, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars:—

(Lines 4-8.) While one who finds sustenance at his lotus-feet, the **Mahāmaṇḍalēśvara** who has obtained the five great musical sounds, a **Mahēśvara** among the noble, a mighty man in courage, [a sun of heroism,] a peculiar rod of his lord, a Garuḍa in battle, a **Māndhāta** of mortals, renowned in fame, a ruby to his *gōtra*, a Chāṇakya in prudence, a brother to others' wives, a Vṛikōdara [Bhīma] among warriors, a Pārtha [Arjuna] with the bow, a site of salvation by his nobility, a lion of feudatory princes, terrible to the dominions of foemen, a guardian of the king's rod, a tiger to the deer the princes of the Highlands, a bee to the lotus-feet of king **Bhuvanaikamalla**, the Mahāmaṇḍalēśvara **Lakshmarasa**, was protecting the **Beḷvola Three-hundred** and the **Puligeṛe Three-hundred**—altogether two (*provinces forming*) a Six-hundred—so as to suppress the evil and protect the cultured:—

(Verse 2.) A man of kindness, a man of affairs (*and*) of valour, a man of victory, a man who was a cause of the **Chāḷukyas'** monarchy, a man perfect in heroic prowess, a man of firmness, a man of exceeding dignity, a man of high estate, a man possessed of fame, a man of heroism, a man of society, a man of battle, **Lakshmaṇa** reigned in (*the enjoyment of*) confidence on every occasion of trust.

(Verse 3.) "The bountiful man may lack valour; the man of personal bravery may lack generosity; he who is both bountiful and personally brave may lack the virtue of purity; he indeed who is valiant, bountiful, and pure may nevertheless lack propriety of speech. (*But*) this man is valiant, bountiful, exceedingly pure, and truthful among princes": in such terms does the company of sages praise king **Lakshma**.

(Verse 4.) If one would speak of the excellence of (*his*) horses, of (*his*) bow, axe, arrows (?), pike, and mace, of the sword he swings, of the dagger he wields with shouting, of (*his*) flying discus: how do other kings quake, how they stretch (*their legs*) in flight, how they halt, how they stand, how they shriek, how they perish on meeting with **Lakshmaṇa**!

(Verse 5.) Thus renowned, king **Lakshma**, when the mandate of his sovereign king **Bhuvanaikamalla** was made known to him, promoted the welfare of the Jain doctrine so that it should flourish.

(Lines 14-15.) As regards the previous history of this sanctuary:—

(Verse 6.) Brother-in-law of the blest sovereign of the land, dear husband of **Rēvakanirmaḍi**, was **Būtuga**, comprehending in himself all lore, having glory renowned over the earth, the **Gaṅga** feudatory prince.

(Verse 7.) Owing to **Gaṅga-Permāḍi**, ruler of the **Beḷvala** country which is brilliant with multiple fame, **Aṇṇigeṛe** was known as a diadem of the province. There was (*built*) in that

city by the archway of victory **Permāḍi** in honour of king **Būtuga** a temple of the Lord Jina, to be known as a property of the natives of the province.

(Verse 8.) Having created in appropriate manner a *taḷa-vritti* tenure and having granted for that place as *sarva-namasya* holdings the towns of famed **Iṭṭage** and **Gāvarivāḍa**, preceded by **Mūḍageri** and **Gummuṁgoḷa**, together with charters,[1] he gave them to **Guṇakirtti Paṇḍita** with devotion, by the power of supreme bounty.

(Verse 9.) So long as shall abide unshaken the **Ganga** lineage so as to be known as perfect in fortune, a seat of majesty, uniquely worshipful in the world, the (*estate*) shall continue on *sarva-namasya* tenure.

(Verse 10.) While this **Mūla Saṅgha**, which is first in the supremely blessed Jinas' church, was continuously glorious, while the lineage that goes by the name of the **Nandi Saṅgha** was distinguished, there flourished in the circle of the earth the great saint **Vardhamāna**, who was the preceptor of the Gaṅga lineage, in the eminent **Vaḷagāra**[2] **Gaṇa**.

(Verse 11.) The eminent **Vardhamāna**, inspired by true knowledge, known as a lord of Fortune (*and*) supreme in the path of the Jain religion, enjoyed renown for his ascetic practices. His disciple was the great controversialist **Vidyānanda Svāmi**. The younger brother (*in the faith*) of the latter great saint was the great ascetic **Māṇikyanandi**, styled **"Sun of Logicians,"** a lofty arm of the faith.

(Verse 12.) His (*spiritual*) son was **Guṇakirtti Paṇḍita**, skilled in understanding of his doctrine. That sage's (*spiritual*) son was **Vimalachandra**; a bee at his lotus-feet was the eminent **Guṇachandra**; so his disciples, behold, were **Gaṇḍavimukta**, renowned for (*knowledge of*) the purport of books of instruction, and likewise **Abhayanandi Āchārya**, chief of the noble.

(Verse 13.) When the base **Chōḷā**, failing in his position, deserting the religious practice of his own race, set foot upon the province of **Beḷvala** and burned down a multitude of temples, he gave his live head[3] in battle to **Trailōkyamalla**, suddenly gave up the ghost, and brought about the destruction of his family, so that his guilt bore a harvest in his hand.

(Verse 14.) That deadly sinner the Tivuḷa,[4] styled the **Pāṇḍya-Chōḷa**, when he had polluted these temples of the supreme Jinas erected by the blest **Permānaḍi**, sank into ruin.

(Verse 15.) Later, when the generals, barons, and feudatory princes who held this province of **Beḷvala** had continued to forsake the path of religion, the feudatory prince **Lakshma**, being devoid of the qualities of the Kali Age (*and*) following the practice of the Kṛita Age, inspired by intelligent thought, restored the damage suffered in the domain of the pure religion.

(Verse 16.) The river Tuṅgabhadrā, a Ganges of the South, has become famous, men saying that on this earth there is none like it in the series of holy sites of salvation enjoying renown, praise, (*and*) prosperity. In the camp which the imperial Lord of the Land established at the place named **Kakkaragoṇḍa**, which is conspicuous on the banks of that river :—

(Verse 17.) When the **Śaka era** was known by the reckoning of **"qualities"** (3), **"attainments"** (9),[5] and **"apertures"** (9), **while the cyclic year Virōdhakṛit** was in

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[1] Literally: "having together with charters of the towns . . . granted them" It is unnecessary to take *bāḍaṁgaḷa* as an accusative.

[2] In Sanskrit, *Balātkara*.

[3] Kittel (s. v. *pan*) explains *pan-dale* as "a newly decapitated head." This may be the meaning here; but it may also signify that the Chōḷa was caught alive. Cf. above, Vol. XV, p. 106.

[4] *Tivuḷa* is a bye-form of the commoner word *Tiguḷa*, meaning "Tamil."

[5] The *labdhis* are the nine miraculous powers of healing possessed by the Jain saints of legend The leprous were healed when rubbed with a drop of their spittle; the excrement of their ears, eyes, and limbs healed the body and made it fragrant; their touch dispelled disease; rain-water and river-water touched by them cured all maladies; the wind that had touched their bodies removed infection; poisoned food on entering their mouths or bowls became harmless; the remembrance of their speech healed the agony of persons suffering from poison; every relic of their bodies was curative.

progress, during **Chaitra**, at the **Vishuvat** *saṁkrānti* under the constellation **Pushya**, on (*the day*) **Pūrṇ-āṅgira**, on a mandate given by the Emperor, the crest-jewel of provincial governors fulfilled the province of religion with extreme magnificence.

(Verse 18.) Having adored the great saint **Tribhuvanachandra** (*and*) laved his feet with devotion, by command of the world-monarch, Lord **Lakshmaṇa** gave a charter with pouring of water over the hands.

(Verse 19.) Saying that this dwelling of the Jinas is worshipful among the **six-hundred towns** (*forming*) **the two** (*provinces of Beḷvala and Puligeṟe*), making provision for a quit-rent of sixty-two pieces of gold, so as to include kings' benevolences, festival-expenses (?), internal properties (?), and gifts of free allotments,[1] etc., causing a charter to be written (*and*) giving it, **Lakshmaṇa**, a Mēru of kings, brilliantly displayed religious merit.

(Verse 20.) As the Chāṇḍāḷa **Chōḷa** with wicked malignity worthy of the **Kali** Age had caused to be burnt down and destroyed the dwelling of the **great Jinas**, which was like the work (?) of Indra, it fell indeed into ruin. King **Lakshma**, having repaired the damage in fitting wise, so that it is said to be an eternal wonder, established its charter so that it should stand as long as moon, sun, and stars : how fortunate is he!

(Verse 21.) They who should take away a half-*vīsa* of rice as *sēse* for kings,[2] as benevolence for kings, as tax on a religious endowment, (*or*) as an addition to the quit-rent, are Chāṇḍāḷas.

(Lines 44-47.) The Mahāsāmanta who has obtained the five great musical sounds, possessing all titles of honour such as "beloved of the goddess of victory acquired by his might of arm, he whose long right arm is skilful (*to win*) victory over all foes, sun to the lotuses of the **Kattale** race, **lord of Mayūrāvatī best of cities**, receiving the grace of boons from Jvāḷini, raining camphor, stainless in the religion of the Jinas, **warrior for Neṟekāṭi**," the Mahāsāmanta, Lord of **Beḷvala**, **Kāṭarasa** strong of arm :—

(Verse 22.) O all (*people of*) the world, fittingly clasp your hands. Yes, forsooth, the sun in the sky has not the sense to give a single farthing; does he give it consciously like the **Sun of Beḷvala** [**Kāṭarasa**]?[3]

(Lines 48-51.) The **Sun of Beḷvala**, thus described, on Thursday, the fifth of the bright **fortnight of Pushya in the cyclic year Paridhāvi, the 994th** (*year*) **of the Śaka era, granted** and made over for the benefit of the charity-hall of the **Gaṅga-Permāḍi temple at Aṇṇigeṟe** by purchase and sale in Aṇṇigeṟe fifty *mattar* of his own *sivata*[4] in **Gāvarivāḍa** administered for the benefit of that place, laving the feet of **Tribhuvanachandra Paṇḍita**, the Āchārya of the place, and performing the act with pouring of water.

(Lines 52-57.) The list of the leases granted to the thirty "sons of human gods" together with the president, with Chavuṇḍa Gāvuṇḍa at their head, by **Sakaḷachandra**, an adorer of the divinely blest lotus-feet of **Udayachandra Saiddhānta-dēva**, who is skilled in the supreme lore composed by the most high Lord Arhats who are worshipped with the rays of rubies and pearls studding the borders of the diadems of—hail!—all the bowing immortals and with

[1] These details are rather obscure. *Kāṇke*, as the name shews, is a gift to a king on entering his presence. *Biḷdu* seems to be the origin of the modern *biddu*, "feast" or "festival"; cf. Tamil *viḻavu*, *viḻā*. *Biya* with the meaning "expenditure" occurs in *Ep. Carn.* VII. i., Sk. 129; and I have joined it to *biḷdu*, on the analogy of *esage-utsāhaṅgaḷ* in the Lakshmēshwar inscription, above, Vol. XIV, p. 191, though by strict grammar it should then become *viyam*. *Uṁbaḷam* seems to be for *uḷ-baḷam*, which is the reading of insor. B., and to mean "internal special-allotment," *baḷa* being a bye-form of *baṇa*, on which cf. above, Vol. XIII, p. 178 and n. 3.

[2] This must be some kind of offering to kings similar to the throwing of rice over the heads of brides and bridegrooms, on which see Kittel, s.v. *sēshe*.

[3] Cf. *Mysore Inscriptions*, p. 313.

[4] This word occurs elsewhere, e. g., in the Sūḍi inscription (above, Vol. XV, p. 105).

saffron and sandal, and who constantly holds instructive discourse upon the supreme lore—(*Sakalachandra*), who is a royal swan in the lotus-lake of the **Balātkāra Gaṇa**, and the Āchārya in the villages and other towns administered for the benefit of the **Gaṅga-Permāḍi** temple which is the main sanctuary of the capital city **Aṇṇigere** :—

(Lines 57-60.) The lease enjoyed by the president Mallayya, son of Chandavve, following the directions of the local Āchārya of the Lord Ādinātha. (*is*) twelve *mattar* . . . . Kēta Gāvuṇḍa, having adored the Āchārya's feet, occupying his border of the Hūligola (*belonging*) to the temple of the Sēna Gaṇa, (*holds*) eight *mattar* west of the Kuḷu-paḷḷa ; those who take more than four *gadyāṇa* quit-rent are Chāṇḍāḷas.

(Lines 60-84.) For the estate of Emmeya Kēti Seṭṭi, eight *mattar*, one house, rental four *gadyāṇa* ; the same in the case of Kaṇabiya (?) Seṭṭi's (*son*) Bammi Seṭṭi, of Katteya Dāri Seṭṭi, of Habbeya Dēvi Seṭṭi, of Goḷiya Chavuḍi Seṭṭi, of Ruddaliya Saṁki Seṭṭi. of Kandala Malli Seṭṭi, of Mallavve's (*sons*) Chandi Seṭṭi and Mādhava Seṭṭi, of Baysara Boppi Seṭṭi, of Nēmi Seṭṭi, of Goravara Bammi Seṭṭi, of Mayili Seṭṭi, of Goravara Bōsi Seṭṭi, of Chandi Seṭṭi, of Emmeyara Chavuḍi Seṭṭi, of Hoysara Chavuḍi Seṭṭi, of Kellara Goravi Seṭṭi, of Tāḷa Bammi Seṭṭi, of Kaḍabara Dēvi Seṭṭi, of Mañchala Bōsi Seṭṭi, of Beṇila Malli Seṭṭi, of Beṇṇeya Nāḷi Seṭṭi, of Doḍḍara Kēti Seṭṭi, of Mañjaḍiya Ēchi Seṭṭi, of Gaṇḍi Seṭṭi, of Muriyara Kali Seṭṭi, of Bayisara Basavi Seṭṭi, of Nūti Seṭṭi, of Chikki (?) Seṭṭi.[1] So, if any one of these " sons of gods " shall appeal to the king in opposition to the religion and to the Āchāryas, his lease shall be annulled and he shall be expelled from the church.

(Lines 85-90.) The field bestowed by—hail !—the possessor of all titles of honour, the high minister, unique friend of earth, the General **Rēchidēva**, for the eightfold[2] worship with camphor, saffron, and sandal of the cult of the blessed feet of the lord **Kali-dēva** and the Jinas at **Baṭṭakere** (*comprises*) twelve *mattar* to the east of Arakere : the Āchāryas and " sons of gods " shall maintain it so that it be immune from all conflicting claims. For the villages and other towns forming indeed a Southern Aiyāvoḷe, the measuring-rod according to the constitution of the city of the Gaṅga-Permāḍi temple (*is*) thirty-eight spans; the lease of one who does not follow (*measurement by*) arm's length shall not be valid.

(Verse 23 : a metrical Kanarese formula.)

(Verse 24 : a common Sanskrit verse-formula.)

B.—ANNIGERI INSCRIPTION OF SAKA 993 AND 994.

Of **Aṇṇigeri**, where this record was found, I have spoken above, p. 339. A transcript of the inscription is given in Elliot's collection, Vol. I, fol. 133*a*, of the Royal Asiatic Society's copy ; it is there said to be in the local *basti* or Jain temple. An ink-impression of it was made for Dr. Fleet, and is now in the British Museum. The stone is much worn, and in parts is illegible. The uppermost compartment contains **sculptures**, viz. in the centre a squatting **Jina**, surmounted by the sun (Elliot's copyist says nothing about the moon, which ought also to be there), and having on his proper right another squatting figure and on his left a cow and calf. Below this is a narrow band containing ll. 1-2, and under this is the bulk of the record, filling an area of about 1 ft. 9 in. broad and 4 ft. 5¼ in. high. The ending and much of the right side at the bottom are broken off.—The **character** is good Kanarese of the period, with somewhat angular slanting letters about ⅝ in. high. The *ḷ* is often used.

The **record** is almost identical with the first two sections (ll. 1-51) of inscription A., and as the character of the writing shews, was written in its present form in or shortly after Śaka

[1] I have slightly abridged in translation the wording of the details in this paragraph.

[2] This comprises water, scents, flowers, grain, incense, lamps, food, and betel.

994, the date of the second of them. It opens with the following Sanskrit *anushṭubh* verse : Jagat-[t*]ritaya-nāthāya namō janma-pramāthinē | naya-pramāṇa-vāg-raśmi-dhvasta-dhvāntāya Śāntayē || "reverence to Śānti, lord of the three worlds, annihilator of rebirth, who dissipates darkness by the rays of his utterances of authority on logic ?" This is followed by a passage which corresponds word for word, except for slight differences of spelling, to ll. 1-13, down to the end of verse 4, of inscription A. At this point (l. 16) another stanza (a *Kanda*) in praise of Lakshmarasa is added : **Maleyaṁ** to[tta]la-tuḷidaṁ **Maleyoḷ**=mār-mmaleva **Maleparaṁ** mag-gisi aṁ **Maley**=ēḷuṁ korpp-irdduman=aledaṁ jaḷanidhiyoḷ=ēṁ pratāpiyo **Lakshma** || "he crushed down the **Highlands**, he made to vanish the warring **Malepas** in the **Highlands**, he swung the **Seven Hills**, for all their hugeness, into the sea : how majestic is **Lakshma** !" After this comes another panegyric verse in more general terms. Then on l. 20 the text goes on from the words *Ene negaḷ la Lakshma-bhūpati* (ll. 13-14 of inscr. A.) to the middle of l. 34 (end of verse 12, l. 27, of inscr. A.), in almost complete correspondence, after which it adds two *Kanda* verses, extending over ll. 34-37 : Kṛita-kṛityar=**Abhayanandigaḷa** tanūjar=**Ssakaḷachandra-siddhāntikar**=apratimar=ssarvv-āṁga-maḷ-ānvita-**Gaṇḍavimukta-dēvar**=ā muni-śishyar || Enisida **Gaṇḍavimuktara** tanūbhavar charaṇa-karaṇa-pada-vidyā-pāvana mantra-vādado **Tribhuvanachandra-munīndrar**=alte budha-jana-vandyar || The substance of this I have given above. Next comes on l. 37 the verse beginning *Pole Chōḷaṁ* (v. 13, l. 27, of inscr. A.), from which the text continues in agreement with A. down to the end of verse 21 of A., after which it passes on to verse 23 of A., beginning *Gaṁgā-sāgara°* (l. 91 of A.). After this is a passage referring to Annigere, with regulations for the cult and maintenance of the local Jain temple ; it has no counterpart in inscription A. Then come the three Sanskrit verses beginning respectively *Sāmānyō=yaṁ*, *Bahubhir=vasudhā*, and *Sva-dattāṁ para-dattāṁ vā*, with a concluding phrase. Finally comes the section recording the grant of **Kāṭarasa**, corresponding to ll. 44-51 of inscription A, with which the stone breaks off.

No. 24.—GADAG INSCRIPTION OF VIKRAMADITYA VI : THE 23RD YEAR.

BY LIONEL D. BARNETT.

The town of **Gadag** (spelt "Guduk" in the Indian Atlas), the headquarters of the *tāluka* of the same name in Dhārwār District, Bombay Presidency, is situated in lat 15° 25⅓′ and long. 75° 40′. It contains a temple of Vīra-Nārāyaṇa, on a beam of which is engraved the following inscription, which was first brought to notice in the Elliot Collection, Vol. I, fol. 235*a* of the Royal Asiatic Society's copy. From this transcript the late Dr. Fleet published in *I. A.*, Vol VIII, p. 187, the two verses on the establishment of the **Chāḷukya-Vikrama era** (lines 13-14) ; and in *I. A.*, Vol. XXI, p. 167, he gave, from a rubbing, a transcript of the passage on the initial date and length of the reign of **Taila II** (lines 1-4). A good ink-impression of the whole record was bequeathed by Dr. Fleet to the British Museum, and from it I now edit the text. It is not quite complete, for it breaks off at the beginning of the formal statement of the grant ; possibly the remainder is hidden under the enclosing masonry.[1] The inscribed area is about 3 ft. 1¼ in. broad, the height of the ink-impression, without taking account of the part at the bottom omitted from it, is 4 ft. 1½ in.—The **character** is a singularly beautiful Old Kanarese hand, with letters between $\frac{5}{16}$ in. and ½ in. high, well rounded, with a moderate slant. At the beginning is the figure of a lotus.—The **language** is Sanskrit and Old Kanarese, both verse and prose. The verses (75 in all) are nearly equally divided between the two languages ; Nos. 1-5, 8, 9, 16-21, 28, 34-38, 50 55

[1] Elliot's transcriber was able to read a few fragments beyond the ink-impression ; but what he has given is very scanty, and hardly intelligible.

and 67-73 are Kanarese, the remainder Sanskrit. The archaic *ḻ* is correctly preserved in *negaḻ°* (ll. 5, 8, 23) and *iḻdapan* (l. 29); it is changed to *r* in *kirtt=* (l. 3), *erttaravuṁ* (l. 28), *arkkariṁ* (l. 29), *mārpp=* (l. 67); it appears as *ḷ* in *Chōḷa°* (ll. 7, 9), *negaḷchida* (l. 14), *pogaḷveṁ* (l. 46); and it is wrongly used in *āḻda* (l. 4), *āḻdan* (ll. 5, 8), *kavaḻdu* (l. 16), *taguḻd=* (l. 18), and *tāḻdi* (l. 43). The *v* is changed to *b* after *r* and before *y* and *r* in *garbba°* (ll. 3, 16), *aṅurbbiṁ* (l. 3), *diby=* (l. 10), *dēby=* (l. 11), *sārbbabhauman* (l. 15), *pūrbba°* [ll. 16, 22, 40), *=ōrbbarā* (l. 19), *saṁsēbyan* (l. 29), *Kuntaḷ-ōrbbīśvaranaṁ* (l. 30), *sēbyaḥ* (l. 39), *bhabya°* (l. 40), *byōma* (l. 51), *sarbbō* (l. 56), *°brātais* (l. 56), *byōmni* (l. 57), *byācharaṇada* (l. 63), *byākṛyāna°* (ll. 63, 67). We find reduplication of a consonant before *y* in *Śākallyan* (l. 29), on which see Pāṇini VIII. iv. 47, *Siddhānta-kaumudī* 48; and a still bolder use occurs in *luṁṭākaradd=r°* (l. 9). The *upadhmānīya* occurs in *lipēḥ=p°* (l. 10), *nṛip-āntaḥpura°* (l. 29), *taiḥ=p°* (l. 40). Lexically interesting are: *jagadaḷa* (l. 15), *jhaḷappa* (l. 15), *tyatra* (l. 59), *byācharaṇa* (l. 63), and *paṭṭisa* (l. 64). In *sv-ārōkshyāmas* (l. 42), we have the epic combination of *su* with finite verb.

The **record** opens with a Sanskrit paragraph in praise of the **Chāḷukya** race, as a branch of the Lunar dynasty (ll. 1-2). Then comes a long section in Sanskrit and Kanarese, mostly metrical (ll. 2-47), to the following effect. **Taila II**, son of **Vikramāditya [IV]** and **Bonthā-dēvi**, destroyed many **Raṭṭas** (Rāshṭrakūṭas), slew **Muñja**, took the head of **Pañchala**, and reigned for twenty-four years, beginning with the year Śrīmukha (ll. 2-4).[1] His son was **Satyāśraya [Akalaṅkacharita Irivabedaṅga]** (l. 4); the latter had a younger brother, **Daśavarman**, whose son was **Vikramāditya [V, Tribhuvanamalla]** (ll. 4-5); and **Vikramāditya** had two younger brothers, **Ayyaṇa [II]** and **Jayasiṁha [II, Jagadēkamalla]** (ll. 5-7). Jayasiṁha's son was **Trailōkyamalla-Āhavamalla [Sōmēśvara I]**, who was a lion to the elephant **Rājēndra-Chōḷa**, and in the fire of whose wrath the Chōḷa was like a moth,[2] and whose queen was **Bāchala-dēvi** (ll. 7-11). Their sons were **Sōmēśvara [II] Bhuvanaikamalla** and **Vikramāditya [VI] Tribhuvanamalla** (ll. 11-12). The former, after pursuing for sometime the course of righteousness, became infatuated with pride, and neglected his subjects' burdens, whereupon he was removed by the virtuous Vikramāditya (ll. 12-13).[3] Vikramāditya, after establishing himself, superseded the **Śaka era** by an era called by his own name, the **Vikrama-varsha** (ll. 13-14).[4] General eulogies of his manifold virtues and glories follow (ll. 14-21). He appointed as his *dharmādhikārin* or chief superintendent of religious affairs **Sōmēśvara Bhaṭṭa**, a learned and eminent Ṛigvēdi Brāhmaṇ of the Mauna *gōtra*, who was the grandson of **Mahādēva** and son of **Vāmana Bhaṭṭa** (ll. 21-26). Sōmēśvara was also raised to the rank of High Minister, with all the tokens of royalty (l. 26); and our author is diffusely eloquent over his many virtues, his high rank in the royal palace, his mastery of sacred and secular learning, his pious practices, and his princely beneficence, especially in the foundation of charity-houses, Brāhmanic endowments, and monasteries for Vedic and other studies (ll. 26-47). Then comes a prose section (ll. 47-50), giving the full titles of Sōmēśvara as *Mahā-pradhāna*, *Daṇḍanāyaka*, and *ārādhya* of Vikramāditya, followed by 20 verses (ll. 50-67) which tell us that he fixed upon **Lokkiguṇḍi** as a suitable site for the establishment of his religion, and after due praises of that town and the local Thousand Brāhmaṇs record that he founded there a school for the study of the **Prābhākara** doctrines of Pūrva-Mīmāṁsā. The prose is then resumed in a paragraph recording that on the given date in the reign of Vikramāditya VI Sōmēśvara made a grant to the **Mahājanas** of Lokkiguṇḍi, evidently for the above-mentioned purpose (ll. 67-73); and in the middle of this the inscription breaks off.

[1] On these and the following statements see *Dyn. Kanar. Distr.*, p. 426 ff.

[2] See *Dyn. Kanar. Distr.*, p. 441.

[3] See *Dyn. Kanar. Distr.*, p. 444.

[4] This is not quite correct. A considerable number of the inscriptions of his reign are dated in the Saka era.

The date is given as: the 23rd year of the Chāḷukya-Vikrama era, the cyclic year Bahudhānya; the full-moon day of Jyaishṭha; Sunday; an eclipse of the moon (ll. 68-69). This is irregular, for the given *tithi* corresponded to **Monday, 17 May, A.D. 1098,** on which day it ended about 21 h. 11 m. after mean sunrise (for Ujjain); and there was no eclipse on that date.[1]

The only places mentioned are: **Kuntaḷa** (ll. 30, 33), **Lokkiguṇḍi** (ll. 51-53, 60, 62, 64-66, 73), and **Beḷvala** or **Beḷvola** (ll. 53, 60). Lokkiguṇḍi is the modern Lakkuṇḍi ("Lakundi" on the Bombay Survey, "Lukoondee" on the Indian Atlas), in lat. 15° 23′ and long. 75° 45½′, about 6 miles south-east from Gadag.

TEXT.[2]

[Metres:—Verses 1, 3-5, 8, 16-18, 28, 37-8, 50-4, 67, 70-2, *Kanda*; verses 2, 19, 34-5, *Mahāsragdharā*; verses 6, 10, 33, 47, 74, *Vasantatilakā*; verses 7, 12-4, 26, 56, 75, *Anushṭubh*; verses 9, 46, 68-9, *Champakamālā*; verses 11, 31, 39-41, 43, 48, 55, 57-8, 60, 63, 65, *Śārdūlavikrīḍita*; verses 15, 27, 29, 30, 32, 42, 44-5, 61-2, 66, *Trishṭubh*; verses 20-1, *Mattēbhavikrīḍita*; verse 22, *Pṛithvī*; verse 23, *Mandākrāntā*; verse 24, *Ruchirā*; verses 25, 59, *Āryā*; verse 36, *Utpalamālā*; verses 49, 73, *Sragdharā*; verse 64, *Śālinī*.]

1 Svasti samasta-jagat-prasūtēr=bhbhagavatō Brahmaṇaḥ putrasy=Ātrēr=nnētra-samutpannasya Yāminī-kāminī=lalāma-bhūtasya Sōmasy=ānvayē satya-tyāga-śauryy-ādi-guṇa-nilayaḥ kēvala-nī(ni)ja-dhvajinī-java-ksha-

2 pita-pratipaksha-kshitīśa-vaṁśaḥ śrīmān=asti **Chāḷukya-vaṁśaḥ** || Ā vaṁśadoḷ || Kaṁda || Śrī-vallabhan=ahita-jaya-śrī-vallabhan=enisi **Vikramādityaṁgaṁ** Śrī-vadhu-vol=eseva **Bonthā-dēvigav=ādaṁ** tanūbhavaṁ **Taila-nṛipa** || [1*] Vṛitta || Mo-

3 daloḷu kirtt=ikki **Raṭṭar=ppalaruman=adaṭaṁ Muṁjanaṁ** koṁdu dōr-ggarbbad=agurbbiṁ yuddhadoḷu **Paṁchalana** taleyumaṁ koṇḍu **Chāḷukya-rājy-āspadamaṁ** kai-koṇḍu nishkaṁṭakam=enisidan=ēk-āṁgadiṁ **Śrīmukh-ābdaṁ modal=āg=i-**

4 **rppatta-nālkuṁ barisam**=akhiḷa-bhū-chakramaṁ **Taila-bhūpa** || [2*] Kaṁda || I vasumatiyaṁ **Tailapa-dēvana** tanayaṁ **Chaḷukya**-rājya-viḷāsa-śrī-vibhavaṁ **Satyāśraya-dēvaṁ** sukha-saṁkathā-vinōdadin=āḷda(ḷda) || [3*] Janapaṁ **Satyāśra-**

5 **ya-dēvaniṁde** nēr-ggiṛiyan=appa **Daśavarmma**-nṛipālana sūnu **Vikramāditya**-nṛipēśvaran=āḷda(ḷda)n=akhiḷa-vasudhā-taḷama || [4*] Ene negaḷda **Vikramāditya**-nṛipālana tamman=**Ayyaṇa**-kshitipan=avaṁg=anujan=akhiḷ-āvanī-jana-vinutaṁ śrī-Vishṇu-

6 mūrtti **Jayasiṁha**-nṛipa || [5*] Vṛitta || Yasya pratāpa-śikhi-tāpa-bhayāt=palāyya kv=āpy=āśrayaṁ sukha-karaṁ bhuvanēshv=alabdhvā prāpy=ainam=ēva śaraṇaṁ ripavaḥ sukhēna tasthuḥ sa bhūpatir=abhūj=**Jayasiṁha-dēvaḥ** || [6*] Api cha|| Nij-ānva-

7 ya-pradīpō=pi **Taila** vaṁśa-vivarddhanaḥ | siṁhō=py=asau mṛiga-dṛiśāṁ priya ity=adbhutaṁ mahat || [7*] Kaṁda || Ā **Jayasiṁha**-nṛipaṁge tanūjaṁ **Chāḷukya**-rājya-bhara-dhaurēyan. **Rājēndra-Chōḷa**-gaja-mṛiga-rājaṁ **Trailōkyamallan=Āhavamalla** || [8*] Vṛitta || ⊚

[1] I have to thank Mr. R. Sewell for his kindness in verifying my calculations.
[2] From the ink-impression.

8 Asadaḷam=āge māḍada mah-ādhvaram=ikkada satram=eyde kaṭṭisada taḍāgam=ettisada dēva-gṛihaṁ biḍad=agrahāram=oḍḍisuva virōdhi sādhisada dēśam=upārjjisad=arttham=ill=enalu vasudheyan=āḷda(ḷda)n=eṁ piriyanō negaḷd=**Āhavamalla-vallabha** || [9*]

9 (૭) Api cha || Luṁṭākavadd(d)=ripu-purēshv=acharat=pratāpaḥ kōp-ānaḷē=py=aśala bhāyata yasya **Chōḷaḥ** | sa svīya-bāndhava-parigraha-kalpa-vṛikshaḥ śrīmān=abhū[n*] nṛipatir=**Āhavamalla-dēvaḥ** || [10*] Kiṁ cha || Śauryyaṁ śatru nṛip-āṁganā-śravaṇayōḥ patra-pra-

10 mōshī karaḥ tyāgō yāchaka-yāchak-āhvaya-lipēḥ=prakshālan-ārtthaṁ jalaṁ [|*] satyaṁ yasya jagad-vaś-ārttham=abhavad=diby-aushadhaṁ kiṁ bahu brūmas=tatra na santi kē kshitipatau **Traiḷōkyamallē** guṇāḥ || [11*] Sauṁdaryya-saṁpadas=sīmā khaniḥ kāntē-

11 r=ggun-āspadaṁ [|*] tasya priy=āgra-mahishī nāmnā **Bāchala-dēby**=abhūt || [12*] Tayōr=abhūt=sutaḥ śrīmān sa **Sōmēśvara**-bhūpatiḥ | yaḥ kāntā-jana-dṛiṅ-nīla-nīraj-āmṛitadīdhitiḥ || [13*] Tayōr=abhūt=tanūjō=nyō **Vikramāditya**-bhūpatiḥ [|*]

12 krānt-āri-bhūmiḥ Śārṁg=īva Dēvakī-Vasudēvayōḥ || [14*] Tatas=tayōḥ kumārayōr=jyēshṭhaḥ || Vṛitta || Bhīti-pradō vairi-mahīpatīnāṁ prīti-pradaḥ svīya-parigrahāṇāṁ | kramō=yam=ity=ātma-guru-pradattē rājyē sthitō=bhū-

13 d=**Bhuvanaikamallaḥ** || [15*] Tatas=taṁ kaṁ-chit=kālam=anubhūta-rājyaṁ mad-ōnmattatay=ānavēkshita-prajā-bādhaṁ nigṛihya tad-anujō dharmma-ātmā || Kaṁda || Ball-āḷtanadiṁ ripu-nṛipar=ellaran=ek-āṁgadiṁdam=eṛagisi dharaṇi-vallabhan=ādaṁ **Tribhuvanamallaṁ Chāḷukya-**

14 **Vikramāditya-nṛipa** || [16*] Esava **Sa(śa)ka-varshamaṁ** māṇisi **Vikrama-varsham**=eṁdu tannaya pesaraṁ vasumatige negaḷchida sāhasigaṁ jagad-ēka-dāni dharmma-vinōda || [17*] **Tribhuvanamallaṁ** ripu-rāya-bhayaṁkaran=ubhaya-rāya-beṁ-koḷvan=iḷā-prabhu

15 rāya-jagadaḷaṁ sārbbabhauman=anavarata-dāni vīra-jhaḷappa || [18*] Vṛitta || Janam=ellaṁ rāgadiṁ kay-mugiye daśa-diśā-chakramaṁ dhātriyaṁ parbbe nij-āścharyya-pratāp-ōdayam=ahita-mahīpāḷa-śuddhānta-kāntā-jana-bhāsvad-vaktra-chaṁdra-dyu-

16 ti masuḷe bhujā-garbbadiṁ vīra-siṁh-āsanam=eṁb=uttuṁga-pūrbb-ādriyoḷ=udi(da)yisidaṁ **Vikramāditya-dēva** || [19*] Ari-bhūpāḷakar=artthavaṁ kavaḷdu(rdu) koṇḍaṁd=artthadiṁdaṁ tuḷā-purush-ārōhaṇam=uddhata-kshitiparaṁ beṁ-koṇḍu koṇḍ=āneyiṁ

17 dvirad-ārōhaṇam=ātma-bāhu-baḷadiṁ siṁh-āsan-ārōhaṇaṁ dore-vett-irppa nṛipēṁdrar=ār=bhbhuvanadoḷu **Chāḷukya-Rāmaṁ** baraṁ || [20*] Kshitidēvar=ttaṇiv=annam=ittu divijar=ssantushṭar=āgalu Śatakratuviṁg=āsana-kaṁpām=āge raseg=eydal beṁ-

18 ke dhūm-āḷi parbbe taguḷd(ḷd)=aṁbara-chakramaṁ vasudheg=atyāścharyyam=āgalu śata-kratuvaṁ māḍi pravitrar=āda nṛipar=ār=**Chchāḷukya-Rāmaṁ** baraṁ [||* 21*] Sa bhāti pṛithivīśvaraḥ śrayati yatra siṁh-āsanaṁ śrayanti ripavō=py=agaṁ vṛikā-varā-

19 hā-siṁh-āsanaṁ | vṛishēṇa sakalaiḥ padai[s*] sthitavat=ōrbbarā pāvitā prajā cha nikhilā mudaṁ sadayam=ajvarā pāvi(yi)tā || [22*] Api cha || Yad-dōr-ddaṇḍaḥ pratibhavad-ari-kshmābhṛitāṁ **Kāla-daṇḍō** yasy=āpy=āsīt=kara-sarasijani vāṁchhatāṁ kalpa-

20 vṛikshaḥ | mṛishṭ-ānn-āśair=adhigata-mudāṁ kōṭiśō brāhmaṇānām=āśīrvvāda-dhvanir=aviratarṁ yasya ch=āśrāvi gēhē || [23*] Api cha || A-tad-guṇā api bata rāja-śabdanaṁ gatā nṛipā dadhur=abhidhāṁ sita-dyutēḥ | amūn=dhig=astv=iha

21 mayi s-ārtthakan=tad=ity=asāv=abhūt=kuvalaya-saṁvikāsa-kṛit || [24*] Dēvas=**Tribhuvanamallaḥ** sa jayati pṛithu-kīrttir=apratima-dhāmā | durmmānavēna nashṭaṁ punar=udhdhriyatē jagad=yēna || [25*] || Rājñā tēna niyuktō=bhūdh(d)=dharmma-

22 kāryyēshu dharmma-vit | kaś-chid=vidvaj-jan-ādhārō yasy=ēmē pūrbba-pūrushāḥ || [26*] Sa bhāti **Maun-ānvaya-hāra-mālā-madhyastha-māṇikya-maṇir=gguṇ-āḍhyaḥ** [|*] śrīmān=**Mahādēva**-kṛit=iha lōkē vikhyāta-kīrttiḥ śruta-vṛitta-dha-

23 rmmaiḥ || [27*] Kaṁda || Ene negaḷda **Mahādēvana** tanayaṁ Ru(ṛi)g-vēdi Mauna-kula-tiḷakaṁ **Vāmana-bhaṭṭar**=avara kula-vadhu vinayada kaṇi **Dēkaṇabbe** vanitā-ratna || [28*] Ta[..]ā sah=ābhāti sa **Vāmanāryyō** munir=Mmanu-khyāpita-

24 mārgga-vartti | yaṁ vīkshya nō vismayatē sma lōkaś=chitrair=Vvasishṭhasya munēś=charitraiḥ || [29*] Tayōḥ sutō=bhūt=sa mah-ānubhāvaḥ **Sōmēśvaraḥ** sat-purush-āgragaṇyaḥ | dharmmān=Ṛig-āmnāya-pada-kramāṁś=cha niśchinvatē yaṁ kṛiti-

25 nō=pi pṛishṭvā || [30*] Api cha || Varṇṇyantē kavibhiḥ kim=ity=anupamā lōka-prasiddhā guṇā vidyāś=ch=āsya yad=ēnam=āpta-purushair=ānāyya dūra-sthitaṁ | pārśvasthān=vidushō=py=apāsya vidhivad-dharmma-kriyā-prēpsayā chakrē

26 **Vikrama**-chakravartty=adhikṛitaṁ svē dharmma-kāryyē=khilē || [31*] Api cha || Artth-ārjjan-ōpāya-vichakshaṇatvaṁ vilōkya śauch-ādi-guṇāṁś=cha tasya | sva-rājya-chihnaiḥ sakalaiḥ samētaṁ prādān=mahāmātya-padaṁ mahīśaḥ || [32*] Rājñaḥ pra-

27 sāda-śakalaṁ sakṛid=ēva labdhvā prāyō bhavanti purushā mada-māna-yuktāḥ | āryyas=tv=ayaṁ satata-labdha-mahā-prasādō=py=ālambatē vinayam=ēva vichitram=ētat || [33*] Vṛitta || Dhareyoḷu munn=uḷḷa vipr-ōttamara charitadoḷ

28 tanna chāritram=ettaṁ para-bhāgaṁ bett-iral vēdada pariṇatiyuṁ] [śāstra-vijñānad=oṁd=erttaravuṁ[1] tanniṁde lōk-ōttaram=ene guruv=ādaṁ jagakk=eyde **Sōmēśvara-bhaṭṭaṁ** vipra-vaṁś-ōttaman=abhijana-saṁstōtra-pātraṁ pavitra || [34*] Dharaṇīśaṁ bhaktiyiṁ kai-mu-

29 giyut-ire nṛip-āntaḥpura-strīyar=ellaṁ guruv=eṁd=ād=arkkariṁ[2] marnise nṛipa-sutar=atyāptan=ārādhyan=eṁd=ādarisalu saṁsēbyan=āg=iḷdapan=abhinava-Śākalīyan=ammamma **Sōmēśvara-bhaṭṭaṁ** sat-pavitraṁ sukara-kavi-jan-ō-

30 dyāna-lakshmī-vasanta || [35*] Viśva-jagaj-janaṁ bayasi baṇṇisuv=antuṭe mūrtti **Kuntaḷ-ōrbbīśvaranaṁ** manaṁ-goḷisuv=antuṭe peṁpu viśuddha-kīrttiyaṁ śāśvatam=āgi bittarisuv=antuṭe dānam=enalke[3] bāppu **Sōmēśvara-bhaṭṭan**=inn=o-

31 rege varppare mattina vēsha-dhārigaḷ || [36*] Kaṁda || Neṭṭane sach-charitadoḷ=aḷa-vaṭṭaṁ laukikadoḷ=eseva vaidikadoḷu ner-vvaṭṭaṁ śrī-**Sōmēśvara-bhaṭṭōpādhyāyan**=ātma-vaṁśa-pavitra || [37*] Parama-Brahma-sabh-ābhyantaram-[..]adoḷu svara-pada-

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[1] For *eḷtararuṁ*.

[2] For *aḷkariṁ*.

[3] Written *divisim* scil. *enal ke*.

32 kramaṁ sama-vishamaṁ baral=arid=ōdalu **Sōmēśvara-bhaṭṭare** ballar=alli **kalt-ire** ballar || [38*] Vṛitta || Tyāgē kalpa-taruḥ par-ōpakaraṇa-krīḍāsu sō=yaṁ Śibir=Bhbhīshma[s*]=strī-vishayē vidhuḥ sukha-vidhau satyē cha Karṇṇaḥ svayaṁ | saṁ-

33 jātō=yam=iti kshitau sumatibhiḥ **Sōmēśvarāryyaḥ** sadā khyātaḥ **Kuntaḷa-**chakravartti-param-ārādhyō budha-grāmaṇīḥ || [39*] Vēdhā vēda-chatushṭayē sa hi Guhaḥ śabd-ānvayē Śaṁkaraḥ shaṭtarkkyāṁ kavitā-

34 vivēchana-vidhau Vālmikir=ēva svayaṁ | sākshād=Byāsa-muniḥ purāṇa-saraṇau smṛity-arttha-sārtthē Manuḥ śrī-**Sōmēśvara-miśra** eva bhuvanē brāhmaṇya-puṇy-ārṇṇavaḥ || [40*] Bhrū-kōṭyāṁ Kamalā babhau hṛidi Harir=bbā-

35 hau jaya-śrī-vadhūr=vvaktrē Vāg=iti dēvatāmaya-tanur=yyaḥ prōchyatē paṇḍitaiḥ | sa śrīmān = satat - ātat - ādhvara - vara-stōm-āgni-dhūmair=gghanān=kṛitv=aitān=samay-ōchitāṁ vitanutē viśva-priyāṁ prāvṛishaṁ || [41*] Pratyakshataḥ kāṁ-

36 kshita-dāna-dakshō nidhir=bbudhānāṁ bhuvi nirddhanānāṁ | guṇ-ōj[j*]valā rājati dīpa-varttiḥ kīrttir=yyad-ālōkana-hētu-bhūtā || [42*] Prāptānāṁ śaraṇaṁ sudhāma rachitaṁ vajrēṇa puṇy-āspadaṁ vidyānāṁ kula-maṁdiraṁ guṇa-nidhiḥ

37 kalpa-drumaś=ch=ārtthināṁ | satyē Satyatapāḥ śrutau Kamalabhūr=bhbhūri-kshamāyāṁ kshamā nityāṁ Jīva it=īrayanti bahudhā **Sōmēśvarāryyaṁ** budhāḥ || [43*] Sṛishṭvā munīn=sapta mah-ānubhāvān=n=ātṛipyad=ady=āpi Hi-

38 raṇyagarbhbhaḥ [|*] **Sōmēśvarāryyaṁ** śri(śru)ti-śāstra-guptyai sṛishṭv=āshṭamaṁ tushṭim=agād=atīva || [44*] Anēka-śākhābhir=alaṁkṛit-ātmā sad-āli-sēbyaḥ sumanō-vibhūtyā | vibhāti sarvv-ēpsita-dāna-dakshaḥ samaksha-**Sōmēśvara-kalpa-**

39 vṛikshaḥ || [45*] **Tri(tri)bhuvanamalla-dēva-**paripūjita ēsha samasta-saṁpadā vidhu-ravi-vēda-śāstra-parana(ma)-śravaṇāni bahūny=akārayat | puri puri ramya-harmmyam=upakalpya nivāsya cha tatra sa[d*]-dvijān=na hi sadṛiśō=sya kaś-chana

40 bhavēd=bhuvi vā divi v=āparaḥ sukṛit || [46*] Kin=taiḥ=pṛithak-stuti-padair=vvahubhir=ggun-aughas=tyāg-ādir=atra na manāg=api dōsha-jātaṁ [|*] ēvaṁ-vidhō bhuvi pumān=na hi bhūta-pūrbbō nō varttatē na cha bhavishyati bhabya-kālē || [47*]

41 Ākāśān=nipatēd=bhagō bhuvi tadā syāt=śītaḷō[1] v=ānaḷas=tīkshṇō va=rksha-patiḥ kshitiḥ pravichaḷēd=vā syāt=tamaḥ(s)tējasi | śrī-**Sōmēśvara**-sūri-vaktra-kamalān=mithyā-vachō nissaraty=ajñānād=api chēt=kadā-chid=uchitaṁ v=āsau ja-

42 hāti kva-chit || [48*] Gṛihṇīmas=taptam=āpaṁ ghaṭa-gatam=ahipaṁ pāṇinā tāḍayāmaḥ sv-ārōkshyāmas=tulāṁ vā param=api vishamaṁ sarvvam=apy=atra kurmmaḥ [|*] tyāgī **Sōmēśvarāryyaḥ** śaraṇam=upagatān=pā-

43 ti dāntaḥ praśāntaḥ sad-grāhī satya-sandhaḥ sakaḷa-guṇa-gaṇ-āḷaṁkṛitō n=āparō=[sti ||] [49*] [Kaṁda ||] Kāma-haraṁ dvija-pati-chūḍāmaṇi vṛishabha-saṁśritaṁ jay-ānugataṁ śrī-**Sōmēśvaran=Īśvaran**=abhirāmateyaṁ tāḷdi(ḷdi) vibudharaṁ

44 pāḷisida || [50*] Kshm-āmara-nikara-śikhāmaṇi **Sōmēśvara-daṇḍanāthan=āśrita-jana-**chintā[maṇi śa]raṇ-āgata-rakshāmaṇiy=ene kīrtti parvvit=urvvī-taḷama || [51*] Pariharisi baḍavar=emb=ī pirid=app=upatāpamaṁ śaraṇ-buge Sōmē-

[1] Read *syāch=chhītaḷō*.

45 śvara-daṇḍanāthanaṁ budhar=irad=eyduvar=adhika-lakshmiyaṁ niśchayadi || [52*] Karadu budha-nikaramaṁ kuḍe piridaṁ tat-kāṁkshit-ārtthadiṁdaṁ Sōmēśvara-vismayadiṁ kalluṁ maran=ādavu kalpa-viṭapi-chintāmaṇigaḷ || [53*] Kuvalaya-sa-

46 mṛidhdhikaran=atidhavaḷa-yaśō-raśmi virahi-tāpakaraṁ sat-kavi-budha-gaṇa-parivṛitan=eṁd=avaniyoḷ=āyt=eṁdu kīrtti Sōmēśvaranoḷ || [54*] Vṛitta || Ēn-ēnaṁ pogaḷveṁ dhar-āmara-kuḷa-prakhyākaraṁ dāna-Kānīnaṁ māḍida puṇya-saṁ-

47 kuḷaman=atyāścharyyamaṁ satra-santānakkaṁ dvija-bhūmi-dāna-vidhigaṁ vēd-ādi-vidyā-maṭha-sthānakkaṁ teṟap=ēnum=illa vilasad-viśvaṁbharā-bhāgadoḷ || [55*] Gadya || Svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-maun-ānu-

48 shṭhāna-japa-samādhi-śīḷa-guṇa-saṁpannaru vidita-vēd-ārttha-tat[t*]var=abhinava-Śākalyaru Ru(ṛi)g-vēda-ratnākarar=ashṭādaśa-dharmma-śāstra-kuśalar=āśrita-jana-kalpa-vṛiksharu bandhu-jan-ādhāraru śishṭ-ēshṭa-jan-ānaṁda-saṁdōha-

49 ru Mauna-gōtra-pavitraru vēda-mitraru dīn-ānāth-ānukaṁpā-parar=abhimāna-Mērugaṁ(ga)ḷ=ēka-vākyar=achaḷita-dhairyyaru śauch-Āṁjanēyaru Manu-mārgga-charitaru paṇḍita-pārijātar=nnām-ādi-samasta-praśa-

50 sti-sahitaṁ śrīma[t*]-Tribhuvanamalla-dēvar=ārādhyar=appa śrīman-mahāpradhānaṁ dha(da)ṇḍanāyakaṁ śrīmad-Ayyaṁgaḷu Sōmēśvara-bhaṭṭōpādhyāyaru || Ślōka || Sōmēśvarāryyaḥ sa svīyaṁ dharmmam=ā-chaṁdra-tārakaṁ [|*] dhā-

51 tryāṁ sthāpayituṁ dhīmāṁ(n) Lokkiguṇḍyāṁ manō dadhē || [56*] Vṛitta || Grāmō rājati Lokkiguṇḍir=iti yō bhūdēva-puṇy-ākaraḥ kshōṇī-maṇḍala-maṇḍanaṁ Kali-bala-chhēda-kriyā-kōvidaḥ | yatra byōma samāvṛitaṁ sura-gṛiha-

52 śrēṇī-patāk-ōtkaraiḥ saṁkīrṇṇā pṛithivī makh-āḷi-vilasad-yūpair=apārair=api || [57*] Sad-dharmm-ārttha-sukh-ātma-saṁgati-jushō vēd-ādi-vidyā-vidas=tasthur=yyatra par-ārttha-sādhana-parāḥ śrī-Lokkiguṇḍyāṁ dvijāḥ | yēshāṁ kuṁda-parā-

53 ga-pāṇḍura-yaśō-rāśir=ddiśāṁ bhittishu jyōtsnā-jyōtir-adhaḥ-kṛitau kṛita-ghan-āraṁbhaḥ samuj[j*]ṛiṁbhatē || [58*] Śrī-Lokkiguṇḍi-nāmā grāmaḥ sa jayaty=alaṁ mahī-vadhvāḥ | Beḷuvala-dēśa-mukhē yas=tilaka-śriyam=uj[j*]valāṁ

54 dhattē || [59*] Vēd-āḍyai(ḍhyai)r=ddharaṇīsuraiḥ sucharitair=yyō Brahmalōkāyatē bhōg-āḍyai(ḍhyai)r=vvividh-āmar-ālaya-chayair=yya[s*] svarggalōkāyatē | yō=rtth-āḍyai(ḍhyai)r=vvahu-dātṛibhir=vvipaṇibhiḥ Kaubēralōkāyatē tasy=āsyāṁ bhuvi dṛiśya-

55 tē na sadṛiśō grāmō na cha śrūyatē || [60*] Śrīkhaṇḍa-karppūra-vichitra-vastra-māṇikya-mukt-ādi tad-aṁga-bhōgyaṁ | vast=ūpanēyaṁ yata ēva rājñāṁ tat-tat-prasādāt=saphalas=tad-artthaḥ || [61*] Pum-arttha-varggasya susādhanāni yat=santi

56 tatr=ātibahūni tasmāt [|*] hṛishṭaḥ sad=ābhīshṭa-pum-arttha-siddhēḥ sarbbō janō vētti na jātu duḥkhaṁ || [62*] Yat-kīrttyā dhavaḷīkṛitā daśa diśō yad-dhūyamān-āhuti-brātais=tṛiptim=itā makhēshu vibudhā yad-vēda-pāṭha-svanaiḥ |

57 jātaṁ sarvva-jagat=pavitram=atuḷāṁ tēshāṁ dvijānāṁ sabhāṁ tatra drashṭum=upāsituṁ cha labhatē kaḥ svalpa-puṇyō janaḥ || [63*] Srashṭā sṛishṭvā byōmni lōkān=svar-ādīn=sva-prāvīṇyaṁ khyāpayan=grāma-sṛishṭau | ētat=sṛishṭv=ēhānya-

58 sṛishṭāv=udāstē nūnaṁ grāmas=tēna n=ēdṛik=samasti || [64*] Yō=śraushīd=guṇa-saṁpadō=sya sa pumān=syād=darśanē=bhyutsukō yō=drākshīt=sukha-lipsayā sa yatatē tatr=aiva vastuṁ janaḥ | yō=vātsīt=sa na hātu-

59 m=akshamata taṁ daivād=ahāsīd=yadi smṛitvā tyatra sukhāny=asāv=asukha-bhāṅ=nūnaṁ sadā khidyatē || [65*] Tasy=āgrahāra-pravarasya ramyaṁ pṛithak-pṛithak=chitra-padārttha-jātaṁ | kaś=śaknuyād=varṇṇayituṁ Sahasra-vaktrō=pi sākshā-

60 d=Vachasāṁ Patir=vvā || [66*] Kaṁda || Pala[1] teṛada dhānya-varggade beḷasiṁg=oḷ-volan=enippa **Beḷvolam**=eṁb=ā lalaneya laḷāṭa-chandana-tilakam=id=enisuvudu **Lokkiguṇḍi**-grāma || [67*] Vṛitta || Enisida **Lokkiguṇḍi** param-ēśvara-datti **Chaḷukya**-rājya-

61 varddhanam=Amarēndran=oppuv=Amarāvati mēṉ=Aḷakāpuraṁ phaṇīndrana neley=appa Bhōgavati tān=ene raṁjisuguṁ gajēndra-lāṁchchhana-karav=agrahāra-tilakaṁ śaraṇ-āgata-vajra-paṁjara || [68*] Sarasijayōni biṇpan=ariyaik=Amarā-

62 vati **Lokkiguṇḍiy**=eṁb=eraḍuman=eyde tūgal=Amarāvati muṭṭidud=ūrdhva-lōkamaṁ dhareyoḷe **Lokkiguṇḍi** nelasitt=ene baṇṇipar=ār=jjagakk=aḷaṁkarisuva **Lokkiguṇḍiya** mahat[t*]vamumaṁ dore-vetta biṇpuma || [69*] Sama-

63 yaṁ nālkakkaṁ tat-samar=āśrita-kalpa-vṛikshar=uchita-vachaḥ-śrī-ramaṇar=śāp-ānugraha-samartthar=alliya mahājanaṁ sāsirvvaru || [70*] Varuṇana dorey=enisuva paradariṁdav=aṁgaḍiya paṁcha-ratnadadiṁ byāḍharaṇada[2] pasaradin=iṁb=ā-

64 g-ire pōlkuṁ **Lokkiguṇḍi** ratnākarama || [71*] Sāraṁ samasta-vibudh-ādhāraṁ **Chāḷukya**-chakrig=akshaya-nidhi-cha(bha)ṇḍārada mane paṭṭisa-bhaṇḍāram=id=enisuvudu **Lokkiguṇḍi**-grāma || [72*] Vṛitta || Ē māt=ammamma mūṟuṁ jagam=anitaṟoḷaṁ dēva-

65 roḷ*u* Vishṇu-dēvaṁ śrīmach-chakrēśaroḷ*u* **Vikrama**-nṛipati mahā-grāmadoḷ*u* **Lokkiguṇḍi**-grāmaṁ vidvāṁsaruṁ mānyarum=enisida daṇḍēśaroḷ*u* Mauna-gōtr-ōddāmaṁ **Sōmēśvaraṁ** mēl=enisidar=avaraṁ baṇṇisal*u* ballan=āva || [73*] Vidvat-saha-

66 sram=upalabhya hi **Lokkiguṇḍyāṁ** bhāsvat-sahasram=idam=ity=anumāya bhāsā | Prābhākarīṁ prahitavān=iha vṛittim=arhāṁ **Sōmēśvarāryya** iti sarvva-jana-prasiddhaḥ || [74*] Prābhākarasya byākhyāna-śālāṁ tatra vidhāya saḥ | chakrō saṁpū-

67 rṇṇa-nirvvāhaṁ gurōḥ chhātra-gaṇasya cha || [75*] Ā byākhyāna-śāleyoḷu Prābhākaramaṁ byākhyānamaṁ māṟpp[3]=upādhyāyarggav=alli kēḷuva pravāsiga-chchhātrara grāsakkaṁ || Svasti samasta-bhuvan-āśraya Śrī-Pṛithvī-vallabha mahārājādhirāja para-

68 mēśvara paramabhaṭṭāraka **Satyāśraya**-kuḷa-tiḷaka **Chāḷuky-ābharaṇaṁ** śrīmat-**Tribhuvanamalla-dēvara** vijaya-rājyam=uttarōttar-ābhivṛiddhi-pravarddhamānam=ā-chaṁdr-ārkka-tāraṁ baraṁ saluttam-ire || || Svasti śrī-**Chāḷukya-Vikrama-varshada**[4] 23neya Bahu-

69 **dhānya-saṁvatsarada** Jyēshṭhada puṇṇame Ādityavāra sōma-grahaṇadaṁdu śrīmat-**Tribhuvanamalla-dēvar**=ārādhyar=appa śrīman-mahāpradhānaṁ daṇḍanāya-kaṁ śrīmad-**Ayyaṁgaḷu** **Sōmēśvara-bhaṭṭōpādhyāyaru** || Svasti yama-niyama-svā-

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[1] The *prāsa* in this verse is irregular: *pal i, belasimg=, lalaneya, tilakaṁ.*

[2] See remarks on translation, below.

[3] For *māḷp=*

[4] The *va* was first accidentally omitted by the engraver, and then added by him in a smaller hand above the line.

70 dhyāya-dhyāna-dhāraṇa-maun-ānushṭhāna-japa-samādhi-śīḷa-sampannaru samasta-guṇa-gaṇ-āḷaṁkṛitaru vidita-vēd-ārttha-vidyā-pāragaru shaṭ-karmma-nirataru sapta-sōma-saṁsth-āvabhṛith-āvagāhana-pavitrīkṛita-śarīraru chatur-vvēda-pāragar=ashṭā-

71 [daśa-dharmma-śāstra-kuśalar=achaḷ]ita-dhairyyaru dhairyya-parākramar=āśrita-jana-kalpa-vṛikshar=ahita-paksha-kshayakararu Kali-yuga-Gāṁgēyaru parama-parōpakārigaḷ =āhava-dhurandhararu śāp-ānugraha-

72 [samarttharu . . . . manōharu] pāpa-bhīrugaḷu para-nārī-dūraru dushṭa-vidhvaṁsakaru viśishṭa-jan-āśrayaru kāma-krōdha-lōbha-mōha-vivarjji-

73 [taru] . . . . **Lokkiguṇḍiy=ūr-oḍeya** pramukha

TRANSLATION.

(Lines 1-2.) Hail ! In the lineage of the Moon, ornament of the lady Night, who arose from the eye of Atri the son of the Lord Brahman, the origin of all the worlds, there is the blest race of the **Chāḷukyas,** a seat of truthfulness, bounty, valour, and other virtues, which destroys the races of hostile sovereigns by the mere speed of its armies.

(Line 2.) In this race :—

(Verse 1.) Of **Vikramāditya,** who was a favourite of Fortune, a favourite of the genius of victory of foes, and of **Bonthā-dēvi,** who was fair as Lady Fortune, the son was king **Taila.**

(Verse 2.) Having at the beginning extirpated many **Raṭṭas,** slain the valiant **Muñja,** taken the head of **Pañchala** by the terror of his pride of arm in battle, (*and*) taken over the office of the **Chāḷukya** kingdom, king **Taila** rendered the whole circuit of the earth absolutely thornless for **twenty-four years, beginning with the year Śrīmukha.**

(Verse 3.) King **Tailapa's** son, king **Satyāśraya,** splendid in the brilliant fortunes of the **Chāḷukya** kingdom, ruled this earth with enjoyment of pleasant conversations.

(Verse 4.) The lord of kings **Vikramāditya,** son of king **Daśavarman** the full younger brother of the monarch king **Satyāśraya,** ruled the whole earth.

(Verse 5.) Of king **Vikramāditya,** who was thus illustrious, the younger brother was **Ayyaṇa** lord of earth. His younger brother was king **Jayasiṁha,** renowned among the peoples of the whole earth, having the form of the blest Vishṇu.

(Verse 6.) This was the monarch king **Jayasiṁha,** from fear of the fiery heat of whose majesty foemen fled away and found nowhere in the worlds a pleasant asylum, until they came to him as their refuge and dwelt in happiness.

(Line 6.) Moreover :—

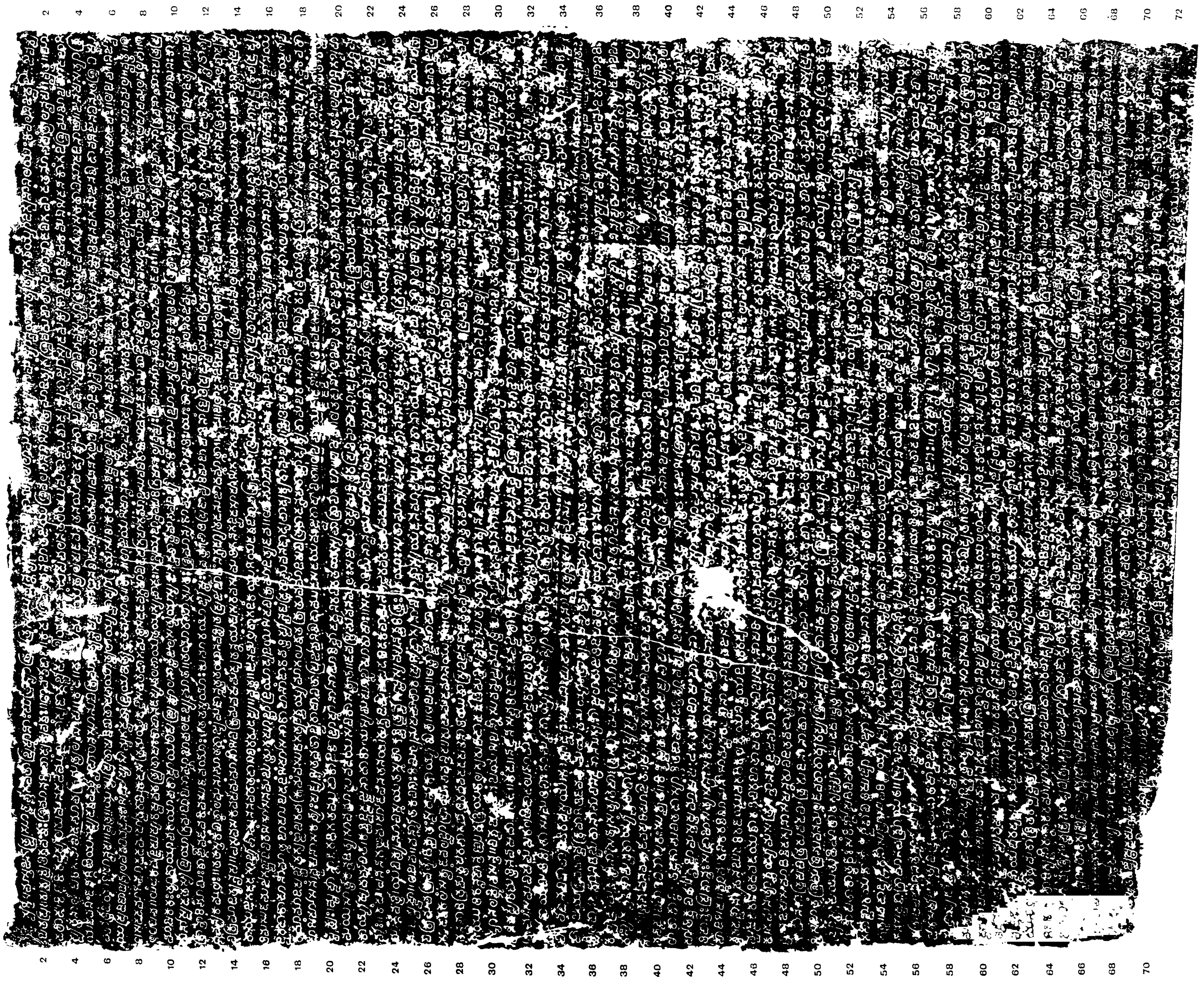
(Verse 7.) A great marvel : although a lamp to his own lineage, he increased the race of **Taila**[1] ; although a lion, he was dear to deer-eyed (*ladies*).

(Verse 8.) The son of this king **Jayasiṁha** was **Trailōkyamalla-Āhavamalla,** chief bearer of the burden of the **Chāḷukya** kingdom, a lion to the elephant **Rājēndra Chōḷa.**

(Verse 9.) He ruled the earth so that it was said that there was no great sacrifice beyond possibility (*of other men*) unperformed (*by him*), no charity-house unfounded, no tank unbuilt in due wise, no temple unraised, no Brāhmaṇ fief ungranted, no adversary unchecked, no land unsubdued, no wealth ungotten : how great was the illustrious **Āhavamalla-vallabha !**

[1] A play on the word *taila*, meaning both the king Taila and "oil." Jayasiṁha was a lamp to his race, i.e. he cast lustre upon it ; but he was a lamp which did not exhaust the oil (*taila*), but on the contrary increased the race of Taila.

Gadag Inscription of Vikramaditya VI: the 23rd year.



F. W. THOMAS

SCALE BETWEEN ONE-FOURTH AND ONE-FIFTH

WHITTINGHAM & GRIGGS, COLL.

(Verse 10.) A tree of desire for possessions of his kinsfolk was that blessed sovereign king **Āhavamalla,** whose majesty ranged like a bandit in foemen's cities, (*and*) in the fire of whose wrath the **Chōḷa** fell like a moth.

(Line 9.) Moreover :—

(Verse 11.) Whose valour was a band stealing away the leaves in the ears of the wives of hostile kings ; whose bounty was water for the purpose of washing away the writing of the names of beggar after beggar : whose truthfulness was a divine drug for the enchantment of the world :—why should we say much ? what virtues are there not in that king **Traiḷōkyamalla** ?

(Verse 12.) He had a beloved chief queen, a bound of wealth of beauty, a mine of loveliness, a seat of virtues, by name **Bāchala-dēvi**.

(Verse 13.) To this pair was born a son, that blest king **Sōmēśvara** who was a moon to the blue lotuses the eyes of lovely women.

(Verse 14.) Another son born to this couple was king **Vikramāditya,** traversing the lands of foes, as Śārṅgin [Kṛishṇa] (*was born*) to Dēvakī and Vasudēva.

(Line 12.) Now the elder of these two princes :—

(Verse 15.) **Bhuvanaikamalla** occupied the kingdom bestowed upon him by his father, (*holding to*) that course which inspired dread in hostile kings and gave delight to his own adherents.

(Line 13.) Then, when he had enjoyed the kingdom for some time and became neglectful of his subjects' burdens because of his being infatuated by pride, his younger brother, who was righteous of soul, putting him under restraint : —

(Verse 16.) Making all hostile monarchs entirely to bow down because of his mighty prowess, **Tribhuvanamalla,** the **Chāḷukyan** king **Vikramāditya,** became a darling of the earth.

(Verse 17.) (*He is*) the hero who put an end to the famous **Śaka era** and by setting up the **Vikrama era** made his own name illustrious on earth, a unique giver of bounty to the world, delighting in righteousness

(Verse 18.) **Tribhuvanamalla** is terrible to hostile kings, putting to flight kings of both sides,[1] lord of earth, illustrious among monarchs, world-emperor, ceaseless in bounty, magnificent among men of valour.

(Verse 19.) Whilst all folk clasped their hands in delight, while the display of his marvellous majesty filled the circle of the ten divisions of space (*and*) the earth, while the radiance of the moons which were the bright faces of the lovely women of hostile sovereigns' seraglios grew dim, by the pride of his arm king **Vikramāditya** rose (*like the sun*) on the lofty Eastern Mount which is (*his*) heroic lion-throne.

(Verse 20.) What monarchs in the world whose mounting of (*their own*) persons into the balance[2] with wealth (*won*) after ravishing the riches of enemy kings, whose riding of elephants with animals obtained in the pursuit of haughty monarchs, whose ascent of lion-thrones by the might of their own arms have become famous, are equal to the **Chāḷukyan Rāma** ?

[1] I am doubtful of the meaning of this phrase. It may mean "kings of the east and the west."

[2] This refers to the custom of kings weighing themselves in a balance against gold, etc., and distributing the latter in charity.

(Verse 21.) What kings that are holy through gifts of food whereby Brāhmans are satisfied (*and*) by performance of a hundred sacrifices such that the celestials are delighted, the throne of (*the God of*) a Hundred Sacrifices [Indra] quakes, fire arises on earth, columns of smoke swell out blending into the circuit of the sky, (*and*) exceeding wonderment falls upon earth, are like the **Chāḷukyan Rāma** ?

(Verse 22.) Splendid is this sovereign, to whom belongs the lion-throne, (*and under whom*) foes flee to the mountain that is the lair of wolves, boars, and lions, the earth is purified with righteousness established in all domains, and all the people is graciously made to drink joy (*so as to become*) free from fever.

(Line 19.) Moreover :—

(Verse 23.) (*It is he*) whose long arm is a rod of Doom to enemy kings that would rival him, whose lotus-hand likewise is a tree of desire for the needy, and in whose house has constantly been heard the sound of blessings of Brāhmaṇs in tens of millions, who are delighted by feeding on savoury food.

(Line 20.) Moreover :—

(Verse 24.) He has caused the *kuvalaya* [lotuses, *or* circuit of earth] to burst into bloom (*as though he said*) : "the monarchs who have taken the title of *rāja* [king, *or* moon] have forsooth assumed the name of the Moon without having its qualities[1] ; fie on them ! this (*title*) has its true significance in me here."

(Verse 25.) Victorious is this king **Tribhuvanamalla,** vast of fame, incomparable of splendour, by whom is restored once more the world ruined by evil men.

(Verse 26.) By this king there was appointed to the offices of religion a certain man learned in religion, a supporter of scholars, whose forefathers are these.

(Verse 27.) Radiant is that ruby set in the centre of the jewel-string of the **Mauna lineage,** wealthy in virtues, the blest master **Mahādēva,** whose fame is renowned in this world because of (*his*) lore, conduct, and righteousness.

(Verse 28.) Of **Mahādēva,** who was thus illustrious, the son was **Vāmana Bhaṭṭa,** a master of the Ṛig-vēda, an ornament of the Mauna race. His noble spouse was **Dēkaṇabbe,** a mine of refinement, a gem of women.

(Verse 29.) With her this saintly man **Vāmanārya** is illustrious, following the course enjoined by Manu, and on beholding him the world was not astonished at the brilliant career of the saint Vasishṭha.

(Verse 30.) The son of this pair was this noble-minded **Sōmēśvara,** pre-eminent among good men, of whom even masters make inquiry in order to decide upon laws and the textual courses of the tradition of the Ṛik.

(Line 25.) Furthermore :—

(Verse 31.) Why are his peerless world-renowned virtues and knowledge of the arts extolled by poets ? Because the Emperor **Vikrama,** from a desire to obtain the proper practice of religion, caused him to be brought by trusty men from a distance, dismissed those who were at his side, learned as they were, and appointed him superintendent over the whole of his religious administration.

(Line 26.) Furthermore :—

(Verse 32.) Observing his skill in the means for acquiring wealth and his purity and other virtues, the sovereign bestowed on him the rank of High Minister, attended with all the tokens of his own kingship.

[1] They were *rājās*, kings, but not *saumya*, gracious, like the moon (*sōma*, *rāja*).

(Verse 33.) When men have once obtained a morsel of a king's favour, they commonly become inspired with conceit and arrogance; but this gentleman, though constantly obtaining high favour, maintains his modesty: this is singular.

(Verse 34.) As in comparison with the history of the pre-eminent sages who have formerly been on the earth his career in every respect is superior, and his mastery of the Vēda and the uniquely high degree of his understanding of the books of instruction are superhuman, **Sōmēśvara Bhaṭṭa** has justly become a preceptor of the world, pre-eminent in the Brāhmaṇ race, a subject of praise for noble birth, holy.

(Verse 35.) As the sovereign devoutly clasps his hands (*before him*), as all the ladies of the king's seraglio affectionately revere him with the title of preceptor, as the king's sons do honour to him by calling him a most trusty chaplain,[1] ho! **Sōmēśvara Bhaṭṭa** is right venerable, a modern Śākalya,[2] truly holy, a springtime for the goddess of the gardens of skilful poets.

(Verse 36.) His form is such that all the folk of the world affectionately praise it; his dignity such that it delights the mind of the sovereign of **Kuntaḷa**; his bounty such that it everlastingly spreads abroad pure fame: then, bravo! can other wearers of (*the same*) garb now come into comparison with **Sōmēśvara Bhaṭṭa**?

(Verse 37.) Duly established in right conduct, perfect in secular (*and*) brilliant Vedic knowledge, the blest **Sōmēśvara Bhaṭṭōpādhyāya** purifies his own race.

(Verse 38.) When in the heart of the assembly of the Supreme Brahman[3] **Sōmēśvara Bhaṭṭa** recites (*the Vēda*) so that the course of the accentuation and the verbal text proceeds (*according to rule*) in even and uneven cadence, accomplished men as they learn there (*become truly*) accomplished.

(Verse 39.) He has arisen as a tree of desire in respect of generosity, as a Śibi[4] in sports of beneficence, as a Bhīshma in regard to women, as a moon in respect of pleasantness, and as a very Karṇa in truthfulness: thus is **Sōmēśvarārya**, the chief chaplain of the Emperor of **Kuntaḷa**, a prince of sages, always celebrated on earth by the wise-hearted.

(Verse 40.) A Creator [Brahman] in the Four Vēdas, a very Guha [Kumāra] in the sequence of grammar, a Śaṅkara in the six courses of logic, Vālmīki himself in the manner of discriminating poetry, a Vyāsa Muni manifest in the series of Purāṇas, a Manu in the multitude of the matters of religious law, the blest **Sōmēśvara Miśra** indeed is an ocean of the holiness of the Brāhmaṇic race in the world.

(Verse 41.) Lakshmī shines on his brow-tip, Hari in his heart, the Goddess of Victory on his arm, Speech in his mouth: thus described by scholars as having a body composed of (*divers*) deities, this blest man, making these clouds by the fire and smoke from the multitudes of goodly sacrifices that he constantly performs, creates a seasonable rain-time that is agreeable to all.

(Verse 42.) Patently skilful in desired bounty, a treasure to wealthless sages on earth (*is he*); his fame, which leads men to behold him, shines as a lamp-wick, lustrous from his virtues.

(Verse 43.) A well-established refuge for those who seek him, fashioned out of adamant,[5] a seat of holiness, a family-house of the arts, a treasure of virtues, and a tree of desire to the needy, in truthfulness a Satyatapas,[6] a Lotus-born [Brahman] in scripture, in immense fortitude an Earth, in polity a Jīva [Bṛihaspati]: thus do sages in various terms describe **Sōmēśvarārya**.

[1] Literally, "worshipful one"; *ārādhya* is the title of a certain class of Śaiva Brāhmaṇs.

[2] A famous ancient scholar, the traditional author of the Pada text of the Ṛig-vēda; he is quoted in Pāṇini's grammar.

[3] Namely, in the meetings of learned Vedic students.

[4] See on the Sūḍi inscr. No. E (2) above, Vol. XV, p. 83.

[5] This is a variation of the common phrase *śaraṇ-āgata-vajra-pañjara*.

[6] Apparently the converted hunter mentioned in *Varāha Purāṇa*, xxxvii.-xxxviii. and xcvii.

(Verse 44.) After creating the noble-minded Seven Sages Hiraṇyagarbha [Brahman] was still not satisfied; on creating as eighth **Sōmēśvarārya** for the maintenance of scriptural lore, he became perfectly satisfied.

(Verse 45.) The patent tree of desire **Sōmēśvara,** adorned with many branches (*of Vedic study*), honoured by troops of good men [*or*, constantly haunted by bees], skilful in bestowing all things desired, is brilliant with the splendour of the sage [*or*, of flowers].

(Verse 46.) Adored by king **Tribhuvanamalla** with his entire fortunes, he caused many lectures on the lore of the moon, the sun, and the Vēdas to be held, constructing delightful palaces in town after town and settling good Brāhmaṇs therein; truly there can be no other man of skill like to him either on earth or in heaven.

(Verse 47.) What is the use of these many verses of praise in detail? In him is a multitude of virtues, bounty and the rest, (*and*) not in the least degree a number of faults; truly such a man there has never been hitherto, there is not now, and there will not be in time to come.

(Verse 48.) The sun may fall from the sky upon the earth, or fire then may be cold, or the moon hot, or the earth may stagger about, there may be darkness in light, if ever even from ignorance false speech should issue from the blest sage **Sōmēśvara's** lotus-mouth, or he should ever neglect propriety.

(Verse 49.) We handle boiling water, we strike with the hand a great snake placed in a jar, or we may well mount the balance[1]; everything else that is difficult here we do. The bountiful **Sōmēśvarārya** protects those who seek his protection, being self-controlled, calm, appreciative of good, true to his troth; there is no other man who is adorned with the series of all virtues.

(Verse 50.) Winning desires [*or*, destroying Cupid], crest-jewel of eminent Brāhmaṇs [*or*, bearing as crest-jewel the moon], associated with righteousness [*or*, riding a bull], followed by victory [*or* by Jayā[2]], the blest **Sōmēśvara,** possessing the charm of Īśvara[3], has protected sages

(Verse 51.) The General **Sōmēśvara** is a crest-jewel of the congregations of Brāhmaṇs, a wishing-gem to dependents, a protective jewel to seekers of refuge: such is his fame that has overspread the earth.

(Verse 52.) When sages, escaping in miserable plight from this great distress, come for refuge to the General **Sōmēśvara,** they immediately attain exceeding prosperity, of a surety.

(Verse 53.) As he invites congregations of sages and gives them more than the wealth desired by them, in their admiration of **Sōmēśvara** the tree of desire and the wishing-gem have become (*merely*) a stone and a tree (*in comparison with him*).

(Verse 54.) (*He is, like the moon,*) a cause of prosperity to the circle of earth [*or*, a cause of the blooming of lotuses], possessing exceeding white rays of fame, arousing longing in the lorn, surrounded by a troop of good poets and sages [*or*, by the company of the goodly Jupiter and Mercury][3]; hence where on earth has there been fame like that of **Sōmēśvara**?

(Verse 55.) What indeed should I praise? the multitude of holy deeds done by (*this*) creator of honour for the Brāhmaṇ race, a Kānīna [Karṇa] in bounty, (*or their*) exceeding

[1] These are specimens of ordeals, on which see Jolly, *Recht und Sitte* (Bühler's *Grundriss*), pp. 144-6. The present passage proves that my explanation of *vijita-ghaṭa-sarppa-made* in the Belgaum inscr. B, l. 13 (above, Vol. XIII, pp. 29, 32) is incorrect. The idea of the verse is that ordinary mortals can do wonderful things at a pinch, but Sōmēśvara habitually practises virtues that are beyond their power.

[2] One of the attendants of Umā.

[3] The double meanings of the epithets are intended to convey the idea of this likeness.

wondrousness? In (*his*) extension of charity-houses, in (*his*) practice of bestowing lands on Brāhmaṇs, in (*his foundation of*) monastic establishments for Vedic and other studies there is no intermission whatever on the bright earth.

(Lines 47-50.) Hail! He who is observant of the major and minor disciplines, scriptural study, meditation, spiritual concentration, practice of silence, prayer, and absorption, possessing all titles of honour such as "knowing the principles of the matters of the Vēda, a modern Śākalya, a mine of the gems of the Ṛig-vēda, skilled in the eighteen books of religious lore, a wishing tree to dependents, a support to kinsfolk, an abundance of joy to cultured and agreeable persons, purifying the Mauna *gōtra*, friend of the Vēdas, full of compassion for the wretched and unprotected, a Mēru in dignity, uniform in speech, immovable in firmness, an Āñjanēya [Hanumān] in purity, walking in the path of Manu, a coral-tree to scholars," the High Minister (*and*) General who is king **Tribhuvanamalla's** chaplain, the Reverend **Sōmēśvara Bhaṭṭōpādhyāya** :—

(Verse 56.) This wise **Sōmēśvarārya**, in order to establish his own religion on earth for as long as the moon and stars (*endure*), turned his attention to **Lokkiguṇḍi**.

(Verse 57.) The town which is glorious with the name of **Lokkiguṇḍi** is a holy mine of Brāhmaṇs, an ornament of the provinces of earth, skilful in the work of undoing the powers of Kali; and in it the sky is encompassed by multitudes of banners on lines of temples and the earth crowded with boundless posts radiant in ranks of sacrifices.

(Verse 58.) In this blessed **Lokkiguṇḍi** dwell Brāhmaṇs enjoying the combination of the essentials of good religion, wealth, and pleasure, learned in the Vēdas and other lore, devoted to the attainment of the supreme end, the rays of whose fame, pale yellow like jasmine-pollen, swell forth, assuming the form of clouds, upon the walls of space, so as to eclipse the radiance of moonshine.

(Verse 59.) Right victorious is this town known as the blessed **Lokkiguṇḍi**, which wears the brilliant splendour of a beauty-spot of the Lady Earth upon her face, the **Beḷvala** land.

(Verse 60.) On this earth is seen or known by repute no town equal to this, which because of its righteous Brāhmaṇs is like the world of Brahman, which because of its pleasureful multitudes of dwellings of divers gods is like the realm of Paradise, which by reason of its bazaars, rich in wealth and full of chapmen, is like the realm of Kubēra.

(Verse 61.) Inasmuch as there is brought thence for their bodily enjoyment treasure of sandal-wood, camphor, various garments, rubies, pearls, and so forth, its purpose is consummated by the several graces of kings.

(Verse 62.) As there are in it exceedingly many means for attaining the various objects of mankind,[1] the whole population is therefore gladdened ever by the accomplishment of the objects of mankind, and knows forsooth no sorrow.

(Verse 63.) What man of small merit wins the right to behold and adore there the peerless assembly of those Brāhmaṇs by whose fame the ten regions of space are whitened, by the multitudes of whose oblations cast into the fire in sacrifices the gods are satiated, by the sounds of whose recital of the Vēdas the whole world has been purified?

(Verse 64.) After he had created in the heavens the worlds of Paradise and the rest, the Creator, displaying his skill in the creation of towns, created here this one, and does not trouble himself to create any other: verily there exists no equal town (*made*) by him.

(Verse 65.) The man who has heard of the wealth of its excellences will be right eager to see it; the person who has seen it endeavours in his desire for happiness to dwell therein; he

[1] Namely religion, wealth, earthly desire, and spiritual salvation.

who has dwelt there has not been able to bear leaving it ; if he has left it through mischance of fate, verily he is for ever sorrowful and vexed by the remembrance of joys there.

(Verse 66.) Who—even though he be the Thousand-mouthed [Śēsha] or the Lord of Speech [Brahman] in person—is able to describe in detail the delightful combination of interesting objects belonging to this excellent Brāhmaṇic fief ?

(Verse 67.) The town of **Lokkiguṇḍi** may be called a beauty-spot of sandal-paste upon the brow of the lady **Beḷvola**, who is a goodly field for tillage by reason of her manifold varieties of grain.

(Verse 68.) **Lokkiguṇḍi**, which is thus described, a gift of a supreme lord, a support of the **Chaḷukya** realm, is splendid as if it were Dēvēndra's brilliant Amarāvatī, or again Aḷakāpura, or else the Serpent-king's seat Bhōgavatī, a beauty-spot of Brāhmaṇic fiefs, which bears as device lordly elephants,[1] an adamant chamber to refuge-seekers.

(Verse 69.) When the Lotus-born [Brahman], in order to know (*their relative*) massiveness, duly weighed in the balance the two (*cities of*) Amarāvatī and **Lokkiguṇḍi**, Amarāvatī rose so as to touch the upper world, **Lokkiguṇḍi** sank down upon the earth : hence who can (*fitly*) describe the greatness and eminent massiveness of **Lokkiguṇḍi**, which is an ornament of the world ?

(Verse 70.) Uniform towards the four churches,[2] trees of desire to their dependents, favourites of the goddess of becoming speech, potent to curse and bless, are the Thousand Mahājanas of that place.

(Verse 71.) **Lokkiguṇḍi** resembles the Ocean, as it is agreeable by reason of its merchants who may be said to be equal to Varuṇa, of the five kinds of gems in its bazaars, of the shops of commerce (?)[3]

(Verse 72.) The town of Lokkiguṇḍi may be said to be a solid support of all sages, a store house of inexhaustible treasure for the Chāḷukyan Emperor, a magazine of *paṭṭisas*.[4]

(Verse 73.) What needs to be said ? Ho ! in the whole three worlds, among gods the god Vishṇu, among blest emperors king **Vikrama**, among great towns the town of **Lokkiguṇḍi**, among generals known to be men of learning and distinction **Sōmēśvara**, eminent in the Mauna *gōtra*, are accounted the chief : who is able (*fitly*) to describe them ?

(Verse 74.) Finding in **Lokkiguṇḍi** a thousand learned men, inferring from their brilliance that they were a thousand suns, **Sōmēśvarārya** founded here a worthy Prābhākara[5] endowment, and thus became universally famous.

(Verse 75.) Having established there a lecture-hall for Prābhākara doctrine, he made full provision for a master and a company of students.

(Line 67.) For the teachers holding lectures on Prābhākara doctrine in this lecture-hall and for the food of the foreign students listening there :—

(Lines 67-68.) **While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of**

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[1] This seems to mean the presence of Śrī, Fortune, who is attended by elephants.

[2] Saivas, Vaishṇavas, Jains, and Buddhists.

[3] The word *byācharaṇa* (in correct Sanskrit it would be *vyācharaṇa*) is obscure. Possibly it is a mistake; we might, for example, emend it to *ryābharaṇa* or *vyāparaṇa*, but neither of these words has any athority.

[4] *Paṭṭisa* is explained by Kittel as a spear with a sharp edge and a certain feat of wrestlers; but neither sense seems to suit the context here.

[5] There is a play on words, *prābhākara* meaning both "belonging to the Prābhākara school (of Pūrva-Mīmāṁsā)" and "belonging to the sun."

Satyāśraya's race, embellishment of the **Chāḷukyas,** king **Tribhuvanamalla,** was proceeding in a course of constantly increasing prosperity, (*to endure*) as long as moon, sun, and stars:—

(Lines 68-69.) Hail! on Sunday, the full-moon day of Jyēshṭha in **the cyclic year Bahudhānya, the 23rd** (*year*) of the **Chaḷukya-Vikrama era,** during an eclipse of the moon, the High Minister, the General, the Reverend **Sōmēśvara Bhaṭṭōpādhyāya,** who is the chaplain of king **Tribhuvanamalla**:—

(Lines 69-73.) Hail! [The Thousand Mahājanas,] headed by the sheriff, of **Lokkiguṇḍi** who are observant of the major and minor disciplines, scriptural study, meditation, spiritual concentration, practice of silence, prayer, and absorption, adorned with the series of all virtues versed in the known matters of the Vēdas, devoted to the six practices,[1] having their bodies purified by plunging in the baths of the seven *sōma-saṁsthās*,[2] fully versed in the Four Vēdas, [skilled] in the eighteen [books of religious law, immovable in] firmness, valiant in their firmness, trees of desire to dependents, destructive to hostile factions, Gāṅgēyas of the Kali Age, supremely philanthropic, leaders in battle, [potent] in curse and blessing, [agreeable] . . . dreading sin, remote from others' wives, dissipating the evil, refuges for men of refinement, free from lust, wrath, greed, and infatuation . . . . . .

No. 25.—KING SUBHAKARA OF ORISSA.

By Professor Sylvain Lévi, Paris.

Mr. R. D. Banerji publishes in the last Part of the *Epigraphia Indica* (Vol. XV, Part I, p. 1) a grant by a king of Orissa, Śubhākara-dēva, a professed Buddhist (*parama-saugata*), whose father, king Śivakara-dēva, and his grandfather, Kshēmaṁkara-dēva, had done the like. Relying upon the character of the script, Mr. Banerji assigns the document to the second half of the eighth century A.D.

Now at the end of the eighth century, in 795 A.D., that is the eleventh year of the period Cheng-yuan (785-805), the Chinese emperor Te-tsong received as a token of homage, on the eighteenth day of the eleventh month, an autograph manuscript addressed to him by 'the king of the realm Wu-ch'a (Giles 12721+208=Uḍa=Orissa) in Southern India, who had a deep faith in the Sovereign Law, and who followed the practice of the Sovereign Mahāyāna, 'the fortunate monarch who does what is pure, the lion.' It is not doubtful that the last words are a translation of the king's name 'fortunate' (Giles 909+4277) is the regular equivalent of *Śrī*, 'monarch, (Giles 12365+11481) is the regular equivalent of *īśvara*; 'lion' (Giles 9909+12317) is the translation of a word such as *siṁha*, here perhaps *keśarin*, which seems to have been recognized in the local usage of Orissa; lastly, 'who does what is pure' (Giles 11742+2177+2188) translates a name such as *Śuddhakara*, *Śubhakara*, etc.

The manuscript presented to the Chinese emperor contained the last section of the *Avataṁsaka*, the section treating of the practice and the vow of the Bodhisattva Samantabhadra: in other words, it was the *Gaṇḍavyūha*, of which the original is preserved among the Nepalese collections. The whole of the *Avataṁsaka* had already been translated twice into Chinese, first

[1] See Manu, i. 88.
[2] For a list of these rites see *Epigr. Carn.*, VII. i. Sk. 74.

by Buddhabhadra, between 398 and 421, then by Śikshānanda, between 695 and 699. The new text, as well as the accompanying letter, were entrusted to the monk Prājña, who was instructed to supply a translation. Prājña was a native of the country of Ki-pin, *i.e.*, Kapiśa. The *Song kao seng choan* devotes to him a short notice (ch. III; Tokyo, xxxv, 4, 80a, coll. 6-10); but we find a more extensive biography in a long memoir on the new translation inserted by Yuan-chao in his 'Catalogue of the New Translations made during the Period Cheng-yuan (*Cheng yuan sin ting shet kiao mou lou*, c. xvii; Tokyo, xxxviii, 7, 7a, 8b). This catalogue is dated in the year 800 ('year 16 of the period Cheng-yuan,' date given at the outset of the work, c. 1, p. 1a, col. 9). Yuan-chao is a contemporary of Prājña himself and his continuator. His catalogue was not included among the Chinese *Tripiṭaka* collections: it is preserved only in the Corean collection, whence it has passed into the Japanese edition. We learn from Yuan-chao that Prājña was born in Kapiśā, on the western verge of the Indian world, had commenced his studies in northern India, had continued them in mid-India (*madhya-dēśa*), that he had resided in Nâlandā, visited the sacred places, had thus passed eighteen years in learning; afterwards he had settled in 'the monastery of the king of Wu-ch'a (Uḍa, Orissa), of Southern India' to study Yōga there. He had next moved to China, and made his début there in 788 by a translation of the (*Mahāyāna-budhi*)-*Shaṭ-pāramitā-sūtra*.

We should be glad to know whether Prājña's journey to China after his stay in the monastery of the King of Orissa and the despatch of the Buddhist MS. autographed by the king are two directly connected occurrences; whether they express the continnity of a religious policy pursued by the Orissan king. The letter of presentation gives unfortunately nothing precise; the translation of it is preserved at the end of the text as translated by Prājña, after the fortieth and last chapter of the *Ta fang koang fou hoa yen king* (Tokyo I, 6, 77b-78a), and also in the note of Yuan-chao concerning that translation (Tokyo, xxxviii, 7, 7a, col. 4599).

It is very probable that this king of Orissa "who does what is pure" is identical with the king Śubhakara revealed by the inscription published by Mr. Banerji. I observe that the name of the translator Śubhakara-siṁha, who came to China in 716 and died in 735, is translated by 'the pure lion' (Giles 2177+909+4277). *Song kao seng choan*, (c. 11 inf.), an expression wherein *she-tse* is a translation of *siṁha*, and the word *tsing* 'pure' represents by itself the Sanskrit compound *śubha-kara*. It is therefore very natural that Prājña should have chosen the double expression *tsing tsing* (Giles 2177+2188) 'pure-pure', to render *śubha* in the name *Śubhakara*.

The Chinese testimony proves that for the name of the king we must read *Śubhakara* and not *Śubhākara*, as Mr. Banerji (or rather his editor, who was in fault—F. W. T.) has done. For the rest, the names of the ancestors whom he records, Kshēmaṁkara and Śivakara, prove that the princes of that dynasty formed their names with °*kara*, and not °*ākara*, as last member.

No. 26.—A NOTE ON THE BEZWADA PILLAR INSCRIPTION OF YUDDHAMALLA.

BY C. R. KRISHNAMACHARI, B.A., MADRAS.

The translation of verse 4 of this inscription, given above, Vol. XV., p. 159, has to undergo, I think, some modifications. The correction of *vratyaksha*[*ṁ*]*bayannan*=*ichcha* of the text (ll. 26 and 27) into *bratyakshamai* (*i.e.*, *pratyakshamai*) *yunnan*=*ichcha* (*ibid.*, p. 158, foot-note 3) is unnecessary. The expression must be analysed as *pratyakshaṁba yannan* (=*pratyakshaṁbē*

ana), *i.e.* (people) having told (*ana*) (that the god) was certainly manifest (*pratyakshaṁbē*). The whole verse, then, has to be rendered thus :—

Having come to the festival at Bejavāḍa from Chēbrōlu, (which was) praised by people, and (people) having told (*ana*) (him, *i.e.* Malla) that the sinless Son of Triṇayaṇa (*i.e.* God Kumāra), not appreciating any other place, has purposely (*tiviri*) taken just this (for his) abode and is certainly manifest here (*yindu pratyakshaṁbē*), Malla with pleasure erected a temple and a monastery to Kārttikēya (*i.e.* Kumāra).

The interpretation that the God Kumāra went to attend a festival at Bejavāḍa (which is some miles away) from Chēbrōlu (*ibid.*, p. 158 and foot-note 1) is not possible from the verse as explained above. That it was the donor king Malla (*i.e.* Yuddhamalla) who came from Chēbrōlu and that he was the lord of that city is also borne out by the injunction laid down in ll. 29 ff., that the charity must be under the protection and management of the rulers of 'Chēṁbrōlu.' It has ever been the practice for royal donors visiting sacred spots from distant places and founding charities there to entrust the authorities at their own capital towns with the duty of administering them.

The prose passage contained in ll. 29 to 36, following the above-discussed verse, which has been left as unintelligible (*ibid.*, p. 159), may be restored thus :—

Dīniṁ Jēṁbrōlu yēleḍu[vāra tiraṁ]b=ēlu[vā]r=oṇḍu-sōṭi goraga[lū]nu beṭṭuv=eruganu ja[nu][।*]yī stiti sēkoṇi kāchuvāra dīnin=dāru nilpinavāru [sti]ti dappi yaḷipuṭa vā[pa]ṁbu gā[na] [॥*]. This passage may again be rendered in modern Telugu and arranged as given below :—

Dīnini Chēbrōlu yēleḍuvārē tiraṁbu ēluvāru [।*] oṇḍu-sōṭi goraga[lu]nu beṭṭuvu [1]eruganu ja[nu] [।*] stiti dappi yaḷipuṭa pā[pa]ṁbu gāna yī stiti sēkoni kāchuvārē dīnini dāru (*i.e.* tāru, vāru=) nilpinavāru [।*].

The above may be translated thus :—

'Those same (people) that rule over Chēbrōlu shall permanently manage this (charity). And the mendicants of another place shall know (*i.e.* not disregard) authority (*beṭṭuvu* or *beṭṭu*). Since (it) is a sin to destroy (a charity) violating (its original) institution (*stiti*), those who, recognising this provision, protect this (charity) will be (as good as) those that founded it (*nilpinavāru*).'

The interpretation of verse 5 of this inscription also needs modification (*ibid.*, p. 159). The translation states that Mallaparāju had built a 'temple' at Bejavāḍa and does not take notice of the expression *vēreṟu* in line 39 f. Mr. K. V. Lakshmana Rao, M.A., has attempted in the *Journal of the Telugu Academy* (Vol. VIII, Pt. 4, p. 263), an explanation of this verse which is also not possible. Here the expression *vēreṟu* has been misread as *vēraṟu*, though the *e* sign of *re*, the first letter in l. 40, is clearly visible below *nda*, the first letter in l. 39. So the reading *vēraṟu* (=*pēr=aṟu*) and the translation of it into 'big charity', suggested by Mr. Lakshmana Rao, are out of question. On the other hand, the expression has to be taken as Mallaparājuvēr-eṟu (*Mallaparāju-vēra=Mallaparāju-pēra* + *eṟu*[2]). The verse must be understood to state that 'the highly glorious Yuddhamalla with pleasure (originally) caused (the temple) to be built with elegance completely (*eṟu*), in the name of his grandfather Mallaparāju, as an ornament and protection to the whole of Bejavāḍa, and in course of time suitably raised (to it) a front-tower (*moyamāḍu*[3]), as though (he) placed a pinnacle-pot on the same (temple).

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[1] *I.e. erugin-janu* is equal to *erugan=oppu.*

[2] This is a Kanarese word and means 'completely.' See Kittel's *Kanarese-English Dictionary*.

[3] This is probably the same as *mogunāḍu*, given in the Telugu vocabulary *Āndhra-bhāsh-ārṇava* and meaning 'the staff of the banner.' See Brown's *Telugu-English Dictionary* (old Edition), Appendix.

We have therefore to infer that Yuddhamalla first built the main body of the temple completely in the name of his grandfather Mallaparāju[1] and later on added as an ornament to it the tower, on which occasion must have been engraved independently the part of the inscription contained in lines 37 to 46, the foregoing portion of the record having been engraved when the body of the temple was first built. Here I think Mr. Ramayya Pantulu is correct in his surmise that verse 5 and the passage coming after it form a separate inscription. But I do not believe with him that what follows this verse is the fragment of a sixth verse. It is extremely improbable that a verse would have been left unfinished as soon as it had been begun. On the contrary it is a prose passage[2] conveying a message of the donor to later kings. It says: (This) pillar (*kunda*)[3] (is meant) for kings that recognise (*oḍambaḍi*) and maintain his (*tana, viz.* Yuddhamalla's) charity.

No. 27.—A NOTE ON THE BEZWADA PILLAR INSCRIPTION OF YUDDHAMALLA.

BY K. V. LAKSHMANA RAO, M.A., MADRAS

This inscription in Telugu poetry has been recently published in *Epigraphia Indica*, Vol. XV, Part IV, pp. 150—159, and is a very inportant contribution to the history of the Telugu language and literature. The earliest Telugu work hitherto known, Nannaya Bhaṭṭa's *Mahābhārata*, belongs only to the middle of the 11th century A.D. Thus the Bezwada Pillar inscription takes the history of the Telugu literature at least two centuries back. That is a decided gain.

But more than this it has supplied a unique link that connects the various Draviḍian languages. It was not hitherto known that the Telugu language ever possessed the sound *ḻ*, which is now claimed as the sole property of the Tamil and Malayalam languages and which is found in the Kanarese literature prior to the 12th century of the Christian era. The present inscription uses three words containing the sound *ḻ* and employs for it the same symbol as is found in the Kanarese inscriptions of that and the previous periods. We find the words *ḻassi* in l. 14, *-aḻisina* in l 20 f., and *yaḻipuṭa* in l. 35 of this inscription. The letter *ḻ* in these words was first read as *ḍ* by Mr. Ramayya Pantulu when he published the inscription in the *Telugu Academy Journal* in 1916. But in the transcription of this inscription in the *Epigraphia Indica* he has assigned to it its proper value of *ḻ*. [This was a proof correction by the Editor ....F. W. T.]

There can be no doubt that during the period when this inscription came into existence the Telugu-Kanarese character ఴ had its value as *ḻ* and not as *ḍ*. Numbers of Kanarese and Sanskrit inscriptions of the Western and Eastern Chaḷukyas can be quoted in support of this view. In Yuddhámalla's inscription itself we find a symbol, the value of which is indisputably *ḍ* used more than eleven times in its full form and seventeen times as a subscript letter in conjunct consonants showing only half of its form. We can therefore safely infer that the writer of the inscription never intended the symbol ఴ to represent the sound *ḍ*. Again the root *aḻi* of the words *aḻisina* and *aḻipuṭa* appears in the present Tamil and the old Kanarese with a similar sound and a similar meaning. It is therefore certain that the Telugus of the 9th century knew the sound *ḻ*, which was distinct from, and in no way confounded with, *ḍ* and *ḷ*. It is also clear from the inscriptions of that period that a common symbol was used to represent this sound in both the Telugu and the Kanarese alphabets. We hitherto knew that several Draviḍian languages had in common the peculiar consonant *ṟ*, unknown to the classical Sanskrit

[1] It is very probable that the temple built in the name of Mallaparāju is the Mallēśvara temple of Bejavāḍa

[2] *Voḍabaḍi*' of line 45 must be read '*vodaṁbaḍi*' according to the original.

[3] See Kittel's *Kanarese-English Dictionary* and Brown's *Telugu-English Dictionary*.

and the Gauḍian languages derived from it. This inscription has added to our knowledgo one more common Draviḍian consonant which is not found in other groups of Indian languages.[1]

Mr. Ramayya Pantulu has left a portion of the inscription (ll. 29-36) as an "unintelligible, prose passage." I would like to suggest the following reading and translation of that passage. My reading is the same as that of Mr. Ramayya's with the exception of two corrected letters and three letters substituted for the lost ones.

29 . . . . [|| 4*] Dīnim Jēmbrō-
30 lu yēleḍu[vāra tiram]b=ēlu-
31 [vā]r=onḍu-sōṭi goraga-
32 [lū]nu [be]ṭṭu vēruganu ja-
33 [na] yī stiti sēkoṇi kāchu-
34 [vā]ra dinin=dāru nilpina-vāru
35 [nī]ti dappi yaḷipuṭa vā-
36 [pa]mbu-gā[na] [||*].

In this passage the word *tiram* must be read as *tīram* and means the sea-coast; *beṭṭu* means glory, fame, and *vēru* is *pēru*, which means a name. *Beṭṭu-vēruganu* therefore means 'with name and fame', 'with glory'. *Stiti* is Sanskrit *sthiti*, which means a residence, a decree, an ordinance (Āpte). If the first meaning is to be taken *yī stiti sēkoṇi* would mean the taking over the charge of this residence, rest-house; if the second meaning is to be taken, this clause would mean, 'following this ordinance,' (of the king), *i.e.* the order contained in this inscription. I prefer the second interpretation.

The passage on the whole may be translated as follows :—Let the rulers of Chēbrōlu, the rulers of the sea-coast and the Śaiva mendicants of other places maintain (this institution) with glory following this ordinance. (If they do so) they are the real founders (of it and *not* those who have actually founded it). As it is an act of sin to destroy (this institution) transgressing the duties of a ruler (*nīti dappi*) . . . . .

This passage is incomplete. It seems to contain a request to the contemporary and future rulers to protect the charity.

[1] Though the classical Sanskrit has rejected the sound *ḷ*, as it did most arbitrarily the short vowels *e* and *o* and the consonant *ḷ*, I suspect that the Vedic ळ्ह represented the same sound as the Draviḍian *ḻ* originally. We know that the Tamil *ḻ* has subsequently changed into *ḍ* in Telugu and into *ḷ* in Kanarese. (Dr. Kittel in his *Kannada Grammar*, pp. 190 to 193, shows that *ḻ* proceeds from *ḍa*.) This may be compared with the rule that Vedic *ḷ* is changed into *ḍ* in classical Sanskrit, *e.g.* *Agnim īḷē purōhitaṁ* becomes *Agnim īḍē purōhitaṁ*.

It is certain that the classical Sanskrit as fashioned by Pāṇini and his followers deliberately rejects certain sounds which were current in the Vedic Sanskrit and also in Prākrits. For example, the sound *ḷ* is very common in the Ṛigveda and in the Paiśāchī Prākrit; but Pāṇini has not included it in his Māheśvara sūtras. Then again the Sāmavēda, many Prākrits and many of the Gauḍian languages recognise the short *e* and *o*, like the Draviḍian languages; but Patañjali rejected them contemptuously. I here quote the passage from the *Mahābhāshya* which contains this discussion.

यदि प्रत्याख्यानपक्षः इदमपि प्रत्याख्यायते सिद्धमेङः सस्थानत्वादिति । ननु चैङः सस्थानतरोऽर्धं एकारो ऽर्धं ओकारश्च । न तौ स्तः । यदि हि तौ स्यातां तावेवायमुपदिशेत् । ननु च भोश्छन्दोगानां सात्यमुग्रिराणायनीया अर्धमेकारमर्धमोकारं चाधीयते । सुजाते ए अश्वसूनृते । अध्वर्यो ओ अद्रिभिः सुतम् । शुक्रं ते ए अन्यद्यजतं ते ए अन्यदिति च । पार्षदकृतिरेषा तत्र भवतां नैव हि लोके नान्यस्मिन्वेदेऽर्धं एकारोऽर्धं ओकारो वास्ति ॥ (commentary on एओङ् ॥३॥ ऐऔच् ॥ ४ ॥)

We also know that some voiced sibilants of the pre-Vedic period were lost though they have left traces of their former existence (see Macdonell's *Vedic Grammar for Students*, pp. 17-18). I am therefore inclined to think that this peculiar sound *ḻ*, which is now the sole property of the Draviḍian languages, was not unknown to the ancient Sanskrit language either in the form of ळ्ह or as one of the lost voiced sibilants of the pre-Vedic period. Though we cannot deny the fact that the Āryan and Draviḍian languages belong to radically different groups, so far as their present forms are concerned, we need not deny the possibility of these two branches having sprung from the same trunk and roots which are not visible to us, hidden as they are in the depths of pre-historic ages.

INDEX.[1]

A

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